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EPIRUS
THESSALIA
ACHAIA
PONTUS EUXINUS or BLACK SEA
SARMATIA
BITHYNIA
PAPHLAGONIA
GALATIA
PHRYGIA
LYCAONIA
ASIA
MYSIA
LYDIA
CARIA
LYCIA
PAMPHYLIA
CILICIA
CYPRUS
ARMENIA
MESOPOTAMIA
SYRIA
MEDITERRANEAN or GREAT SEA
LIBYA
EGYPT
ARABIA
Cyrene
Alexandria
Memphis
Byzantium
Troy
Ephesus
Miletus
Tarsus
Antioch
Damascus
Jerusalem
Euphrates R.
Nile R.
Pyramids
Thebes
Pharos
Rhodes
Crete
Sicily
Malta
Corinth
Athens
Sparta
Thermopylae
Pella
Philippi
Amphipolis
Apollonia
Dyrrachium
Nicopolis
Actium
Ephesus
Sardis
Pergamus
Smyrna
Troas
Abydos
Lampsacus
Heraclea
Sinope
Amisus
Trapezus
Colchis
Iberia
Albania
Caspian Sea
Euxine or Black Sea
Mediterranean or Great Sea
English Miles
Greek Stadia
Egyptian Schoenes
Roman Miles
Longitude East from the Fortunate Isles
Published August 1st 1816 by Longman & Co. Paternoster Row.

A NEW

LITERAL TRANSLATION

FROM THE ORIGINAL GREEK,

OF ALL THE

APOSTOLICAL EPISTLES.

WITH

A COMMENTARY, AND NOTES,

PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.

TO WHICH IS ADDED,

A HISTORY OF THE LIFE OF THE
APOSTLE PAUL.

BY JAMES MACKNIGHT, D.D.

AUTHOR OF A HARMONY OF THE GOSPELS, &c.

A NEW EDITION.

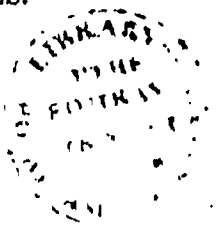
66981

TO WHICH IS PREFIXED,

AN ACCOUNT OF THE LIFE OF THE AUTHOR.

IN SIX VOLUMES.

VOL. I.



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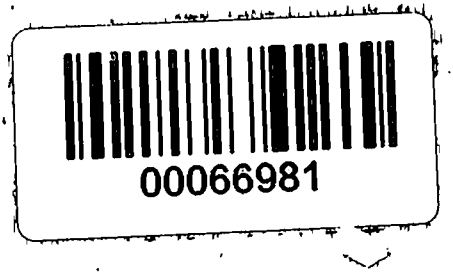

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ACCOUNT

OF THE

LIFE AND CHARACTER

OF

JAMES MACKNIGHT, D.D.

FEW men have distinguished themselves by greater ardour and perseverance, in the study of the Sacred Scriptures, than the Author of the following Work. Possessed of a vigorous and penetrating mind, he was indefatigable in applying its best efforts, almost exclusively, to the illustration of those inspired writings which contain the sublime doctrines of our faith and hope; and on the result of his critical labours the Public has pronounced a most favourable judgment. To those, accordingly, who feel an interest in the success of religious truth, the noblest department of human knowledge, it is presumed that a brief account of the life and character of Dr MACKNIGHT will not prove unacceptable. Some information of this kind is, indeed, commonly regarded as a tribute due to the memory of those who have distinguished themselves in the walks of learning, and may be useful to animate the exertions of others who dedicate their talents to similar pursuits. The following short biographical notice, of which the particular facts and dates

were furnished by Dr MACKNIGHT's family, at the time of publishing the octavo edition of his Harmony of the Gospels, was at first intended as an outline of a fuller account to be prepared for this edition of his work on the Apostolical Epistles. After the most careful inquiry, however, it has been found, that no further particulars, which seemed worthy of the public attention, could be learned, respecting either his early studies, or the subsequent occurrences of his life. The sketch alluded to is therefore still retained here in its original form.

Dr JAMES MACKNIGHT was born on the 17th of September 1721. His father, Mr WILLIAM MACKNIGHT, Minister at Irvine, was a native of Ireland, where his ancestors, descended from the family of M'NAUGHTANE in the Highlands of Scotland, had resided for more than a century, and where some of his relations still remain. Mr WILLIAM MACKNIGHT early displayed very popular talents as a preacher; and having, it is said, accidentally officiated in the church of Irvine, sometime after the death of the former incumbent, he gave so much satisfaction to the hearers, that he was soon appointed to supply the vacant charge. In this situation he continued during life, universally esteemed for genuine piety, purity of morals, and integrity of character. He married ELIZABETH GEMMIL, daughter of Mr GEMMIL of Dalraith; a small property in the neighbourhood of Kilmarnock, which had been in possession of the same family for several centuries, and which Dr MACKNIGHT afterwards inherited in right of his mother.

By this marriage, Mr WILLIAM MACKNIGHT had two daughters and four sons; of whom the youngest,

and only one now alive, is THOMAS MACKNIGHT, Esq. of Ratho, a gentleman who in early life signalized himself, during the American war, by the most eminent services as a Loyalist, and who, since his return to his native country, has long been distinguished by unusual activity in the prosecution of agricultural improvements on the most liberal and extensive scale.

Mr JAMES MACKNIGHT, the subject of this narrative, received the rudiments of education at the school of Irvine, and about the age of fourteen was sent to the university of Glasgow, where he studied with great approbation from his teachers, on account of his diligence and proficiency. The notes he then took from the Lectures on Logic and Moral Philosophy, before he was sixteen, still remain among his papers, and afford remarkable indications of the same acuteness and soundness of judgment, which afterwards characterized his Theological Writings.

Having completed the usual course of academical discipline at Glasgow, Mr MACKNIGHT went to Leyden, in order to prosecute the study of Theology, to which he had shewn an early attachment. While he staid in Holland, he had an opportunity of procuring many valuable books written by foreign Divines, which afterwards assisted his own labours in explaining Scripture.—After his return to Scotland, having received from the Presbytery of Irvine a license to preach the gospel, he was chosen to officiate at the Gorbals, near Glasgow, a situation which at that time could be held by a Licentiate of the Church, before being ordained to the pastoral function. On this occasion, one of the candidates was Mr ROBERT HENRY, afterwards the well known Historian of Great Britain. It is somewhat remarkable, that the same gentlemen who thus happened to be placed in competition with

each other at the commencement of life, were at last, after an interval of many years, associated as colleagues in the charge of the Old Parish Church of Edinburgh, a connexion which subsisted till the death of Dr HENRY, in the most cordial habits of friendship and intimacy.

From the Gorbals Mr MACKNIGHT went to Kilwinning, in consequence of an invitation from Mr FERGUSSON, then minister of that place, and acted for some time as his assistant in the charge of the Parish. Here he conducted himself with such propriety, that his character began to be established; and on the death of Mr FISHER at Maybole, he obtained the vacant living there, with the concurring wish of the heritors and people. Of this charge, accordingly, he was ordained as minister on the 10th of May 1753. At Maybole Mr MACKNIGHT continued sixteen years, and discharged the duties of the pastoral office with such assiduity and kindness, that when he left it, he carried with him the affections and regret of all his flock. It may be mentioned, as a pleasing evidence of attachment, that when he proposed accepting a presentation to the living of Jedburgh, many respectable inhabitants of the parish of Maybole joined together in earnestly soliciting him to remain as their Pastor; and in order to obtain his compliance with this request, they offered not only to augment the value of his income, but to provide him an assistant, should the state of his health render it necessary. This generous proposal, however, he judged it proper, from prudential considerations, to decline.

It was at Maybole that, amidst his professional occupations in a populous charge, Dr MACKNIGHT composed the first and second of his Works. Of the former, indeed, on the Harmony of the Gospels, it

appears from his papers, that the plan had been conceived by him so early as the third or fourth year of his attendance at the university, and from that time he began to collect materials for the publication. The first edition of this book was published in 1756. Although the plan of it differed considerably from that of former Harmonies, in supposing that the Evangelists have not neglected the order of time in the narration of events, the reception it met with from the most competent judges was so favourable, that the Author was encouraged to undertake a second edition, with considerable improvements and additions. This edition appeared in 1763. In the same year was also published, by Dr MACKNIGHT, another performance of great merit, entitled, The Truth of the Gospel History, which had been the fruit of the Author's studies during the interval between the first and second editions of his Harmony. Its object is, to illustrate and confirm, both by argument and by appeal to the testimony of ancient authors, what are commonly arranged under the three great titles of the Internal, the Collateral, and the Direct Evidences of the Gospel History.

By these publications Dr MACKNIGHT soon obtained a high reputation for theological learning. The University of Edinburgh conferred on him (among the first who obtained that distinction in Scotland) the degree of Doctor of Divinity; and he was chosen Moderator of the General Assembly of the Church of Scotland in 1769. During the course of the same year, he was translated to the parochial charge of Jedburgh, in which he remained about three years, and where he received from his people the most flattering tokens of respect and kindness. In 1772 he was elected one of the ministers of Edinburgh, a pre-

ferment for which he was chiefly indebted to the long continued and steady friendship of the very respectable and highly esteemed family of Kilkerran. His first charge in Edinburgh was the Parish of Lady Yesters, from which he was translated in 1778 to the Old Church, where he continued during the remainder of his life.

The lives of the learned commonly offer little else to our curiosity, than the simple record of their studies and writings. This observation, often made, is peculiarly applicable in the present instance. After he took up his residence in Edinburgh, there were few occurrences in the life of Dr MACKNIGHT which can be made the subject of narration.—Besides performing the ordinary duties of the pastoral function, a minister of Edinburgh, in virtue of his office, is much occupied with public meetings on business of various kinds, especially the management of the different charitable Foundations, which have long been the boast of the Capital of Scotland. On these, accordingly, Dr MACKNIGHT, though he entertained some doubt respecting the good effects of such institutions, bestowed much of his attention; and his judicious counsels of management, were undoubtedly productive, at that time, of considerable benefit, in maintaining the strictness of their discipline, as well as the purity of their administration. Among other objects of such official care, is the Fund established by Act of Parliament for a Provision to the Widows and Children of Ministers in the Church of Scotland. As one of the Trustees appointed by the Act, he had long taken a leading part in conducting the business of this Charity; and when the growing prosperity of the Fund had paved the way for an increase of its capital, Dr MACKNIGHT was

nominated by the Trustees, along with the celebrated Dr WEBSTER, (to whose benevolent exertions this valuable institution was much indebted for its establishment,) as a Commissioner, to solicit a renewal of the Act of Parliament. This accordingly was obtained in 1779; fixing the capital at L.100,000, and making other alterations for the benefit of the Fund. After the death of Dr WEBSTER, Dr MACKNIGHT was appointed joint Collector with Sir H. MONCRIEFF WELLWOOD, Bart.; a colleague whose great ability and talents for business peculiarly qualified him, as experience has since shewn, for the important office which he still holds, with the highest credit to himself and advantage to the Fund.

The line of conduct which Dr MACKNIGHT pursued, with regard to the points of Ecclesiastical Policy that have long divided the members of the Church of Scotland, was different from what might have been presumed, in consequence of the first impressions on these topics, which, it is probable, he had received from his father. But after mature deliberation, with that manliness and self-decision which marked his character, he adopted the principles that were to regulate his future conduct in the Church Courts; and, throughout life, he acted steadily on that system of Ecclesiastical Policy, which, for many years past, has guided the decisions of the General Assembly. At the same time, he firmly resisted whatever appeared to him as any infringement on the constitutional law or practice of the Church; and accordingly, when some of his friends seemed to wish for the abolition of Calls, as an unnecessary form in the settlement of ministers, he moved and carried a Resolution of the Assembly 1782, (relative to certain overtures on the subject, then under the discussion of the house),

" Declaring, That the moderation of a Call in settling Ministers, is agreeable to the immemorial and constitutional practice of this Church; and that it ought to be continued :" A resolution which was afterwards converted into a Declaratory Act, and printed as such in the Proceedings of the Assembly for that year.

Of Dr MACKNIGHT it may in general on this head be recorded, that no member of the Church to which he belonged, ever, perhaps, entertained more just or profound views respecting the great fundamental principles of her constitution and laws, or concerning the nature and distinctive powers of her several judicatories; and that in relation to the business which usually occupies the General Assembly, either in its judicative or in its legislative capacity, he always formed a clear, sound, and decisive judgment. On this account he was often consulted by the leading members of that Court. If he had made the business of the Church a *principal* object of his attention, it is probable that he would have attained a still more distinguished place in the number of those whose counsels direct the ecclesiastical affairs of Scotland.—It happened likewise, that on several important occasions, his professional advice and assistance were of essential service to the Magistrates of Edinburgh, with regard to the ecclesiastical arrangements of the city.

But what chiefly engaged his mind, and occupied his time, after he became a Minister of Edinburgh, was the execution of his last and greatest Work, on the Apostolical Epistles; which was published in 1795, in four volumes quarto. Respecting this Work it is perhaps not unworthy of being told, that it was the result of the unremitting labour of almost thirty years; that notwithstanding his numerous profes-

sional avocations, the Author, while composing it, was seldom less than eleven hours every day employed in study; and that before it came to the press, the whole manuscript had been written no less than five times with his own hand.—At the time of publishing 'The New Translation of the Apostolical Epistles, with a Commentary and Notes,' Dr MACKNIGHT was highly indebted to the patronage of the Duke of Grafton; and after the Work made its appearance, he received the most honourable testimonies of approbation from many of the Bishops and respectable dignitaries of the Church of England, as well as from the ablest divines of all descriptions.

After the publication of this Work, Dr MACKNIGHT considered himself as having accomplished the greatest object of his life; and wishing to enjoy, at the end of his days, some relief from the labour of study, he resisted the repeated solicitations of his friends, who earnestly urged him to undertake the illustration of the book of the Acts, on the same plan which he had so successfully followed in the explaining the other parts of the New Testament.—But soon after this period, from the want of their usual exercise, a sensible decline of his faculties, particularly a failure of his memory, was observed by his family. This fact is a striking instance of the analogy between the powers of the body and those of the mind, both of which suffer by inaction; and it furnishes a useful caution to those who have been long habituated to any regular exertion of mind, against at once desisting *entirely* from its usual efforts; since the effect, in the course of nature, is not only to create languor, but to hasten the progress of debility and failure.

As yet, however, Dr MACKNIGHT's bodily vigour seemed to be but little impaired. In early life he was

afflicted with frequent headachs. But after he had reached the age of thirty, they seldom returned; and he afforded a singular instance of a sedentary life long continued, with hardly any of those complaints which it usually induces. This uninterrupted enjoyment of health he owed, under Providence, to a naturally robust make, and a constitution of body uncommonly sound and vigorous; along with regular habits of temperance, and of taking exercise, which he did by walking nearly three hours every day.

Having finished the task he had prescribed to himself as an author, he mingled frequently in the society of his friends, from which, at intervals, he had always received much enjoyment; and long retained the same cheerfulness of temper, for which at the hours of relaxation from severe study, he had been remarkable, when in the company of those whom he esteemed. Even after the symptoms of his decline were become visible, his natural sagacity and strength of judgment, as well as his extensive and familiar knowledge of the Scriptures, were still to be discerned in his conversation and public appearances. And so habitual was his anxiety to discharge his duty, that he insisted on officiating for a considerable time after his friends had wished him to withdraw from public labour. It was not, indeed, without much entreaty, that he at last consented to accept the services of an assistant.

At this period of his life it was peculiarly fortunate for him, that in Dr Greive, who became his colleague after the death of Dr Henry, he found a companion of the most amiable manners, and a friend of distinguished worth and respectability, from whom he experienced every office of attention and kindness. When he was at length no longer able to prosecute

his favourite studies, the judicious opinions, and extensive information of his very accomplished and learned colleague, frequently afforded him in conversation a source of interesting entertainment.—These proofs of respect and attachment have laid his family under perpetual obligation; and gratitude forbids, that any account of him should be given to the world, without an acknowledgment of the friendly assiduities which cheered and supported his declining years.

The disease which terminated his life, was the Peripneumonia Notha, occasioned by an incautious exposure to the severity of the weather, about the end of December 1799. This distemper, in its progress and issue, resisted the ablest and most assiduous efforts of medical skill.—During his illness, his mind was composed, tranquil, and resigned; he never complained; and on the morning of the 13th of January 1800, he expired without a struggle. As in the course of the preceding night he slept but little, the time was employed in hearing passages from the Psalms and Evangelists, which by his own desire were read to him by one of his family.—Thus, having spent his life in illustrating Scripture, and exerted the last efforts of his attention in listening with delight to its precious words of peace to the righteous, he may be truly said to have slept in Jesus.

The Character of a man whose life was devoted to a single object of incessant study, can hardly be expected to afford scope for much variety of delineation. Perhaps, the circumstances which have been related, sufficiently indicate its prominent features; and we might leave the consideration of it with observing, that it was strongly marked by vigour, firmness, good

sense, and unbending integrity.—Yet we shall find, on a nearer inspection, that it is not unworthy of being contemplated more minutely; because it exhibits some traits of professional virtue, on which the mind may, for a little, dwell with pleasure and advantage. Such examples in real life illustrate the excellence of pure religion; and it is with peculiar interest that we read descriptions which make us familiarly acquainted with those who have contributed, by their labours, to the instruction or the consolation of mankind.

As a clergyman, the sentiments and conduct of Dr. MACKNIGHT were equally characterized by consistence and propriety. In the discharge of every public and private duty of religion, with a constant reliance on divine aid, he was regular and steady. He knew and felt what became the sacred office which he held; and never departed on any occasion from the dignity or decorum of his professional character. *Having given himself wholly to the meditation of divine things, he continued in them: In the work of his Master he was stedfast and faithful to the end.*—His piety was at once sincere, rational, and without ostentation. To be useful in the cause of truth and virtue, was his highest ambition: And with all the means of attaining this end, which the resources of a well-informed and liberal mind could supply, he united a zeal for the interests of Christianity, that terminated only with his life.

In that branch of the pastoral office which is called Lecturing, his learning and ability were much admired, and never failed to please, as well as to instruct and edify, in a degree which has seldom been equalled. As a preacher, also, without pretensions to the graces of elocution, he had a certain earnestness of

manner, evidently proceeding from the heart, and from a sincere anxiety to be useful, which always commanded the attention, and excited the interest of the hearers. *In doctrine he shewed uncorruptness, gravity, sincerity;* his sentiments were just, energetic, and impressive; and his constant object was to press on the minds of his people the truths necessary for the correction of vice, and the advancement of piety, knowledge, and goodness.—With this view he may be said to have affected a greater than usual plainness of diction. It is true, that to be perspicuous and intelligible to the most illiterate of his audience, ought to be always the chief object of a preacher. But this may be accomplished with a strict adherence to purity of language; and it must be confessed, that the difficulty is great of frequently employing familiar expressions, without descending from that propriety which is indispensable to the dignity of the pulpit.—It may be added, that his inexhaustible variety of thought and expression in prayer, bespoke a mind richly stored with religious ideas, and at once surprised and delighted those who regularly attended his ministry.

When engaged, either in private controversy, or in the public debates of the Church Courts, he was always remarkable for speaking strictly to the point at issue. He was likewise distinguished by coolness, discretion, and command of temper; he listened with patience to the arguments of his opponents, and in delivering his opinions, he shewed himself uniformly open, candid, and explicit. At the same time, his talent was rather that of business than of address; he appeared to be better fitted for deciding on the merits of a question in debate, than for soothing the passions or managing the humours of mankind—a qualification

rarely possessed but by minds of a superior order.—In the management of the Public Charities officially entrusted to the Ministers of Edinburgh, his rigid integrity, and impartial firmness in resisting the effects of all personal interest or solicitation, which he regarded as interfering with the real advantage of these Institutions, are still in the recollection of many with whom he then acted. On every occasion, indeed, he thought and acted with the energy of a self-deciding, upright mind. And hence it is, that all his writings evince the sentiments of a masculine independent spirit, uninfluenced by authority, and unfettered by prejudice.

Nor was his praise merely that of professional excellence. On various subjects his range of knowledge was ample and profound. Thus, his taste for classical literature was early formed. He perused the writers of antiquity with critical skill; and of his acquaintance with the Greek language, especially the original of the New Testament, his observations on the force of the particles, in his Commentary, are a sufficient proof. In the speculations, also, of metaphysical, moral, and mathematical science, he was a considerable proficient. The fact is, his powers were such as might have been turned with advantage to any department of knowledge or learning.

It may further be noticed, that in conducting the ordinary affairs of life, he displayed uncommon prudence and sagacity. He was one of those who are generally attentive to small concerns, but on proper occasions shew themselves liberal to a high degree.—Of this, different instances occurred in the course of his transactions with his friends; and he was enabled to act on such a principle of generosity, by his usual habits of economy and prudence.—Dr Macknight's

external appearance was sufficiently expressive of his character. His countenance was manly and commanding, and his gait remarkably erect and firm.

Agreeably to the plan of this sketch, any critical account of Dr Macknight's Works cannot with propriety be given here. It may only be observed, in general, that his reputation for sound criticism, extensive knowledge, and clear elucidation of the sacred writings, is rapidly increasing amongst Christians of every denomination; and he must be acknowledged to have been one of the most intelligent, judicious, and candid Expositors of the Scriptures that ever appeared. Even during his own lifetime his diligence was rewarded by an ample portion of respectable fame.—The 'Harmony of the Gospels' has long been esteemed a work of standard excellence for the students of evangelical knowledge. His 'Truth of the Gospel History' has hitherto attracted the notice of the Public less than any of his other productions. But it well deserves to be more generally read, since, of what it proposes to establish, it contains the most satisfying views that can be suggested by learning, acuteness, and good sense, and is admitted by the best judges to be a performance as useful and instructive as any we have on that important subject.

'The Commentary on the Apostolical Epistles' is now held in peculiar estimation; and it may be doubted, whether the scope of the sacred authors of these writings was ever, in any former age of Christianity, so fully, clearly, and happily stated, as has been done by Dr Macknight, in the general Views and Illustrations which he has prefixed to the several Chapters of the Epistles.—In this able, judicious, and

learned Work, the Author's method of explaining the Scriptures is every-where employed with the greatest success. His object was to discover the meaning of the inspired writers in difficult passages, from a comprehensive view of all the circumstances to which they allude, without regard to interpretations of mere human authority. Hence, although on principle attached to the established standards of the Church of Scotland, he did not conceive it as any advantage to the system which he maintained, to urge in support of its peculiar doctrines every passage which zeal without knowledge may have employed for that purpose. Nothing, in fact, tends more to injure the cause of truth and religion, than an injudicious appeal to Scripture; or the attempt to establish opinions by the sanction of scriptural words or passages, quoted singly, without regard to what precedes or follows them, and thus invested with a meaning, more than probably, entirely different from what was intended by the sacred writers. Of this mistaken application Dr MACKNIGHT has shewn various instances; remarking, that when a doctrine is sufficiently established by any passage in which it is expressly or undoubtedly declared, we only weaken it by any appeal to other passages, of which the application to that doctrine may be dubious, or at best equivocal.—Accordingly, it must be allowed, that in this method of eliciting the true meaning of Scripture, by a due respect to parallel passages, and the design of the whole context, the expositions and views which, with much sagacity of critical investigation, our Author has given of Paul's Epistles, are extremely natural, acute, and sensible.

The Life of the Apostle Paul, which concludes the sixth volume of 'The Translation and Commentary,'

is an excellent compendium of the Apostolical History; and may be considered as the Author's view and illustration of the Acts of the Apostles—the only part of the New Testament writings (except the Revelation of St John) to which the labours of Dr MACKNIGHT, as a Commentator, were not directed.—In all his writings, his style, though unambitious of elegance or ornament, is perspicuous, and appropriate to the subject.

DR MACKNIGHT enjoyed the friendship and esteem of many eminent characters among his cotemporaries of the same profession. In the number of these were Dr BLAIR and Dr ROBERTSON, to whose attachment he owed much on different occasions. If the portrait which has been given in this account is a faithful resemblance, the name of him whom it represents may now be considered as not unworthy to be associated, in future times, with those of the men in whose society, during his lifetime, he had often the happiness of passing his hours, and whose works will live as the glory of Scottish literature, while civilization and refinement exist.

Dr ERSKINE and Dr FINDLAY had been the companions of his early youth; and although in his opinions on some points of Church policy he differed from these venerable persons, so universally esteemed for piety and profound theological learning, their mutual regard continued unaltered through life.—From Lord HAILES he received many valuable hints, relative to the early state of Christianity, of which he availed himself in his last Work. To that learned and truly estimable character he was also under peculiar obligations of another kind, through the friendship of

the Kilkerran family, with which Lord HAILES was connected by marriage. The character and learning of Dr MACKNIGHT had long pointed him out as worthy of being promoted to a distinguished station in the Church. And it was on this ground, that by the immediate influence of JOHN DALRYMPLE, Esq. brother of Lord HAILES, and Provost of Edinburgh at that time, he obtained his election as a Minister of the City.

The proofs of respect which he experienced from many of his younger brethren in the Church, were highly gratifying to Dr MACKNIGHT. Among his friends of this description, there were two for whom he entertained a peculiar esteem; and they will forgive the mention of their names on the present occasion, because the public tribute of regard which they have each had an opportunity of paying to his memory, in the General Assembly of the Church of Scotland, was so honourable to him, that it ought not to pass unrecorded. Principal HILL, with that impressive and dignified eloquence which has long been celebrated as having a powerful influence on the decisions of the Assembly, characterized him as—"a venerable Father, who ranked among the most eminent Divines that the Church of Scotland has produced; who often spoke in this House with great ability, and profound knowledge of the subject on which he delivered his opinion; who was a master in our Israel, concerning all points of ecclesiastical law; and by whose theological labours, conducted during a long life with unremitting assiduity, and directed to the most valuable objects, all of us now daily profit." To Dr FINLAYSON, of whose firmness, sagacity, and accurate knowledge, he early appreciated the future value to the Church, Dr MACKNIGHT was strongly

attached by a certain congeniality of mind; and he often had great pleasure in discussing various subjects of his attention, with a friend so remarkable for acuteness, judgment, and strength of intellect.—It accorded with the sentiments of all his brethren, when Dr FINLAYSON, officially reporting to the Assembly the death of Dr MACKNIGHT, as joint Collector of the Fund already mentioned, said, that "his deep learning, sound judgment, and great respectability of character, had rendered him one of the brightest ornaments of our Church."

SOON after the time of his being ordained, Dr MACKNIGHT married ELIZABETH M'CORMICK, eldest daughter of the worthy and respectable SAMUEL M'CORMICK, Esq. General Examiner of the Excise in Scotland—a lady whose humane and charitable character endeared her to the people in every parish where her husband has officiated as pastor; and whose tender feelings of sympathy for distress, unwearied activity of benevolence, and constant anxiety to promote the happiness of all whom her kind offices can reach, are still known, and will long be remembered with approbation, in the circle where Providence has blessed her with opportunities of doing good. By her Dr MACKNIGHT had four sons. The eldest, a very promising child, died at the age of seven. Another reached the age of thirty-three, after having suffered much from a lingering distemper, which at last proved fatal to him. The loss of this very amiable young man, was the chief distress which Dr MACKNIGHT experienced in the course of his long and useful life.—Of his family now remaining, one is engaged in a department of the Profession of the Law, and the other is a Clergyman of the Church of Scotland.

THIS plain and cursory narrative, which must now be brought to a close, is another proof of what has frequently been remarked, that the history of men whose lives have been spent in the acquisitions of learning, are generally barren of those incidents which excite an interest in the details of biography.—Continually occupied with the duties of his office, with his studies, and his writings, Dr MACKNIGHT seldom mingled in what may be called the bustle of the world, and had no share in the political transactions of the day. For engaging in these, indeed, as already hinted, he was little qualified, either by the natural bent of his mind, or by his usual habits of life. But he has left behind him a reputation superior to that which is conferred by the pursuits of ambition, or the lustre of events creating only a temporary interest in the passions of men; and his name will probably be remembered with veneration, as long as the study of divine truth continues to be cultivated in the Christian world.

GENERAL PREFACE.

THE new translation of the apostolical epistles being the principal part of the Work now offered to the public, it will, no doubt, be expected that the author should give the reasons which induced him to undertake a performance of this sort, after the many versions of the Scriptures already published. The principles also on which this translation is formed must be explained, that the reader may understand in what respects it will differ from other versions.—And as the commentary and notes, with the prefaces and essays, have greatly increased the size of the Work, some account must be given of what is done in them towards explaining the meaning of the sacred oracles.

SECT. I. *Of the ancient translations of the Scriptures; and of their influence on the modern versions.*

With respect to the reasons which induced the author to attempt a new translation of the apostolical epistles, he acknowledges, that the versions of the Scriptures used at present by the different nations of Europe, have been faithfully made, according to the skill of the persons who made them; and that the common people who read any of these versions can be at no loss to know the fundamental articles of the Christian faith. Nevertheless, a new translation of these divinely inspired writings cannot be thought superfluous, unless it could be said with truth of some one of the versions extant, that it is everywhere accurate, intelligible, and unambiguous. But this, it is supposed, no good judge will take upon him to affirm.

The learned, in reading the ancient and modern versions of the Scriptures, must be sensible that there is a remarkable agreement among them, especially in their translations of the difficult passages. Now, though at first sight this may be thought a proof of their accuracy, the inference is by no means safe. That agreement may have proceeded, not from the justness of the translation, but from the subsequent translators

treading in the steps of those who went before them. And that they actually did so, will appear from what follows.

During the first and following age, the disciples of Christ being numerous in the countries where the Syriac was the vulgar language, a translation of the writings of the apostles and evangelists into that language, became absolutely necessary, after the gift of tongues, and of the interpretation of tongues, had ceased in the church. Wherefore, a Syriac translation of the books of the New Testament was very early made, for the use of the Christians in the east, who did not understand the Greek. This, with the Syriac translation of the Hebrew Scriptures, is what the Maronites, who use that translation, call *The pure and ancient Syriac version*, (simplicem et antiquam. Mill's Prolegomena, N0. 1237. Kuster's edition). But the Maronites speak without proof, when they say a part of that version was made in the time of Solomon, and the rest by Thaddeus, or some other of the apostles, in the time of Agbarus. It is certain, however, that the Syriac version of the New Testament is very ancient. For, from its wanting the second epistle of Peter, the second and third of John, the epistle of Jude, and the Revelation, and from some other marks of antiquity, Walton and Mill with great probability infer, that it was made before the whole of the sacred writings were generally known; consequently, that it was made in the beginning of the second century. (See 2 Pet. Pref. Sect. i.) This Syriac version, on account of its antiquity, and because it is in a language not materially different from that which our Lord and his apostles used, was held in great esteem, in the early ages, by all the eastern churches. But it was not known among us till the sixteenth century, at which time it was brought into Europe from Ignatius, the patriarch of Antioch, by an eastern priest; and falling into the hands of Albert Widmanstad, he printed it at Vienna in the year 1555; since which it hath been well known to the learned in Europe, and well received by them all.*

* Mill, by testimonies perfectly convincing, (N0. 1237.) hath established the antiquity and authenticity of the first Syriac version. Afterwards, in the fifth century, as is supposed, a second Syriac translation of the Old Testament was made from the Septuagint, as set forth in Origen's Hexapla, and of the New, according to

The reasons which occasioned a Syriac translation of the Scriptures to be made in the east, operated likewise in producing a Latin translation of the same writings, for the use of the Christians in the west. This is what has been called *the old Italic version*, which, as Mill conjectures, (N0. 308.) was made in the time of Pope Pius I., that is, in the middle of the second century, not long after the first Syriac version was made. In the Italic version the New Testament was translated from the Greek, and the Old, not from the Hebrew, but from the Septuagint, which at that time was generally believed to have been made by inspiration, and was esteemed of equal authority with the Hebrew itself. But the edition of the Septuagint from which it was made being very incorrect, Jerome, about the year 382, at the desire of Pope Damasus, translated the Old Testament into Latin from the LXX. as set forth in Origen's Hexapla; and, at the same time, corrected the Italic translation of the New Testament by the Greek. (See Mill, N0. 852, 853.) In his preface, however, Jerome informs us, (N0. 1356.) that he corrected it only in those passages where he thought the meaning of the Greek text was misrepresented. The other passages, in which the deviations from the original were of less importance, he suffered to remain as he found them, that his might not appear to be very different from the former edition of the Italic version, which at that time was universally used. Afterwards, between the years 392 and 405, Jerome translated all the books of the Old Testament from the Hebrew. This second version, as well as his corrections of the Italic translation of the New Testament, being disapproved by many of the bishops and learned men of that age, as lessening the credit of the old translation, a new edition of the Italic version was compiled, in which its translations of the Psalms, and of some other books of the Old Testament, were retained, (Simon Hist. Crit. L. ii. c. 7.) and Jerome's second version of the rest were adopted, together

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Mill, from a Greek copy precisely the same with that from which the Italic or Vulgate version was taken. But, for the reasons afterwards to be mentioned, (page 5.) it is more probable that it was taken from the Vulgate itself. In this second Syriac version, the epistles wanting in the first, together with the history of the adulteress, John viii, are translated.

with his corrected translation of the New Testament. The Italic version of the Bible, thus modelled and amended, is what hath long been known in the church by the name of *the Vulgate*. And though at the first that edition was rejected by many who adhered to the Italic translation in its primitive form, yet the prejudices of the public subsiding by degrees, it came at length into such general esteem, that it was substituted in place of the Italic, which had been long publicly read in the western churches, and in all the churches of Africa, (N0. 546.) And thus the Vulgate became the only version of the Scriptures used in the Latin church, down to the times of the Reformation.

The Italic translation of the New Testament having been made from copies of the original, nearly as ancient as the apostolical age, the readings of these copies exhibited in the Vulgate, were considered as so authentic, that in the fifth and following centuries, some of the transcripts of the Greek Testament were corrected by the Vulgate. In this manner the famous Alexandrian MS. was corrected, if we may believe Wetstein, (see Pref. to his Greek Testament,) as likewise, according to Mill, (N0. 1457. 1479.) were the Vatican and the St Germain copies; and, according to Kuster, some others. (See his Preface.) Nay, Mill himself thought the readings of the Vulgate so authentic, that he imagined certain passages of our present Greek Testament might, by these readings, be restored to what he calls their primitive integrity. (N0. 1309. 133.) Be this as it may, if the Vulgate edition of the Italic version was in such esteem as to be used anciently in correcting the Greek copies, we may well believe that the persons who translated the New Testament into the Syriac, the second time, and into the other eastern languages, would be much guided by the Vulgate, or by the versions which followed it. Hence, in the second Syriac, and other eastern versions, there is such a surprising agreement with the Vulgate, that Mill once thought them translations actually made from it. (N0. 1249.) Afterwards, indeed, to give the greater authority to the readings of the Vulgate, he supposed the Greek copies, from which these oriental versions were made, were the same with the copy from which the Italic was taken. (N0. 1250.) But it can hardly be thought that these translators

met with copies of the original exactly similar to that from which the Italic was made. The general esteem in which that version first, and afterwards the Vulgate, was held in the early ages, makes it more probable that the oriental versions copied the Italic, or Vulgate,* as the Italic itself seems to have been copied from, or corrected† by the first Syriac translation. What confirms this conjecture is, that the Saxon version of the four Gospels was made from the Italic, before it was corrected by Jerome. (No. 1401.) This version was printed at London in the year 1571, by John Fox, the martyrologist, from a copy now in the Bodleian library.

As most of the ancient translations of the New Testament copied the Vulgate, it may be presumed that the persons who, in latter times, translated the inspired writings into the different European languages, made their translations from the Vulgate likewise. Accordingly, when Peter Waldus, in the year 1160, got the Gospels and some other books of Scripture translated into the French language, and John Wickliff, in the year 1367, translated the New Testament into English, these translations were not made from the originals, but from the Vulgate. About that time, likewise, there were other vernacular translations of the Scriptures used in different countries, which were all made from the Vulgate. (See Simon Hist. Crit. V. T. L. ii. c. 22.) Nor could they be otherwise made, very few in that age having any skill in the original languages. Nay, in times more enlightened, I mean about

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* If what is alleged above be true, namely, that the most ancient copies of the Greek Testament were corrected by the Vulgate, and that the Ethiopic, the second Syriac, the Arabic, and other oriental versions of the New Testament, were translations from the Vulgate, it will follow, that the readings of these ancient MSS. and versions, are to be considered in no other light than as the readings of the Vulgate. The same judgment must be passed on the readings of the Saxon version, for it was made from the Vulgate. Wherefore, though at first sight the agreement of so many MSS. and versions, in any reading, may seem to add weight to that reading, yet, in so far as these MSS. were corrected by the Vulgate, and the versions mentioned were made from it, their agreement in that reading is of less consequence, as the authority of the whole resolves itself ultimately into that of the Vulgate.

† The agreement of the Italic with the first Syriac, is shown by Beza in many passages of his notes.

the beginning of the Reformation, when Luther translated the New Testament into the German language, and Tyndal into the English, and Olivetan into the French, though these excellent men are said to have made their translations from the Hebrew and Greek, it is more probable that they made them from the Latin, and corrected them by the Greek. This was the case with Tyndal, as shall be shewn afterwards. These fathers of the Reformation, before their eyes were a little opened, having known no other word of God but the Latin Bible, it was natural for them to follow it in their translations, where the doctrine in dispute between them and the Papists did not interfere. The high esteem in which the Vulgate version was held at that time, was strongly displayed by the fathers of the council of Trent, many of them men eminent for their learning, when, in the fourth session, after enumerating the books of Scripture, they decreed as follows: *If any person does not esteem these books, with all their parts, as contained in the Vulgate edition, to be Scriptures and canonical, let him be anathema.** Then, to strengthen their decree, they added, *That in all public readings, disputations, preachings, and expositions, the Vulgate edition of the Scriptures is to be held as authentic.* (Fra. Paolo's History of the Council of Trent.) It is true, the first reformers neither acknowledged the authority of the council, nor carried their respect for the Vulgate translation so far, as to place it on an equality with the originals. Yet, it was natural for them to follow

* The above decree must seem strange to those who know, that before it was made, the edition of the Vulgate mentioned in it was acknowledged by the fathers of the council to be exceedingly faulty, and to need much correction. Accordingly, after the council, Pope Sixtus V. employed a number of learned men to compare the common edition of the Vulgate with the best copies thereof. And they having finished their task, Sixtus published his corrected edition in the year 1589, and, by his bull prefixed to it, declared it to be that which the council of Trent held as authentic. Nevertheless, the succeeding Popes endeavoured to suppress this edition, as inaccurate and imperfect. And, in the year 1592, Pope Clement VIII. published a new edition, which not only differs from that of Sixtus, but in many places is directly contrary to it, as Dr Thomas James, keeper of the Bodleian library, who compared the two editions, hath shown in a book, which he entitled *The Papal War*. See Lewis's Complete History, 2d. edit. p. 288.

that highly esteemed ancient version, especially when they were at any loss for the meaning of the Greek text.

Beza, perhaps, may be thought an exception from this charge. He translated the New Testament into Latin, professedly to amend the Vulgate version. Yet any one who compares his translation with the Vulgate, will find that, notwithstanding he hath corrected a number of its faults, he hath often followed it in passages where it is erroneous.* Many of the Greek particles he hath translated with more latitude than is done in the Vulgate. Yet, having followed its uniform translations of the particles in other passages, he hath perpetuated, in his version, a number of its errors. Besides, being deeply tinctured with the scholastic theology, by adopting the readings of the Vulgate which favoured that theology, (No. 1258.) and by strained criticisms, he hath made texts express doctrines, which, though they may be true, were not intended by the inspired writers to be set forth in them. And thus, by presenting his favourite doctrines to the view of the reader, more frequently than is done in the Scriptures, he hath led the unlearned to lay a greater stress on these doctrines than is done by the Spirit of God. Nor is this all; he hath mistranslated a number of texts, for the purpose, as it would seem, of establishing his peculiar doctrines, and of confuting his opponents: of all which examples shall be given afterwards. Farther, by omitting some of the original words, and by adding others without any necessity, he hath, in his translation, perverted, or at least darkened some passages; so that, to speak impartially, his translation is neither literal, nor faithful, nor perspicuous. Nevertheless, Beza having acquired great fame, both as a linguist and a divine, the learned men who afterwards translated the New Testament, for the use of the reformed churches, were too much swayed by his opinions.

Since, then, the first translators of the Scriptures were considered as patterns, and copied by those who succeeded them, to judge whether the versions of the New Testament, hitherto published, stand in need of amendment, it will be proper to

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* In the following texts Beza has adopted the erroneous translations of the Vulgate: Rom. i. 17. 2 Cor. ix. 4. Ephes. ii. 10. Heb. x. 15,—18. 1 Pet. ii. 8. iv. 6.

inquire a little into the character and qualifications of the first translators of these inspired writings. It is true, neither their names, nor any particulars by which we might have judged of their learning and ability, are preserved in the history of the church. Yet both may be estimated, by the well-known characters of their contemporaries, whose writings still remain; particularly *Tatian*, *Irenæus*, and *Tertullian*; and by the characters and talents of the Christian writers of the ages immediately following; such as *Origen*, *Chrysostom*, *Jerome*, and others. These ancient writers, however learned in other respects, were not well acquainted with the meaning of the Scriptures, nor free from the prejudices of the age in which they lived. This appears from the writings of the three first mentioned fathers, in which we find them misinterpreting particular passages, for the purpose of establishing their own erroneous tenets. In like manner the three last mentioned ancients, in their writings, have perverted a number of texts, to support the doctrines of *purgatory* and *celibacy*, and to bring *monkery* and *rigid fasting*, and other bodily mortifications into vogue; and to confirm the people in their superstitious practice of *worshipping angels and departed saints*:* all which corruptions had then taken place in the church. We find these fathers, likewise, misinterpreting passages without any particular design. Of this number was Origen, as may be seen in his exposition of the epistle to the Romans. Even Jerome himself was not faultless in the respects above mentioned, as shall be shewn in the author's notes on Gal. ii. 11. iii. 16. Not to mention, that in his criticisms on St Paul's style, he hath discovered that he was not well acquainted with the use and propriety of the Greek language.† Wherefore, though we do not know who were the first translators of the New Testament, we may believe that they were not more intelligent, nor more

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* Of the texts perverted by the fathers, for supporting the doctrine of *purgatory*, Beza hath produced examples, in his notes on Rom. ii. 5. Col. ii. 18.—And for recommending *virginity* and *celibacy*, in his notes on Rom. xii. 3. 1 Tim. iii. 4. Titus i. 8. 1 Pet. iii. 7.—And to establish *the worship of angels*, Col. ii. 18.

† Of Jerome's improper criticisms on St Paul's style, the reader will find examples in Beza's notes on Rom. vi. 19. 2 Cor. xi. 18. Col. i. 18, 19. ii. 19. Gal. vi. 1. See also the Author's notes on 2 Cor. xi. 9.

skilful in the Scriptures, than their contemporaries, whose writings still remain; consequently, that they were not perfectly qualified for making an accurate translation of writings divinely inspired, wherein many ideas respecting religion are introduced which they did not fully comprehend.

More particularly, the ancient translators, that their versions might be strictly literal, not only rendered the Greek text *verbatim*, but introduced the Greek idioms and syntax into their versions, by which they rendered them not a little obscure. Nevertheless, by closely following the original, they were restrained from indulging their own fancy in the translation, and have shewn us what were the readings of the Greek copies which they made use of, which certainly are no small advantages. Farther, so great was their anxiety to give an exact representation of the original, that when they did not know the meaning of any Greek word in the text, they inserted it in their version, in Latin characters, without attempting to explain it. This method is followed, not only in *the Vulgate*,* but in *the Coptic* or Egyptian version, which is supposed to have been made in the fifth century, (No. 1509.)—Some words of the text the ancient translators have omitted, either because they were wanting in their copies, or because they did not know how to translate them. Other words† they translated erroneously. Because, although there are many elliptical expressions, especially in the epistles, the ancient translators have seldom supplied the words necessary to complete the sense; by which neglect their versions are often dark, and

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* Greek words in Latin characters are found in the following passages of the Vulgate: Matt. v. 29. *Si oculus tuus dexter* (σκανδαλιζῃ) *scandalizat te.*—John vii. 2. Σκηνοπηγια, *Scenopegia.*—John xvi. 7. *Si ego non abiero* (ὁ παρακλητος) *Paracletus non veniet ad vos.*—1 Cor. iv. 13. *Omnium* (περιψημα) *peripsema usque adhuc.*—1 Cor. v. 7. *Sicut estis* (αζυμοι) *azymi.*—Heb. xi. 37. *Circuierunt* (ἐν μηλωταις) *in melotis.*—1 Pet. ii. 18. Σκολιοις is interpreted by *Dyscolis*, which is a Greek word of equally difficult interpretation.

† Of erroneous translations in the Vulgate, numerous examples might be given; but the following may suffice: Matt. vi. 11. *Panem nostrum* (ἐπιουσιον) *supersubstantialem.*—James v. 16. ἐνεργουμενη, *assidua.*—In nine passages the Vulgate hath translated the word μυστηριον by *sacramentum.* See also the following notes.

sometimes erroneous.* In other passages, they have added words and clauses, without any necessity.† Nay, some passages they have translated in such a manner as to convey no meaning at all, or meanings extremely absurd.‡ Above all, the unskilfulness of the ancient translators appears in their assigning the same meaning to the same particle,§ almost everywhere, notwithstanding the Greek particles have very different significations, especially as they are used by the sacred writers.

The qualifications of the ancient translators of the Scriptures, and the character of their versions, being such as the author hath described, it is easy to see that there must be many faults in them. Yet they are not such as to authorize Mosheim's harsh censure of the Vulgate in particular; namely, that *it abounds with innumerable gross errors, and in many places exhibits a striking barbarity of style, and the most impenetrable obscurity with respect to the meaning of the sacred writers.* The barbarisms and obscurities of its style proceeded from its being a strict literal translation: and with respect to its errors, though some of them may have been occasioned, partly by the carelessness of transcribers, and partly by wrong readings in the copy from which it was made, the far greatest part of them have originated in the unskilfulness of the authors of the Italic translation, of which the Vulgate is a transcript. I say *authors*,

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* The words wanting to complete the sense in the two following passages are not supplied in the Vulgate: Rom. i. 4. *Ex resurrectione mortuorum Jesu Christi.*—Heb. xi. 21. *Et adoravit fastigium virgæ suæ.*

† The following are examples of words added in the Vulgate, without necessity: Rom. iii. 22. *In eum.*—Rom. iv. 5. *Secundum propositum Dei.*—Rom. v. 2. Instead of *gloriæ Dei*, the Vulgate hath *gloriæ filiorum Dei.*—Rom. xii. 17. *Non tantum coram Deo.*

‡ The following are examples of absurd unintelligible translations in the Vulgate: Rom. iv. 18. *Qui contra spem, in spem credidit, ut fieret pater multarum gentium.*—2 Cor. i. 11. *Ut ex multarum personis facierum, ejus quæ in nobis est donationis, per multos gratiæ agantur pro nobis.*

§ The following are examples of a Greek particle, translated uniformly in the Vulgate: Matt. vii. 23. *Et tunc confitebor illis* (ὅτι) *quod nunquam novi vos.*—Matt. xxii. 16. *Magister scimus* (ὅτι) *quia verax es.*—Rom. xv. 11. *Vivo ego dicit Dominus* (ὅτι) *quoniam mihi flectet.*

because, according to Mill, it was made by different hands, and at different times. Yet, with all its faults, the Vulgate is a valuable work; as it hath preserved much of the beautiful simplicity of the original, and in many passages its translations are more just than those in some of the modern versions.

Upon the whole, since most of the ancient translators of the Scriptures, on account of the antiquity and reputation of *the Italic*, or *Vulgate* version, have followed it, not indeed in its manifest absurdities, but in many of its less apparent mistranslations, and since the subsequent translators have generally copied the Vulgate, or have been guided by it, we may now, with some degree of confidence, affirm, that the *agreement* observable in the ancient and modern versions of the New Testament, especially in the more difficult passages, is owing, not to the justness of the translation, but to the translators having, one after another, followed the old Italic version, as it was corrected by Jerome in the Vulgate edition. This being the case, it cannot be thought strange, that the errors and obscurities of the Vulgate have entered more or less into all the ancient versions of the New Testament, and that from them they have crept into many of the modern versions likewise.*

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* To prove what is asserted above, the following examples are produced: Matt. x. 29. *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.* This translation implies, that the other might fall without their Father. The same error is found in the Syriac and Vulgate versions, and in Beza, and most of the Latin translations, not excepting Erasmus, and in all the old English versions, and in the Geneva Bible. But the absurdity may easily be removed, by construing the negative particle with the word (εν) *one*, thus: *Yet not one of them falleth on the ground*, &c.—Luke xxiii. 32. *Ducebantur autem, et alii duo nequam, cum eo, ut interficerentur.* This translation most falsely represents Jesus as a malefactor; and being found in the first Syriac and Vulgate versions, the Arabic, Ethiopic, &c. derived it either from the Syriac or the Vulgate. Wickliff also, Erasmus, Castalio, the Rhemish, and even our English translators, have all followed the Vulgate in this gross error. Yet the original, Ηγοντο δε και ετεροι δυο κακουργοι συν αυτω αναιρεθηναι, by supplying the word οντες, as Thomson hath done, may justly be rendered; *Now with him also two others* who were *malefactors were led to be put to death*; or rather, without any addition, thus: *Now, there were led also two others, malefactors, with him to be put to death*: and so the shocking absurdity will be avoided.

SECT. II. *Of the modern versions of the New Testament; and particularly of the English translations of the greatest note.*

As the author does not pretend to be acquainted with all the vernacular translations of the Scriptures, used at present by the different nations of Europe, he will not take upon him to say how far they have copied the Vulgate. But this he may affirm, that most of the vernacular versions of the Scriptures made by the Roman Catholics since the reformation, are translations of the Vulgate. And with respect to the Protestants, though Luther and Olivetan gave out that they made their versions from the Hebrew, they must be understood with some limitation, if F. Simon's opinion be true, namely, that neither the one nor the other understood Hebrew so well as to be able to translate the Scriptures from that language. Be that, however, as it will, this is known, that all the vernacular versions now used by the Lutherans are translations of Luther's German Bible, and that most of those used by the Calvinists are translations either from Olivetan's version, as corrected by Calvin, or from Beza's Latin New Testament; consequently, neither the Lutheran nor the Calvinist vernacular versions can be supposed as exact as they should be. But without insisting on this, the author supposes the utility of a new *English* translation of the apostolical epistles will be sufficiently evinced, if it can be shewn that the first English translators made their versions from the Vulgate, and that the subsequent translators, by copying them, have retained a number of the errors of that ancient version.

WICKLIFF'S NEW TESTAMENT.—If we except the Saxon translation of the four Gospels mentioned, p. 5. the most ancient English version of the New Testament now remaining, is that which was made by *John Wickliff*, a fellow of Merton College, Oxford. Such a change had taken place in the language since the Norman conquest, that the Anglo-Saxon, the only English version of the Scriptures then extant, was in Wickliff's time become unintelligible to the common people, who neither understood a number of the words, nor the spelling, nor even the letters in which it was written. This excellent person, therefore, with a view to expose the errors of pope-

ry, and to spread the knowledge of religion among his countrymen, employed himself in making a translation of the New Testament into the English language, as it was then spoken, and finished it about the year 1367. But because, by translating the Scriptures, Wickliff put it in the power of every one who could read, to compare the doctrines of Rome with the doctrines of Christ, his translation was universally condemned as heretical by the Romish clergy, and a bill was brought into the House of Lords, *anno* 1390, for suppressing it. But the Duke of Lancaster, a favourer of Wickliff, and uncle to King Richard II. opposing the bill, it was thrown out. After Wickliff's death, by a constitution of the convocation at Oxford, the reading of his translation was prohibited, and some, for using it, suffered death.

Wickliff did not make his translation of the New Testament from the Greek, which it is thought he did not understand, but from the Latin Bible then read in the churches, which he rendered *verbatim*, without regarding the idiom of the languages. A translation of the New Testament, made in that manner, from such an incorrect copy as the Latin Bible then was, could not miss to be both erroneous and obscure. Nevertheless, being anxiously sought after, and much read by persons of all ranks, it was of great use in opening the eyes of the nation to the errors of popery: and the rather, that to the books of the New Testament, Wickliff had prefixed a translation of Jerome's prologues, with some additions of his own, tending to expose the Romish superstitions. Afterwards, the faults of Wickliff's translation being discovered, some of his followers, as Lewis informs us, (p. 29.) revised it; or rather, made *another translation, not so strictly literal as his, and more according to the sense.* Of this revised translation, the MS. copies are more rare, though some of them are still preserved in the public libraries. In the advocates' library at Edinburgh, there is a beautiful MS. of Wickliff's translation, on vellum. But whether it is of the first, or of the revised translation, the author does not know.

TYNDAL'S TRANSLATION.—The next English translation of the New Testament which merits attention, was made in the reign of Henry VIII. by William Tyndal, a Welchman, educated in Magdalen-hall, Oxford, where he read lectures in di-

vinity. But after a while, becoming sensible of the errors of popery, to shew their opposition to the word of God, he formed the design of translating the New Testament into English, and of publishing it from the press; a measure at that time necessary, as both the language and orthography of Wickliff's translation was become in a great measure obsolete. While Tyndal was executing his pious intention, he fell under the suspicion of heresy, and was obliged to flee to Antwerp, where, with the assistance of one *John Frith*, he finished his translation of the New Testament, and published it either at Antwerp or Hamburgh, in the year 1526.—When the copies of Tyndal's translation were imported into England, and dispersed, the Romish clergy were exceedingly provoked. Some of them said it was impossible to translate the Scriptures into English; others, that it was not lawful for the people to have them in their mother tongue; others, that it would make them all heretics. They were displeased, likewise, because Tyndal, like Wickliff, had interpreted the *sacred words*, (see p. 25.) whose meaning they wished to hide from the people; because, having appropriated these words to themselves, as long as they were not understood, the clergy were at liberty to affix to them any sense they pleased, for aggrandizing their own order. Wherefore, when they found that Tyndal, in his translation, had put the word *senior* for *priest*, *congregation* for *church*, *love* for *charity*, *repentance* for *penance*, &c. they were so enraged, that, by various constitutions, they condemned the whole of his translation as heretical, forbade the people to read it, made strict search after the copies of it, and all that they found they burnt publicly. But the more Tyndal's translation was condemned, the more it was sought after and read; insomuch that the Dutch booksellers printed four editions of it before Tyndal thought fit to reprint it. Concerning these Dutch editions, it is to be observed, that as the editors did not understand the English language themselves, and had no person skilled in it to correct their presses, three of their editions are extremely erroneous.

While the foreign booksellers were making gain of Tyndal's labours, he was employed in translating the five books of Moses into English, with an intention to publish them likewise. In this part of his work he was assisted by *Myles*

Coverdale, a native of Yorkshire, and one of the Austin friars in Cambridge, who, being suspected of heresy, had fled to the continent. Having finished his translation, Tyndal printed it at Malborrow (Marpurg), in the land of Hesse, in the year 1530. To each of the books of Moses he prefixed a prologue, and on the margin placed notes, and added ten wooden cuts, representing the ark, the candlestick, &c. About this time, likewise, he translated the prophecy of Jonah, and some other books of Scripture.

In the year 1534, the Dutch booksellers having resolved to print a fourth edition of Tyndal's New Testament, they hired one George Joye, (a Bedfordshire man, bred in Peterhouse, Cambridge,) to correct the press. But as Joye tells us in his preface, *He not only corrected the errors of the press; but when he came to some dark sentences, having the Latin text by him, he made them plainer, and gave many words their native signification, which they had not before.* This edition was printed at Antwerp, in August 1534.

In November 1534 the papal dominion was abolished in England, and the king's supremacy established by act of parliament; so that a way was opened for the reformation of religion, to the unspeakable advantage of the English nation.

This year, Tyndal published his New Testament a second time, because, in his former edition, as he acknowledges in the preface, *There were many faults, which the lack of help, and oversight had occasioned.* The title of this edition is, *The Newe Testament, diligently corrected, and printed in the year of our Lord* 1534, *in November.* And at the end, *Printed at Antwerp by Marten Emperour.* But the Dutch booksellers had made such haste, that, as was just now mentioned, their edition was published in August, three months before Tyndal's.

It hath been commonly said, That Tyndal made his translation of the New Testament from the Greek; but no such thing is said in the titles of any of the editions published by himself,* or by Joye. In the library of St Paul's church,

* If, as Lewis informs us, Tyndal translated an oration of Isocrates, he must have had some knowledge of the Greek; but as that language was very little studied in these days, it may be doubted whether he understood it so well as to be able to translate the New Testament from the Greek. The Hebrew being still less stu-

London, there is an edition with this title: *The Newe Testament, diligently corrected and compared wyth the Greke, by William Tyndal, and finished in the yere of our Lord God* 1534, *in the moneth of November.* But this edition was not published by Tyndal. For, in a later edition, mentioned by Lewis, which was printed in 1536, the title is, *The Newe Testament, yet once agayne corrected by William Tindale.* This, with other circumstances to be mentioned afterwards, shews, that Tyndal's translation was made from the Vulgate Latin, as most of the vernacular translations of the New Testament, made in that age, undoubtedly were.

Before Tyndal finished the printing of his second edition, in 1534, he was imprisoned in the castle of Antwerp, where he remained till he was strangled and burnt as an heretic, in the year 1536. Hall tells us, that after the publication of the first edition of his New Testament, Tyndal prosecuted his design of translating the Old Testament with such diligence, that before he was put to death, he had finished his translation, not only of the Pentateuch, and of Jonah, but of all the other books to Nehemiah. These translations, according to Johnson, he made not from the Hebrew, but from the Vulgate Latin; or, as the popish writers affirm, from Luther's German translation.

Tyndal's translation of the books of the Old Testament, to Nehemiah, together with his translation of Jonah, and of the books of the New Testament, make what is called *Tyndal's Bible.*

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died in England, it is generally believed, that neither he nor Coverdale understood that language. Besides, the short time they spent in finishing their translations of the books of the Old Testament, renders it more than probable that they did not make their translations from the Hebrew, but from the Latin Bible. Perhaps they compared their translations with the originals. For, with a very slender knowledge of the languages, they may have done what Olivetan says he did, when he made his French translation from the Hebrew. "On meeting with any difficult text, which he did not understand, or which he doubted of, he consulted the translations and commentaries of others, and took what he judged best." (Simon, Crit. Hist. du V. T. L. ii. c. 24.) This, I suppose, is all that the learned men meant, who, in the title of the Bible which they published in the year 1539, say, they *translated it truely after the verite of the Hebrew and Greek textes.* See page 20.

COVERDALE'S BIBLE.—While Tyndal was in prison, the whole Bible, translated into English, was finished at the press, in the year 1535, with a dedication to Henry VIII. subscribed by *Myles Coverdale.* In this dedication Coverdale speaks with great bitterness against the bishop of Rome, and his usurpations, and tells the king, that *he took upon him to set forth this special translation, not as a checker, reprover, or dispiser of other men's translations, but lowly and faithfully following his interpreters, and that under correction. Of these,* he said, *he made use of five different ones, who had rendered the Scriptures, not only into Latin, but also into Dutch.* Here it is to be observed, that Coverdale does not pretend that he made his translation from the originals; he only *followed his interpreters,* that is, other translators. And by calling his *a special translation,* he wished to have it considered as different from Tyndal's. Yet it is well known, that he adopted all Tyndal's translations, both of the Old Testament and of the New, with some small alterations. Only he omitted Tyndal's prologues and notes, because they had given offence to the Papists. That Coverdale adopted Tyndal's translations, appears likewise from his saying in his preface, that *Tyndal's helpers and companions would finish what Tyndal had left unfinished, and publish it in a better manner than himself had now done;* referring to the books of the Old Testament, and of the Apocrypha, which Tyndal had not translated, but which Coverdale had now published. These, therefore, are the only translations in this Bible which are properly Coverdale's own; and joined with Tyndal's translations, are what hath been commonly called *Coverdale's Bible,* or rather *Tyndal and Coverdale's translation.* Soon after the publication of this Bible, Cromwell, as vicar-general to the king in matters ecclesiastical, ordered a copy of it to be laid in the quire of each church, that every one, who pleased, might read it.

MATTHEW'S BIBLE.—In the year 1537, Richard Grafton and Edward Whytchurch, printers, published a second edition of Coverdale's Bible, with Tyndal's prologues and notes. Because this Bible was printed with German types, and was superintended by *John Rogers,* pastor of a church at Marbeck, in the dutchy of Wittemberg, Lewis thinks it was printed at Marbeck.—Rogers was educated at Cambridge, where, in

1525, he took the degree of bachelor of arts; then removing to Oxford, he was made a junior canon of Cardinal's college; after that, taking orders, he was appointed chaplain to the English factory at Antwerp, where, meeting with Tyndal, he was by him made sensible of the errors of popery. From Antwerp he went to Marbeck, and became pastor of a congregation there.

Before this edition of Coverdale's Bible was finished, Tyndal was burnt as an heretic. Wherefore Rogers, fearing that the prefixing of Tyndal's name to it, might occasion its being ill received by the common people, he published it under the feigned name of *Thomas Matthew*, and dedicated it to Henry VIII. Bishop Bale says, Rogers translated the Bible from the beginning to the end, having recourse to the Hebrew, Greek, Latin, English, and German copies. But Lewis says this is evidently a mistake. For the Bible called *Matthew's* is not a new translation, but, as Wanley observes, to the end of Chronicles it is Tyndal's, and from that to the end of the Apocrypha, it is Coverdale's. He ought to have excepted *Jonah*, which is of Tyndal's translation, having his prologue prefixed to it. The translation of the New Testament is likewise Tyndal's, as are the prologues and notes. Farther, that the translation, which goes under the name of *Matthew's*, was not made from the originals, is evident from the title, which runs thus: *The Bible, which is all the Holy Scripture, in which are contayned the Olde and Newe Testament, truelye and purelye translated into Englysh: By Thomas Matthewe.* This, which is commonly called *Matthew's Bible*, was begun and finished under the patronage of archbishop Cranmer; for it was presented by Grafton to him, and to the lord Cromwell; and Cromwell, at the archbishop's request, presented it to the king, who permitted it to be bought, and used by all persons without distinction.—Rogers returned to England in Edward VI.'s time, and was made a prebendary of St Paul's. But when Mary came to the throne, he was apprehended and condemned under the name of *Rogers, alias Matthew*, for having published this translation of the Bible under the name of *Matthew*. He was the first martyr in that reign.

Hollybushe's New Testament.—It seems the Papists, about this time, to discredit the English translations of the

Scriptures before mentioned, affirmed that they were contrary to the Latin Bible, which was then used in the churches, and which, as the Rhemish translators afterwards expressed it, was considered as *truer than the original itself*; by which they meant the copies of the Greek Testament then used. For in the year 1538, Coverdale, to shew that his translation of the New Testament was not different from the common Latin Bible, allowed one *Johan Hollybushe* to print, in a column opposite to the Vulgate Latin, the English translation of the New Testament, which Coverdale had formerly set forth in his Bible. This Hollybushe published while Coverdale was abroad, with the following title: *The Newe Testament, both in Latine and Englishe, eche correspondent to the other, after the Vulgate text, communely called St Jerome's, faithfully translated by Johan Hollybushe, anno* 1538.*

Great Bible.—In the year 1539, Grafton and Whytchurch published a new edition of the English Bible, with the following title: *The Byble in Englishe, that is to say, the*

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* To this edition Coverdale prefixed a dedication to Henry VIII. in which he takes notice of the reflections made on the translation of the Bible in English, which he had published, *as if he intended to pervert the Scripture, and to condemn the commune translation into Latyn, which costumably is red in the church.* To obviate these false suggestions, he tells his majesty, *he has here set forth this commune translation in Latin, and also the English of it.* Next he observes, *concerning this present Latin text, forasmuch as it has been, and was yet so greatly corrupt, as he thought none other translation was, it were a godly and gracious dede, yf they that have authorite, knowledge, and tyme, wolde, under his Grace's correction, examen it better, after the most ancient interpreters, and most true textes of other languages.* Accordingly, in his epistle to the reader, speaking of the Latin text, he says, *wherein, though in some places he used the honest and just libertye of a grammarian, as was needful for the reader's better understandynge; yet, because he was lothe to swerve from the text,* (the Vulgate Latin) *he so tempered his pen, that if the reader wolde, he might make plain construction of it, by the English that standeth on the other side.* In 1539 Coverdale set forth a second edition of this New Testament, with a dedication to the lord Cromwell, in which, speaking of his inducement to publish the former edition, he says, *Inasmuch as the New Testament which he had set forth in Englis before* (namely, in his Bible,) *did so agree with the Latyn, he was hartely well content that the Latyn and it shulde be set together,* (namely, by Hollybushe) *provyded alwaye, that the corrector shulde followe the true copye of the Latyn in anye wyse, and to kepe the true*

content of all the Holy Scripture, bothe of the Olde and Newe Testament, truly translated after the veryte of the Hebrue and Greke textes, by the dylygent studye of diverse excellent learned men, expert in the forsayde tonges. This is the first time any English translation of the Bible was set forth as made after the verity of the originals. (See page 16. note.) Who the divers excellent learned men were, by whose diligent study this translation was made, is not known. Johnson says it was corrected by Coverdale. And from the splendid manner in which it was printed, Lewis conjectures that it was intended to be used in the churches, and was patronised by Cranmer, who might appoint some learned men to assist Coverdale in correcting it. But whoever these excellent learned men were, it is certain that this is no new translation from the originals, but, as Lewis observes, a revisal only of *Matthew's*, that is, *Rogers's* edition, with some small alterations. However, to make it appear different, *Matthew's* name was omitted, as were Tyndal's prologues and notes, because they had been blamed as

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and right Englishe of the same; and so doing, he was content to set his name to it; and that so he did, trusting that, though he was out of the land, all shulde be well. But when he had perused this copie, he found, that, as it was disagreeable to his former translation in English, (Tyndal's translation, which he had copied in his Bible) *so was not the true copye of the Latyn text observed, neither the English so correspondent to the same as it ought to be. Therefore he had endeavoured himself to wede out the faults that were in the Latyn and English,* &c. From these quotations it is evident, that the translation of the New Testament which Coverdale allowed Hollybushe to print with the Latin text, was the one which he had published in his Bible; consequently it was Tyndal's translation. It is evident, likewise, that that translation was made from the Vulgate, and in so literal a manner, that the reader might make plain construction of the Latin by the English. It is true, Coverdale in some places corrected the Latin text; but it was only as a grammarian, and in these corrections he was careful to swerve as little as possible from his text. Wherefore, Coverdale having assisted Tyndal in making his translation, they followed one and the same method; that is, both of them translated the Scriptures from the Vulgate; both of them translated the Vulgate literally; and both of them corrected the text of the Vulgate as grammarians, making use of other translations for that purpose; such as, for the Old Testament, the Septuagint, Luther's German version, and Munster's Latin translation; and for the New, Wickliff's and Erasmus' versions, and what others they could find.

heretical and defamatory. In this edition, the additions to the Hebrew and Greek originals in the Vulgate Latin, are translated, and inserted in a smaller letter than the text, particularly the three verses in Psal. xiv. which were omitted by Coverdale and Matthew; likewise the famous text, 1 John, ch. v. 7. which Tyndal, in his New Testament, (published in 1526) had printed in small letters, to shew that it was not then in the common Greek copies. Next, where the editors found various readings in the text, they prefixed a cross to the word. In the third place, to supply, in some measure, the want of the notes, they placed on the margin, hands pointing to the texts which were supposed to condemn the errors of popery, that the reader might attend to them. This Bible being printed with types of a greater size than common, and in a large folio, with a fine emblematical frontispiece, said to be designed by Hans Holben, and beautifully cut in wood, it was called *The Great Bible.*

When the liturgy was first compiled, in the reign of Edward VI. the epistles, gospels, and psalms put into it, were all according to this translation; and so they continued till the restoration of Charles II. when the epistles and gospels were inserted from king James's Bible; but the psalms of the great Bible were allowed to remain.

Cranmer's Bible.—In 1540 another edition of the English Bible was printed in folio, with this title: *The Bible in Englishe; that is to say, the content of al the holy scripture, both of the Olde and Newe Testament, with a prologe thereinto made by the Reverende Father in God, Thomas Archbyshop of Canterbury.* On account of this prologue, and because Cranmer amended the translation in this edition, in some places, with his own pen, it hath been called *Cranmer's Bible*, though it is little different from the Great Bible. In this, as in the Great Bible, the verses of the Psalms, Proverbs, &c. which are not in the Hebrew, but which are translated from the Vulgate, are printed in smaller letters, and the order of the Psalms is different from that of the Vulgate, being according to the Hebrew.

By Cranmer's influence with the king, a proclamation was issued in May 1540, ordering this Bible to be bought, and placed in the churches. But the popish party, making great

complaints of the English translations in general as heretical, an act of parliament passed in January 1542, prohibiting the reading of Tyndal and Coverdale's translation in any church or open assembly within the kingdom. However, the king being resolved to have an English translation of the New Testament, which should be authorized by the clergy, Cranmer, in a convocation which met in February 1542, required the bishops and clergy, in the king's name, to revise the translation of the New Testament. Accordingly, each bishop had his part assigned to him. But Stokesly, bishop of London, refusing to execute his part, the design miscarried.

Of Tyndal and Coverdale's translation of the Bible, and of its revisions by Cranmer and others, many complaints were made, even by the protestants. B. Sandys wrote to Abp. Parker, that *the setters forth of this our common translation followed Munster too much.** And of the New Testament in the Great Bible, Laurence, a noted Greek scholar in that age, observed, that there are words which it hath not aptly translated; words and pieces of sentences in the original which it hath omitted; words not in the original which it hath superfluously added; nay, he charged this translation even with errors in doctrine. The encouragers also of the Geneva edition represented this Bible as ill translated, and falsely printed, and gave it the invidious name of a corrupted Bible.

Henry VIII. dying in January 1546, was succeeded by his son, Edward VI. in whose first parliament the above-mentioned statute was reversed. The gospels and epistles were now, for the first time, appointed to be read in English in the public service.

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* Sebastian Munster was a learned protestant, well skilled in the Hebrew language, and in rabbinical learning. He published a Latin translation of the Hebrew Bible at Basil in the year 1534. And in 1546 he gave a second edition of it in two volumes folio, containing not only his Latin translation, but the Hebrew text with grammatical annotations, which F. Simon commends as useful for understanding the Hebrew language. Huet gives Munster this commendation: *He always adapted his style to the Hebrew, and, at the same time, is not neglectful of the Latin, though he be not over attentive to the* [illegible]*gance of it.* F. Simon preferred Munster's version both to Pa[illegible] translation and to that of Arias Montanus.

In 1550 an edition of the New Testament was published, with this title, *The Newe Testament, diligently translated by Myles Coverdale, and conferred with the translacyon of William Tyndal.* Coverdale's translation here mentioned seems to have been that which he published in the second edition of Hollybushe's New Testament.

GENEVA BIBLE.—Edward VI. dying in July 1553, was succeeded by Mary, who immediately restored the popish service and sacraments, and persecuted the favourers of the Reformation with such cruelty, that many of them fled into foreign countries; among whom was Coverdale, who, in Edward's reign, had returned to England, and had been made bishop of Exeter. He, with some others, fixed their residence at Geneva, where they employed themselves in making a translation of the Bible. They began with the New Testament, which they published in 12mo, printed with a small but beautiful letter, in 1557. This is the first printed edition of the New Testament, in which the verses of the chapters are distinguished by numeral figures and breaks.

Strype, in his Annals of the Reformation, tells us, that the Geneva brethren, after publishing their New Testament, proceeded to revise the Old. But not having finished it when Elizabeth came to the throne, some of them staid behind the rest to complete their design. And having finished the Old Testament, they published the whole Bible at Geneva in 4to, in the year 1560, printed by Rowland Hall. This is what is commonly called *the Geneva Bible;* concerning which F. Simon affirms, that it is only a translation of a French version, made at Geneva some time before. But he said this perhaps to disparage the work. In this translation cuts are inserted, representing the garden of Eden, Noah's ark, &c. They likewise added a variety of notes, with two tables; the one containing an interpretation of the names, and the other an account of the principal matters in the Scriptures. There is also an epistle to queen Elizabeth, in which they charge the English Reformation with retaining the remains of popery, and exhort her to strike off certain ceremonies. But this epistle giving offence, it was omitted in the subsequent editions. —The Geneva Bible was so universally used in private families, that there were above thirty editions of it in folio, 4to, and

8vo, printed from the year 1560 to the year 1616. The authors of this edition being all zealous Calvinists, their translation and notes are calculated to support the doctrine and discipline of that party. For which reason it was better esteemed at its first appearance than it hath been in later times.

THE BISHOPS' BIBLE.—Queen Mary dying in November 1558, was succeeded by Elizabeth, who, treading in the steps of her brother Edward VI. suppressed the Romish superstition in all her dominions, and filled the sees with protestants. After this, Abp. Matthew Parker having represented to the queen that many churches either were without Bibles, or had incorrect copies, she resolved that a revisal and correction of the former translation should be made, in order to publication. The archbishop therefore appointed some of the most learned of the bishops and others to revise the Bible commonly used, and to compare it with the originals; and to each of them he assigned a particular book of Scripture, with directions not to vary from the former translation, except where it was not agreeable to the original, and to add marginal notes for explaining the difficult texts, reserving to himself the oversight of the whole. A revisal of the English Bible, on the same plan, had been proposed by Cranmer, (see page 21.) but the design did not take effect. Parker was more successful in his attempt. The persons employed by him performed their tasks with such cheerfulness, that the whole was ready for the press some time before the year 1568; for in that year the Bible of the bishops' revisal was printed in a very elegant manner, with a beautiful English letter, on a royal paper, in a large folio, by Richard Jugge, the queen's printer. In this edition, which contains the Apocrypha, the chapters are divided into verses, as in our Bibles; and the several editions from the Vulgate Latin, which in the Great Bible were printed in small characters, are omitted, except 1 John, ch. v. 7. which is printed in the same character with the rest of the text. To this edition Parker added some good notes, different from those of Tyndal and Coverdale, and two prefaces. In the one to the Old Testament he exhorted the people to study the Scriptures, which, after St Jerome, he termed *the Scriptures of the people*. In the preface to the New Testament, he advised the reader not to be offended with the diversity of translations

After the preface to the Old Testament Cranmer's prologue is inserted, and before the psalms there is a prologue of St Basil. On the margin, besides the notes, there are references, and the whole is embellished with cuts and maps. This Bible, on account of the pains which the bishops took in perfecting it, was called *the Bishops' Bible*, and was authorized to be read in the churches. Yet it was found fault with by some, on pretence that it was not as exact as it should be; because in the Old Testament it does not always follow the Hebrew, but in some places is on purpose accommodated to the LXX, and is disfigured with divers errors. But Lewis says, the Bishops' Bible *hath fared somewhat the worse through the intemperate zeal of the sticklers for the Geneva translation.* In 1572 the Bishops' Bible was reprinted in folio, in the same splendid manner as in 1568, with a few additions and alterations.

L. THOMSON'S NEW TESTAMENT.—In the year 1583, one Laurence Thomson, an under-secretary to Sir F. Walsingham, published an English version of Beza's Latin translation of the New Testament, to which he added notes from Beza, Camerarius, and others. This translation differs so very little from the Geneva Bible, that it was sometimes printed with the Geneva translation of the Old Testament.

RHEMISH NEW TESTAMENT.—The English papists, who, after queen Mary's death fled to Rhemes, finding it impracticable to hinder their countrymen from having the Scriptures in their mother-tongue, published an English translation of the New Testament from *the authentical Latin;* that is, from the Vulgate, printed at Rhemes by John Fogny, in the year 1582. At the same time they promised a translation of the Old Testament in the same language. Their translation of the New Testament the Rhemists rendered unintelligible to common readers, by introducing into it a number of hard words, neither Greek, nor Latin, nor English, but a barbarous mixture of the three languages, such as, *Azymes, Tunike, Holocaust, Prepuce, Pasche, Parasceue, Neopyte, Evangelize, Penance, Chalice, Host,* &c. These are what the Romish clergy call *ecclesiastical and sacred words;* and by affirming that they contain certain deep and inexplicable meanings, they have raised in the minds of the vulgar a superstitious veneration of the clerical orders, to the enslaving of their con-

sciences, (See p. 14.) To their translation the Rhemists added notes, from what they called catholic tradition, from the expositions of the fathers, and from the decrees of popes and councils, for the support of the Romish errors. This is what goes by the name of *the Rhemish New Testament.*—In the year 1589, Dr Fulke, master of Pembroke-hall, Cambridge, reprinted this translation, together with that of the Bishops' Bible, in two columns; and in his notes confuted all its *arguments, glosses, annotations, manifest impieties, and slanders against the translations used in the church of England*; and dedicated the whole to queen Elizabeth.

Doway Bible.—About twenty-seven years after the publication of the Rhemish New Testament, an English translation of the Old Testament, *from the authentical Latin*, came forth from the English college of Doway, in two vols. 4to; the first in the year 1609, the second in 1610, both printed at Doway by Laurence Kellam. But this translation is of the same complexion with the Rhemish New Testament, having been made many years before in the college of Rhemes, by the very same persons who translated the New Testament; for it was only revised and published by their brethren of the college of Doway.

King James's Bible.—Queen Elizabeth dying in March 1602, was succeeded by James VI. king of Scotland, who, soon after his arrival at London, received a petition from the puritan ministers, desiring a reformation of certain ceremonies and abuses in the church. In consequence of this petition, the king appointed several bishops and deans, together with the principal petitioners, to meet him at Hampton-court, January 12. 1603, to confer with him on these abuses. On the second day of the conference, the puritans proposed that a new translation of the Bible should be made; and no one opposing the proposition, the king, in the following year 1604, appointed 54, or according to others, 47 persons, learned in the languages, for revising the common translation. These he divided into six companies, and to the several companies he allotted certain books of Scripture to be translated or amended by each individual of the company separately. And that they might execute their work in the best manner, he prescribed to them certain rules which they were to observe.—

The first was; the ordinary Bible read in the churches, commonly called the Bishops' Bible, to be followed, and as little altered as the original would permit.—The third was; the old ecclesiastical words to be kept; as the word *church* not to be translated *congregation*, &c.—The fifth; the division of the chapters to be altered, either not at all, or as little as might be.—The sixth; no marginal notes to be affixed, but only for explaining the Hebrew and Greek words, which could not be expressed in the text without some circumlocution.—The eighth; every particular man of each company to take the same chapter or chapters; and having amended or translated them severally by himself, where he thought good, all were to meet together to compare what they had done, and to agree on what they thought should stand.—The ninth; when any one company had finished any book in the manner prescribed, to send it to the other companies to be considered by them.—The fourteenth; the translations of Tyndal, Coverdale, Matthew, Whitechurch, (the Great Bible,) and Geneva, to be used where they agree better with the original than the Bishops' Bible.—This, therefore, was not to be a new translation, but a correction only or amendment of the Bishops' Bible.—The translators entered on their work in spring 1607.

Selden, in his table-talk, says, *The king's translators took an excellent way. That part of the Bible was given to the person who was most excellent in such a tongue. And then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on.*

After long and earnest expectation, the Bible, thus revised, came out in the year 1611, dedicated to the king; and is that which at present is used in all the British dominions.

To this edition of the Bible, it hath been objected, 1. That it often differs from the Hebrew, to follow the LXX, if not the German translation; particularly in the proper names.—2. That the translators following the Vulgate Latin, have adopted many of the original words, without translating them; such as, *hallelujah*, *hosannah*, *mammon*, *anathema*, &c. by which they have rendered their version unintelligible to a mere English reader. But they may have done this, in com-

pliance with the king's injunction concerning the old ecclesiastical words, and because, by long use, many of them were as well understood by the people, as if they had been English.—3. That by keeping too close to the Hebrew and Greek idioms, they have rendered their version obscure.—4. That they were a little too complaisant to the king, in favouring his notions of predestination, election, witchcraft, familiar spirits, &c. But these, it is probable, were their own opinions as well as the king's.—5. That their translation is partial, speaking the language of, and giving authority to one sect. But this, perhaps, was owing to the restraint they were laid under by those who employed them.—6. That where the original words and phrases admitted of different translations, the worse translation, by plurality of voices, was put into the text, and the better was often thrown into the margin.—7. That notwithstanding all the pains taken in correcting this and the former editions of the English Bible, there still remain many passages mis-translated, either through negligence or want of knowledge; and that to other passages improper additions are made, which pervert the sense; as Matt. xx. 23. where by adding the words, *it shall be given*, it is insinuated, that some other person than the Son will distribute rewards at the day of judgment.

Such are the objections which have been made to the king's translation by the protestants. They are mentioned here as historical facts. How far they are just, lies with the reader to consider. The objections made by the papists, were the same with those which were made to the former translations; and particularly, that several texts are mis-translated, from the translators' aversion to the doctrines and usages of the church of Rome.

If the reader desires more full information concerning the English translations of the Bible, he may consult Anthony Johnson's historical account, published at London in 1730; also John Lewis's complete history of the several translations of the Bible in English, 2d edit. published at London in 1739. From which treatises, most of the facts relating to the English translations of the Bible mentioned in this section are taken.

Since the commencement of the present century, several English translations of the gospels and epistles have been pub-

lished by private hands. But they are little different in the sense from the king's translation; or, if they differ, it is occasioned by their giving the sense of a few passages, not in a different translation, but in paraphrases which do not truly express the meaning of the original. And even where the meaning is truly expressed, it cannot be said that the translation is improved by these paraphrases, at least in those instances where the sense could have been represented with equal strength and perspicuity, in a literal version.

From the foregoing account of the English translations of the Bible, it appears, that they are not different translations, but different editions of Tyndal and Coverdale's translation. It appears likewise, that Tyndal and Coverdale's translation, of which the rest are copies, was not made from the originals, but from the Vulgate Latin. For as they did not say in the title-pages that their translation was made from the originals, and as Coverdale, in particular, declared in his prefaces to Hollybushe's New Testament, that he swerved as little as possible from his Latin text, it is reasonable to think that Tyndal and he made their translation from that text. Besides, it did not suit their purpose to translate from the originals. The Vulgate Latin text being the only word of God that was then known to the people, and even to many of the clergy, these translators knew, that the nearer their version approached to the Latin Bible, they would be the less offensive; a consideration which Coverdale acknowledges, in his prefaces, had great weight with him.

As Tyndal and Coverdale made their translation from the Vulgate, they could hardly avoid adopting a number of its errors. Some that were palpable they corrected, especially when the sense of the passage suggested the correction. But in translating the more difficult texts which they did not understand, they implicitly followed the Vulgate, as Luther, Erasmus, and others had done before them. It is true, their translation was often corrected in the editions of the English Bible, which were published from time to time. But the corrections were made chiefly in the phraseology. The alteration of the English language made it necessary, in every revisal of the translation, to substitute modern words and phrases, in place of those which were becoming obsolete.

But few alterations were made in the sense, except in the passages which had a relation to the popish controversy, which, on that account, were considered with more care. Wherefore, each new edition being little different from the preceding one, none of them were esteemed new translations, as is plain from the public acts prohibiting the use of the English Bibles. For, in these acts, they are all called *Tyndal and Coverdale's translation.*

To conclude: If Tyndal and Coverdale's translation was made from the Vulgate Latin, and if the subsequent English translations, as they have been called, were only corrected editions of their version, and if the corrections made from time to time in the different editions, respected the language more than the sense, is it to be thought strange, that many of the errors of that translation, especially those copied from the Vulgate, have been continued ever since, in all the editions of the English Bible? Even that which is called *the king's translation*, though, in general, much better than the rest, being radically the same, is not a little faulty, as it was not thoroughly and impartially corrected by the revisers. It is therefore, by no means, such a just representation of the inspired originals, as merits to be implicitly relied on, for determining the controverted articles of the Christian faith, and for quieting the dissensions which have rent the church.

Sect. III. *Of the principles on which the translation now offered to the public is formed.*

THE history of the ancient and modern versions of the Scriptures, given in the preceding sections, must have convinced every unprejudiced reader, that a translation of the sacred writings, more agreeable to the original, and more intelligible and unambiguous, than any hitherto extant, is much wanted. In this persuasion, the author formed the design of translating the apostolical epistles, although he was sensible the attempt would be attended with great difficulties, and be liable to many objections. But objections were made to Jerome's corrections of the Italic version of the New Testament. And in an age much more enlightened, when the correction of the Bishops' Bible was proposed, there were some who did not

approve of the design, fearing bad consequences would follow the alteration of a book rendered sacred in the eyes of the people by long use. On both occasions, however, these objections were justly disregarded, for the sake of the advantages expected from a translation of the inspired writings, more consonant to the original. Wherefore, that the reader may be enabled to conjecture, whether, in the following version of the apostolical epistles, the alterations that are made in the translation be of sufficient importance to justify the author in publishing it, he will now explain the principles on which it is formed, in such a manner as to give a general idea of the number and nature of these alterations. At the same time, to remove such prejudices as may remain in the minds of the serious, against altering the common translation, he will mention a few of the many advantages which will be derived from a new translation of the Scriptures, skilfully and faithfully executed.

Sensible that the former translators have been misled, by copying those who went before them, the author, to avoid the errors which that method leads to, hath made his translation from the original itself. And that it might be a true image of the original, he hath, in making it, observed the following rules: 1. He hath translated the Greek text as literally as the genius of the two languages would permit. And because the sense of particular passages sometimes depends on the order of the words in the original, the author, in his translation, hath placed the English words and clauses, where it could be done to advantage, in the order which the corresponding words and clauses hold in the original. By thus strictly adhering to the Greek text, where it could be done consistently with perspicuity, the emphasis of the sacred phraseology is preserved, and the meaning of the inspired penman is better represented, than it can be in a free translation, (See p. 37. note.) To these advantages add, that in this literal method, the difficult passages being exhibited in their genuine form, the unlearned have thereby an opportunity of exercising their own ingenuity in finding out their meaning. Whereas, in a free translation, the words of the inspired writer being concealed, no subject of examination is presented to the unlearned, but

the translator's sense of the passage, which may be very different from its true meaning.

2. As the Greek language admits an artificial order of the words of a sentence, or period, which the English language does not allow, in translating many passages of the apostolical epistles, it is necessary to place the words in their proper connexion, without regarding the order in which they stand in the original. This method the author hath followed in his translations where it was necessary, and thereby hath obtained a better sense of many passages* than that given in our English version, where the translators have followed the order of the Greek words, or have construed them improperly.

3. With respect to the Hebraisms† found in the Scriptures, it is to be observed, first, That as the Greek language, in its

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* The following are examples of the propriety of translating some passages according to a just, though not an obvious construction of the original words: Matt. xix. 4. *That he which made* them *at the beginning, made them male and female.* In this translation our Lord's argument does not appear. But the original, ὁτι ὁ ποιησας απ' αρχης αρσεν και θηλυ εποιησεν αυτους, rightly construed, stands thus: ὁτι ὁ ποιησας αυτους, απ' αρχης εποιησεν αρσεν και θηλυ, which, literally translated, gives this meaning, *That he who made them, at the beginning made a male and a female.* According to this translation, our Lord's reasoning is clear and conclusive. At the beginning, God made only one male and one female of the human species, to show, that adultery and polygamy are contrary to his intention in creating man. See Mal. ii. 14, 15.—Matt. xxvii. 66. οἱ δε πορευθεντες ησφαλισαντο τον ταφον, σφραγισαντες τον λιθον, μετα της κυστωδιας: *So they going away, made the sepulchre sure with the watch, having sealed the stone.* —1 Cor. xvi. 2. Κατα μιαν σαββατων εκαστος υμων παρ ἑαυτῳ τιθετω θησαυριζων ὁ τι αν ευοδωται, construed, will stand thus: Κατα μιαν σαββατων εκαστος υμων τιθετω τι παρ' ἑαυτῳ, (sup. καθ') ὁ ευοδωται αν, θησαυριζων. *On the first day of every week, let each of you lay somewhat by itself,* according *as he may have prospered, putting* it *into the treasury, that when I come there may be no collections.*—Heb. xi. 3. *So that things which are seen were not made of things which do appear.* Here our translators have followed Beza. But the original, rightly construed, stands thus: εις το τα βλεπομενα, γεγονεναι εκ μη φαινομενων. *So that the things which are seen were made of things which did not appear:* that is, were made of nothing. See more examples, p. 11.

† Modern critics contend, that in a translation of the Scriptures the Hebraisms should not be rendered literally, but that words and phrases, expressive of their meaning, should be substituted in their places. This, it must be acknowledged, is a proper method of trans-

classical purity, did not furnish phrases fit to convey just ideas of spiritual matters, these could only be expressed intelligibly in the language of the ancient revelation, dictated by the Spirit of God. Many, therefore, of these Hebrew forms of expression are retained in this translation, because they run with a peculiar grace in our language, and are more expressive than if they were turned into modern phrase; besides, having long had a place in our Bibles, they are well understood by the people.—Secondly, There are in Scripture some Hebraisms, quite remote from the ideas and phraseology of modern nations, which would not be understood if literally translated. Of these, the meaning only is given in this version.—Thirdly, There is a kind of Hebraism, which consists in the promiscuous use of the numbers of the nouns, and of the tenses of the verbs. These the author hath translated in the number and tense which the sense of the passages requires.—Fourthly, The inspired writers being Jews, naturally used the Greek particles, in all the latitude of signification, proper to the corresponding particles in their own language; for which reason, they are, in this translation, interpreted in the same latitude. Of the two last mentioned kinds of Hebraism, many examples are given in Prel. Ess. IV.

4. In St Paul's epistles there are many *elliptical sentences*, which the persons to whom he wrote could easily supply; because they were familiar to them, and because the genders

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lating such Hebraisms as are not understood by the vulgar, if the learned are agreed as to their signification. For example, because it is universally acknowledged, that Rev. ii. 23. *I am he who searcheth the reins and the hearts*, signifies, *I am he who searcheth the inward thoughts and dispositions*, the passage may with propriety be so translated. But when the meaning of an Hebraism is disputed, and its literal sense is made the foundation of a controverted doctrine, such as Rom. ix. 18. *whom he will, he hardeneth;* what the translator supposes to be the meaning of the expression, should by no means be substituted in the translation. For candour requires, that in such cases the translator should keep close to the words of the original, if they can be literally translated in an intelligible manner, and should leave it to theologians to settle the meaning of the Hebraism, by fair reasoning from the context, and from other passages relative to the same subject; because, in this method, its meaning will at length be successfully established.

of the Greek words directed those who understood the language, to the particular word or words which are wanting to complete the sense. Wherefore, no translation of St Paul's epistles, into a language which does not mark the genders, by the termination of the words, will be understood by the unlearned, unless the elliptical sentences are completed. In this translation, therefore, the author hath completed the defective passages; and the words which he hath added for that purpose, he hath printed in a different character,* that, from the sense of the passages, the reader may judge whether they are rightly supplied.—On this head it is proper to mention, that by a close attention to St Paul's style, the author hath discovered that the words wanting to complete his sentences are commonly found, either in the clause which precedes, or which follows the elliptical expression. He hath, therefore, in his translation, for the most part, supplied the words that are wanting, from the context itself.†

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* Concerning the manner of printing the words that are supplied to complete the sentences, the reader is desired to take notice, that the words supplied by our translators are in this printed in *Roman capitals*, to show that they belong to the version in common use. But if the words supplied belong to the new translation, they are printed in *capitals of the Italic form*. Farther, it is to be observed, that all the words and clauses of the new translation which are different from the common English version are printed in *Italic* characters, that the reader may at once see in what particulars the two translations agree, and in what they differ.

† Of the author's method of supplying the elliptical sentences in St Paul's epistles, the following are a few examples, by which the reader may judge of the rest.—Rom. ii. 27. By supplying the words, *though a Jew*, from the beginning of ver. 28. the translation will run thus: *Judge thee a transgressor of the law*, though a Jew *by the literal circumcision*. 28. *For he is not a Jew who*, &c.—Rom. iv. 13. By supplying the word *righteousness* from the end of the verse, the translation will be, *Now not through* a righteousness *of law, was the promise to Abraham and to his seed*.—Rom. v. 16. By supplying the word *sentence* from the second clause of the verse, the translation of the first clause will be, *Also, not as* the sentence, *through the one who sinned, is the free gift: for verily the sentence*, &c.—Rom. vii. 24. *O, wretched man that I am, who shall deliver me from the body of this death?* 25. *I thank God*, who delivers me, *through Jesus Christ our Lord*.—James ii. 13. *Judgment, without mercy, will be to him who shewed no mercy: but mercy will exult over judgment*. This

In translating the apostolical epistles, the author having carefully observed the four rules above-mentioned, he hopes his translation hath thereby become, not only more accurate, but more intelligible, than the common version, and that the unlearned, who read the epistles in his translation, will understand them better than by reading them in their ordinary Bible. Farther, though he hath often deviated from the beaten road, the diversity of his translation will not be offensive, because, throughout the whole, he hath endeavoured to preserve that beautiful simplicity of style for which the Scriptures are so justly admired, together with those allusions to ancient manners and historical facts, implied in the phraseology, by which the age and nation of the authors of these writings are known. In short, by observing the rules mentioned, the author hath endeavoured to make his translation as exact an image of the original as he could; not only because, in that method, it acquires the authority which a translation of writings divinely inspired ought to have, but because, by a faithful exhibition of the Scriptures in their original dress, there arises such a strong internal proof of their antiquity and authenticity, as far overbalances any inconveniences resulting from a few pleonasms, uncouth expressions, and grammatical anomalies, all common in ancient writings, and retained in this translation of the apostolical epistles, for the purpose of shewing the Scriptures in their unadorned simplicity. Yet many modern translators, disregarding that advantage, and aiming at an imaginary elegance of style, have departed from the words and phrases of the original, in such a manner as to convert their translations of particular passages into paraphrases, which exhibit a meaning often different from that of the inspired writers; a fault from which our translators of the Bible are not altogether free.—It must be acknowledged, however, that there are some sentences in these invaluable writings which cannot be literally translated; and therefore, to represent their true meaning, recourse must be had to the para-

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latter clause is evidently incomplete, and must be supplied from the former, thus: *But mercy will exult over judgment*, to him who shewed mercy. In completing inconsequent sentences, the sense likewise directs a translator. See examples, Rom. v. 12. 2 Pet. ii. 4.—6.

phrastic method. But these are the only passages, in books divinely inspired, which should be paraphrased in the translation.

Among the free translators of the Scripture, Sebastian Castalio, sometime professor of the Greek language at Basil, is the most eminent. But whatever praise he may deserve for the general propriety and conciseness of his translation of the New Testament, and for the purity of his Latin, it is certain that, by aiming at a classical and polished style, he hath often lost sight of the original, and hath given what he imagined to be its meaning, in words not at all corresponding to the Greek text; so that his translation of a number of passages hath little relation to the original, consequently is often erroneous.* Wherefore, neither his nor Erasmus's, nor any other free translation of the Scriptures, can be relied on; because, if a material word in the original is omitted in the translation, or if a word not in the original is added, without marking it as added, or if words not corresponding to the original are

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* Of Castalio's free translation of the Scriptures, wherein he hath misrepresented their meaning, all those passages are examples, in which he hath translated the word αγγελοι by *genii*, and the word βαπτιζω by *lavo*, and βαπτισμα by *lotio, and* εκκλησια by *respublica*, and συναγωγαι by *collegia*, and θεος, Heb. i. 8. applied to the Son by *Divus*, and προφητια, Rom. xii. 6. by *Divinatio*, and ειδωλα by *Deastros*.—Other examples of more importance are, Luke vii. 35. Και εδικαιωθη η σοφια απο των τεκνων αυτης; *Ita suis omnibus aliena est sapientia.*—Rom. i. 17. Δικαιοσυνη γαρ θεου εν αυτω αποκαλυπτεται εκ πιστεως εις πιστιν. *Nam per id divina justitia exeritur perpetuanda fide.*—Rom. vii. 5. Τα παθηματα των αμαρτιων, τα δια του νομου. *Peccatorum perturbationes a lege orientes.*—Rom. xiv. 1. τον δε ασθενουντα τη πιστει προσλαμβανεσθε, μη εις διακρισεις διαλογισμων. *Si quis autem imbecilla fide est, huic, nulla cum animi dubitatione, opitulemini.*—2 Cor. i. 24. ουχ οτι κυριευομεν υμων της πιστεως, αλλα συνεργοι εσμεν της χαρας υμων. *Non quod vobis fiduciam derogemus, sed consulimus vestro gaudio.*—2 Cor. vi. 12. ου στενοχωρεισθε εν ημιν, στενοχωρεισθε δε εν τοις σπλαγχνοις υμων. *Si vos estis angusti, non erga nos estis angusti, sed erga hominem cui estis intimi.*—1 Thess. i. 11. και πληρωση πασαν ευδοκιαν αγαθωσυνης, και εργον πιστεως εν δυναμει. *Perficiatque ut bonitatem, et fidei opus, et libentissime, et fortiter persequamini, atque absolvatis.*—Acts v. 12. Δια δε των χειρων των αποστολων, εγινετο σημεια, και τερατα, εν τω λαω πολλα. *Apostolorum autem operâ, multa vulgo monstrosè, prodigiosèque fiebant.* This strange translation conveys a most improper idea of the apostle's miracles.

used,* much more if a whole sentence, or even a part of a sentence is paraphrased, the meaning of the text very probably will be altered, if not entirely lost; consequently the version, in these passages, can have no authority.

It is time now to inform the reader, that this translation of the apostolical epistles differs not a little from the former versions, because therein meanings are affixed to a number of Greek words and phrases diverse from those given to them in the same passages by other translators. Yet the translation of these passages is not the less literal on that account. Persons conversant in the language know, that many Greek words have more meanings than one, all of them equally literal, though not equally common; and that the skill of a translator is shewn in his choosing, from among these different literal significations, the one that best suits the scope of the passage where it is found. And if he chooses judiciously, his translation will be more truly literal than those in which the more ordinary significations of the Greek words have been adopted, if these significations do not accord so well with the writer's design. The truth of this remark will appear, especially in those passages of the new translation, where the Greek particles have meanings affixed to them different from those given them in other versions, but agreeably to their acknowledged use elsewhere in Scripture. For, however much it hath been overlooked hitherto, it is certain that, in a version of St Paul's epistles, the connexion and propriety of his reasonings will either appear, or be lost, according to

* The following is an example from Erasmus's version, where the meaning of a passage is perverted by translating a single word freely: Rom. ii. 19. Διδασκαλον νηπιων: *Doctorem imperitorum: A teacher of the unskilful.* This translation of the clause Erasmus gave, on the pretence that no one teaches babes. But he had forgotten that the Jews gave to the Gentiles that appellation, with the others mentioned by the apostle, to shew their contempt of them; and did not know, I suppose, that the apostle, by introducing these contemptuous names in this passage, intended to paint the intolerable arrogance of the Jews in a lively manner. This example shews, that every translation of the Scriptures ought to be as literal as possible, because those who afterwards study them with care may find proprieties in the original expressions, altogether overlooked by the free translator.

the manner in which the particles,* which connect the different parts of his discourse, are translated.—The author, therefore, to lay a firm foundation for the just translation of the Scriptures, hath been at great pains, in Prelim. Ess. iv. to establish the uncommon significations which, in some passages, he hath affixed to the Greek words and phrases, by examples brought from the Scriptures themselves, or from approved Greek writers. In the same essay he hath offered some grammatical remarks, by which the peculiarities of style observable in the writings of the Jews are illustrated. But what hath been one of the chief objects of his attention in that essay was, by examples taken from the Scriptures themselves, to explain the meaning and powers of the Greek particles, as used by the sacred writers. Some of these examples, at first sight, may, perhaps, appear inconclusive; because the word, for the sake of which the example is produced, may, in that passage, be taken in its ordinary acceptation. Yet the other examples, in which it can have no meaning but that which the author hath given it, and which is acknowledged by our translators to be its meaning in these passages, make it probable, that, in the first mentioned examples likewise, it hath the uncommon signification contended for, especially, if so understood, it agrees better with the context.—There are, however, two or

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* Of the influence which the right translation of the Greek particles hath to render the apostle's reasonings clear and conclusive, take Γαρ for an example. This particle sometimes signifies *for*, sometimes *wherefore*. Now, if it is translated in the former sense, where it hath the latter, the scheme of the apostle's discourse will be reversed; because that will be *a reason*, which was meant as an *inference*. (Compare the common English version of Rom. iv. 2, 3. Heb. vi. 1. 11. 18. with the new translation of these passages.) In like manner, the other Greek particles having different significations, if, in a translation of the epistles, the same sense is uniformly given to the same particle, or if one of its senses is substituted for another, it will render the translation erroneous. Of this, Rom. viii. 4. *That the righteousness of the law may be fulfilled* (ιν) *in us*, is a remarkable example. For this translation represents men as absolutely passive in fulfilling the righteousness of the law. Whereas the true literal translation is, *That the righteousness of the law may be fulfilled* (ιν) *by us, who walk not according to the flesh*. Many other examples might be given, but these may suffice.

three instances of uncommon significations given to words, for which the author can produce no authority. But he contends that the context leads to these significations of the words; and that, in giving them such signification, he is supported by critics and dictionary writers, who prove the uncommon significations which they affix to some words, only by producing a single passage from an approved author, in which it cannot be otherwise understood. See examples, 2 Pet. i. 20. note.

Many of the alterations introduced into this new translation of the epistles, may, perhaps, be thought needless, as making but little difference in the sense of the passages. Yet it is a sufficient justification of these alterations, that they render the language of the translation more grammatical and modern, and that they approach nearer to the words of the original than the translation in our English Bible. A number of them, however, on a nearer inspection, will be found to preserve the emphasis of the original expressions, and to shew the propriety of the reasoning, and even to convey important meanings, which are lost in the common version.*

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* The following are examples of small alterations made in the new translation, which greatly improve the sense of the passages where they are introduced, and which, at the same time, are perfectly literal.—1 Cor. iii. 2. *Other foundation can no man lay, than that is laid, which is Jesus Christ.* In the original, it is ὁς ἐστι Ἰησους ὁ Χριστος *which is Jesus the Christ.* For the doctrine *that Jesus is the Christ*, promised in the law and the prophets, is the great foundation on which the Christian church, the temple of God, is built.—Rom. ix. 5. *from whom, ὁ Χριστος, the Christ descended.*—Ephes. iii. 6. *That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ.* In the original, it is ειναι τα ἐθνη συγκληρονομα, και συσσωμα, και συμμετοχα της ἐπαγγελιας; *That the Gentiles should be joint heirs, and a joint body, and joint partakers of his promise in Christ*; namely, with the Jews. For the apostle's meaning is, that, under the gospel, the Gentiles are equally entitled with the Jews to all its privileges, and to all the promises of God.—1 Thess. iv. 16. *With the voice of the archangel.* This translation implies, that there is but one archangel; whereas, in the original, it is εν φωνη ἀρχαγγελου; *With the voice of an archangel.*—Rom. iv. 3. *For the promise that he should be the heir of the world was not to Abraham—through the law.* This translation leads the reader to think that Abraham was under the law of Moses; whereas the expression, in

By bringing the translation of the Scriptures as close to the original as the idiom of the language will allow, many advantages will be obtained, of which the following are the chief: 1. A translation which exhibits, not the glosses of commentators, but the very words of the original, as nearly as can be done in a different language, will afford the unlearned the greatest satisfaction, by making them see with their own eyes the heavenly light of truth, and will give the translation that authority which a translation of the word of God ought to have with all who read it.—2. By a just literal translation, which expresses the true meaning of the sacred writings, those controversies concerning the articles of our faith, which have arisen from a wrong translation and application of particular texts, will be cut up by the roots. And the disciples of Christ, discerning the truth, will be led into a more liberal way of thinking in religious matters than formerly, and, of course, will entertain charity towards those who differ from them, the want of which hath occasioned numberless evils in the church.—3. An accurate, perspicuous, unambiguous translation of the Scriptures will be of great use in guarding the unlearned against errors, which have a tendency to perplex their minds, and make them careless of the duties of morality. (See Rom. vii. 12. to the end; and 2 Cor. iii. 5. new translation.)—4. A just translation of the Scriptures, by exhibiting the doctrines of the gospel in their genuine simplicity, will effectually shew the futility of the cavils of infidels, which, for the most part, are founded on wrong views of the doctrines of revelation.—

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the original, is διὰ νομου, *through law*; that is, through the works of any law whatever.—1 Cor. xv. 26. *The last enemy that shall be destroyed is death.* This implies, that there are some enemies who shall not be destroyed; whereas, in the Greek, it is ἐσχατος ἐχθρος καταργειται ὁ θανατος; *Death, the last enemy, shall be destroyed.*—James iii. 8. *But the tongue no man can tame;* as if it were impossible for men to govern their own tongues; whereas, in the Greek, it is την δε γλωσσαν ουδεις δυναται ανθρωπων δαμασαι: *but the tongue of men no one can subdue.*—1 Pet. iv. 15. *To him that is ready to judge the quick and the dead.* This translation represents the judgment of the world as at hand when St Peter wrote; but, in the original, it is ετοιμως εχοντι, *who is prepared to judge*, &c. namely, by the commission and power which the Father hath bestowed on him for that purpose.

These certainly are objects, which all who have the interests of Christianity at heart must wish to see obtained: objects of far greater importance to the welfare of the world than those which engross the attention of a frivolous age.

The *text* of the Greek New Testament followed in this translation, is the one in common use; which, because it was settled according to the opinion of learned men in different countries, who compared a great number of MSS, and fixed on the readings which appeared to them best supported, the author hath not attempted to alter. Only because the oldest MSS are written without any distinction of the words by intervening *spaces*, and of the sentences by *commas* and *colons*, and without the *spirits* and *accents*,* the author hath altered the accenting and pointing of the common edition in a few instances, in order to obtain a better and more perspicuous sense of the passages, than that which arises from the common pointing.—Farther, although by the care with which other MSS and versions have been collated, since the text of the New Testament was settled, more various readings have been procured, none of these readings are followed in this translation, except the few which our English Bible hath adopted, and which shall be mentioned in

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* Although the distinction of words in MSS by spaces, and of sentences by points, was known in Cicero's time, it was not much used, except by the Roman lawyers in public instruments. (Clerici Ar. Crit. p. iii. sect. 1. c. x. 7. 9.) In MS copies of the Scriptures, these distinctions were not used at all, till Jerome first attempted them in his translations of the books of the Old Testament. (Ibid. N0. 5. 7.) The MSS of the Scriptures now remaining, the oldest of which are more than 300 years later than Jerome's time, shew, that even then the separation of the words by spaces, and the distinction of the sentences by points, were not commonly used. It is evident, therefore, that the transcribers, who first attempted to accent and point the Greek New Testament, having no ancient MSS to guide them, must have been directed merely by their own opinion of the meaning of the passages. The editors also who published the first printed copies, must have followed the same rule in accenting and pointing their editions. Wherefore, to alter the accents and points of the commonly received text, is not to alter the text of the Greek Testament, but rather to restore it to its primitive truth, and ought to be admitted, if thereby a better and more perspicuous sense of the passages is obtained. See examples, Rom. ii. 8, 9. vii. 25. viii. 20, 21. 2 Cor. ix. 10. xii. 11. xiii. 2, 3. new translation.

the notes. The author's attachment to the common text hath not proceeded from an implicit acquiescence in the opinion of the learned men who settled it, but from a persuasion that the readings which they adopted are, for the most part, better supported by MSS, and agree better with the context, than either the readings which they rejected, or than those which have been obtained since their time.* Some of the rejected read-

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* On the revival of learning in Europe, some of the most eminent men of the age employed themselves in collating all the MSS of the Greek New Testament which they could find, for the purpose of obtaining a correct text of these invaluable writings.

Among those who applied themselves to that important work, *Cardinal Francis Ximenes*, archbishop of Toledo, and his three learned assistants, whom he had made professors in the university of Alcala, for that very purpose, were most eminent, and deserve to be first mentioned; because they set about the work early, though the fruit of their labours was not communicated to the public till a number of years after their edition was finished. The copy which they made their text was a MS sent to them from the Vatican library, by Pope Leo X. with orders not to depart from it in the least. Accordingly, excepting a few alterations, they transcribed the whole faithfully; namely, the Septuagint version of the Old Testament, and the Greek New Testament, to the Revelation, which is wanting in the Vatican copy. This transcript they compared with a number of MSS, some of them furnished by the pope, and others by the cardinal himself; particularly a very ancient MS of the epistles, sent to Ximenes from Rhodes; and at the same time they marked the readings of all these MSS which were different from the Vatican copy. The New Testament being finished, was printed in the year 1515. But Ximenes did not choose to publish it separately from the rest of the Bible, which was not completed till the year 1517; and he dying, his Bible was not given to the public till about the year 1524.

The next person of note who attempted to restore the true readings of the Greek New Testament, was *Erasmus*, of Rotterdam. He, by collating five Greek MSS and some Latin copies, amended both the Greek text and the Vulgate version, and published both, with large notes, at Basil, in the year 1516. This was the first copy of the Greek New Testament that was published from the press. Mill tells us, that, exclusive of typographical errors, it contains above 500 wrong readings, and about 100 genuine ones.

In the year 1518, a Greek Testament was published at Venice, by Andreas Asulanus, Aldus's son-in-law; Aldus himself having died about two years before. Certain learned men corrected this edition, by collating it with some very ancient MSS. But its text is similar to that of Erasmus, which was published a little before.

ings, indeed, stand on an equal, or, perhaps, on a better authority than those in the received text. But as they make no material alteration in the sense of the passages where they are found, to have adopted them would have been to change the

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Both editions have the same apparatus, and, with a few exceptions, the same errors. Yet on the authority of the above-mentioned MSS, the Aldin edition differs from the Erasmean in not a few places.

In the year 1519, *Erasmus* published his second edition, with a translation from the Greek, and the notes greatly enlarged; printed by Froben. It has also an index of the solecisms, and other faults of the Vulgate version, which exposed Erasmus to much censure, and created him many enemies. Mill says the text of this edition is much more correct than that of the former.

In the year 1521, a Greek New Testament was published at *Hagenau*, in which the editor professes to have followed the editions of Aldus and Froben. But Mill tells us, that, on examining it, he found the editor had followed Erasmus's first Greek Testament even in those readings which were corrected in the second publication.

In the year 1522, *Erasmus's third* edition came out, printed at Basil by Froben, in which he followed the text of his second Greek Testament, except in 118 readings, which he took from the Aldin edition, and some new MSS, which he had collated, or examined. And on the margin he marked about 19 readings, taken from Aldus. The text in this is somewhat more correct than that in his second edition. And the famous text, 1 John, ch. v. 7. concerning the testimony of *the Father, the Word, and the Spirit*, is inserted in it in Greek. Erasmus says, he took it from a copy which he calls the *British*, and that he inserted it that there might be no handle for calumniating him.

At length, in the year 1524, the *Complutensian*, or *Ximenes's Bible*, was published in six vols. folio: a noble work, every way worthy of the cardinal at whose expence it was executed, and of Pope Leo X. who patronized it. The *Old Testament* consists of four vols. having three columns in each page. In the first is the *LXX translation*, according to the Vatican copy, with an interlined *Latin version*. In the second column is the *Vulgate*, or Jerome's *translation*, corrected by the best MSS. In the third column is the *Hebrew text*; and below, are placed, in two columns, a *Chaldaic translation*, and a *Latin version* of that translation.—The *New Testament* is in one volume; the *Greek text*, according to the Vatican copy, in one column; and the *Vulgate*, or Jerome's *translation*, in another. The sixth and last volume contains a *dictionary of the Hebrew language*.—There are also a variety of *prologues* interspersed through the whole, of which it is needless to give an account.

After the publication of the Complutensian Bible, *Erasmus*, in the year 1527, set forth his *fourth Greek New Testament*; in forming which, he says, he made use of the Complutensian Bible. It has

received text for no purpose.—The rejected readings, which alter the sense of the passages, especially those which relate to controverted doctrines, the author hath mentioned in his notes; but without examining their authenticity, because of these mat-

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three columns in each page. In the first is the *Greek text;* in the second is *Erasmus's own translation;* and, in the third, is the *Vulgate version.* With respect to the *Greek text* of this edition, Erasmus professes to have followed that of the Complutensian Bible. Accordingly, although the text is, in general, agreeable to that of his third edition, Erasmus thought proper to depart from it in 106 instances; and, instead of its readings, to substitute those of the Complutensian Bible.

In the year 1534, *Simon Colinæus,* a Parisian printer, published his *Greek Testament,* without any preface informing the reader in what manner he had formed his text. So that it is uncertain whether he followed the text of any of the former printed editions, or any particular MS; or whether he chose what he judged the best readings of all the manuscript and printed copies he had examined. Mill tells us, that he found in it more than 150 readings, in which it differs from all the former editions; and that most of them are authorised by MSS. At the same time he observes, that, from the love of novelty, or, to make the text more clear, Colinæus, upon the authority of one or two MSS only, had sometimes departed from the common readings, notwithstanding they are much better supported than those he hath adopted. Of this Mill gives many examples; and adds, that this New Testament abounds in various readings; and that, although a considerable number of them are unsupported, yet he found 180, which, in his opinion, exhibit the genuine Greek text.

In the year 1535, *Erasmus* published his *fifth* and *last Greek Testament;* the text of which is the same with that in the former, except in four places, where Mill thinks it exhibits the genuine readings. In this, Erasmus apologises for the errors of his former editions.

In the year 1546, *Robert Stephen,* printer to the king of France, published his *first Greek Testament* in decimo sexto, with a preface, in which he tells us he had procured from the king's library some MSS of admirable antiquity; that from them he had formed his text, in such a manner as not to have admitted a letter which was not supported by the best MSS; that, among other helps, he had used the Complutensian Bible, whose readings he found to agree wonderfully with the king's MSS; in short, that having collated the text with the king's MSS, and with the Complutensian Bible, he had admitted those readings only which were supported by the greatest number of the best copies. But Mill thinks he esteemed those the best which agreed best with the Complutensian Bible.—The MSS which Stephen collated were 15 in number. These he

ters the unlearned are no judges; and, with respect to the learned, they may consult Mill, Wetstein, and others, who have made large collections of the various readings, and may judge for themselves.

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marked by the letters of the Greek alphabet. Mill hath given a full account of them all, in his Proleg. NO. 1159, &c.

In the year 1549, *R. Stephen* published his *second Greek Testament*, in the same volume with the former, and with the same types and preface. In this, the number of the pages, and even the lines in every page, are exactly the same with those in his first edition. The text also is the same, except 67 readings, of which Mill thinks four are dubious, and of the rest he supposes 26 to be genuine, which are taken, partly from the last editions, partly from MSS, and partly from the Complutensian Bible.

In the year 1550, *Stephen* published his *third Greek Testament*, printed in a large volume with great types. When he undertook this edition, he had 16 MSS, which some time before he had collated with the Greek text twice, and did the same now a third time. To the gospels he prefixed that account of the lives of the evangelists, which Erasmus had inserted in his Latin translations, and to the Acts of the Apostles, some excerpts from Euthalius's prologues to the epistles, concerning St Paul's preaching and martyrdom. He also inserted the contents of each epistle; and, on the margin, marked the principal various readings of the 16 MSS, which he had so carefully collated.—Morinus tells us, that Beza, when forming his copy of the New Testament, borrowed these 16 MSS, and marked some readings omitted in Stephen's edition as too minute, though in reality they are of use in ascertaining the text.—In this copy, Stephen hath departed from the text of both his former editions in 284 instances; of which Mill thinks 71 are genuine. The rest are of doubtful authority, or consist of minutiæ, concerning which nothing certain can be determined.—Mill adds, that Stephen's regard for the Complutensian Bible had now become so great, that he resumed in this edition 31 of its readings, which formerly he had rejected; and that he adopted 27 of them on its single authority, contrary to other MSS. Dr Symonds, in his useful observations on the expediency of revising our present English Bible, page 136, tells us, that this is the text which king James's translators chiefly used.

In the year 1551, *Stephen* published his *fourth Greek Testament* in a smaller volume, with the *Vulgate version* on the inward side of the page, and Erasmus's translation on the outward. The text does not differ from that of his third copy, except in one word; but it is, for the first time, divided into those verses which are now commonly used. On the outward margin, the parallel places are marked, together with Osiander's harmony. From this edition, or rather from the preceding one, the Greek text of the New Testament now in

In the larger edition of this work, the author, following Origen's plan, hath set the common English version opposite to his new translation, that the reader may see in what particulars they differ. And having placed the Greek text in a

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common use seems to have been taken, and therefore Mill calls it, *Stephanica nostra.*

In the year 1564, *Theodore Beza* published his *Greek Testament*, with a Latin translation and notes. He tells us, that he compared the text, not only with the ancient Greek MSS, but with the Syriac version, and with the writings of the Greek and Latin fathers. In his dedication to Queen Elizabeth, he says, that while he was employed in this work, Henry Stephen, Robert's son, gave him a copy of his father's noble edition, published in 1550, on which were marked the readings of about 25 MSS, and of almost all the printed copies. But Mill affirms, that the use which Beza made of these readings was not to ascertain the text, but chiefly to give such a turn to the Scriptures, as established his own tenets: and of this he gives various examples, (NO. 1258.) He adds, that Beza, in his notes, adopts the expositions of the Latin, preferably to those of the Greek fathers, because they accorded better with his system of theology.

In the year 1569, *Robert, the son of Robert Stephen*, published a *Greek New Testament*, in the same volume, and with the same kind of types wherewith his father's first and second editions were printed, and added such of the readings of his father's third publication as seemed to the learned of greatest importance. The text is the same with that in his father's first and second copies, except that he hath adopted seven readings of the third.

In the year 1584, *Beza* published *another* edition of his *Greek Testament*, in which he altered one or two of the erroneous readings which he had formerly adopted, and added some readings from two MSS of great antiquity; namely, a MS of the *four Gospels* and of the *Acts*, with the *Italic translation*, before it was corrected by Jerome. The other is the *Clermont* MS of St *Paul's Epistles* in Greek and Latin. Of these MSS, Mill hath given a full account in his Prolegomena. Le Clerc, in his Ars Crit. part iii. sect. 1. c. 16. tells us, that in the place where Beza's MS of the gospels differs from others, the alterations are evidently made to render the style more agreeable to the Greek idiom; on which account its authority is the less. His MS of the gospels, Beza gifted to the university of Cambridge, where it now remains.

In the year 1622, *Elzevir* at Leyden published a *Greek New Testament* in a small volume, in which the text is printed with great care, agreeably to the readings of the king's MSS, and of the MSS of the best authority.—Two years after this, Elzevir published *another Greek Testament*, corrected, as Beza informs us, by not a few persons eminent for learning and piety. Mill says it is elegantly

column between the two translations, the learned, by comparing them with the original, can easily judge to which version the preference is due.

Sect. IV. *Of the Prefaces, the Illustrations prefixed to the Chapters, and the Notes.*

It is well known that the epistles to particular churches were written, either to correct certain irregularities into which they had fallen, or to confute the errors of false teachers, who endeavoured to seduce them. It is equally well known, that the epistles to particular persons were written to direct them in the discharge of the offices assigned to them, and to support them under the evils to which they were exposed, while faithfully executing these offices. Wherefore the knowledge of the state of the churches, and of the characters of the persons to

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printed, and very correct; and that, except in twelve instances, the text is entirely formed on Stephen's edition of 1550. From this it appears, that the learned pious men above-mentioned approved of the Stephanic text.

In the year 1658, *Stephen Curcellæus*, a learned unitarian, published his *Greek New Testament*. This industrious person, observing that most of the various readings found in the ancient MSS, were wanting in the printed editions, enriched his copy with Wechelius's readings, and those of the Clermont MS, and of that of Thuanus, which contains the whole New Testament, except Matthew's gospel, and of Cardinal Mazarin's MS, which is more than 800 years old, and of a MS of his own, still more ancient. All these readings he placed at the foot of the pages of his own edition. But when he had proceeded half-way, having received, from a learned friend, readings excerpted from Froben's, the Complutensian, and other approved copies, he placed them at the end of his Greek Testament, together with some from Isaac Casaubon's notes on the gospels, and from the Hervagean edition. Mill tells us, that he proposed afterwards to add the readings of the Alexandrian MS, and of the MS of the Gospels and Acts, which was Beza's; but he died in the year his New Testament came abroad. About seventeen years after his death, it was reprinted, but without the readings which he intended to have added.

Besides the above-mentioned, there were several other *Greek Testaments*, with various readings, published, of which Mill hath given an account; but being of less importance, it is needless to mention them here. Farther, as the text of the New Testament was settled before the Alexandrian MS was brought into Europe, and before

whom the epistles were addressed, and of the erroneous doctrines which prevailed in the first age, must be of great use in studying the epistles. To give the reader some idea of these matters, the author has prefixed a *preface* to each epistle, in which, from the hints given in the epistle itself, and from particulars mentioned in the Acts of the Apostles, and in the writings of the fathers, he hath endeavoured to settle the date of the epistle, and to explain the state of the churches, and the character of the persons to whom it was sent, together with the errors which it was written to correct.

In the new translation, the common division of the text into chapters and verses, is retained, because the Scriptures have long been quoted according to that division. But, to remedy the inconveniences which that division hath occasioned, by breaking the text, sometimes even in the middle of a sentence, the author hath prefixed to each chapter what he hath termed

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Walton published his Polyglot, it was not necessary here to describe either the one or the other. Mill hath given a full account of both in his Prolegomena, from whence most of the above-mentioned particulars concerning the editions of the Greek Bible are taken.

Mill, in his own noble edition of the *Greek New Testament*, besides a prodigious collection of readings from MSS, hath noted all the varieties which he found in the quotations from the New Testament, made by the ancient Christian writers.—The text in his edition differs, in a few instances, from that which is commonly used; and, in his notes, he hath proposed more alterations, chiefly on the authority of the Vulgate version. Concerning these, the reader may consult Whitby's Examen, where it is shewn that they are neither so well supported by MSS as the common readings, nor give so good a sense of the passages. For which reasons they are by no means to be admitted.

From the manner in which the text of the *Greek New Testament* in common use, was ascertained, every attentive reader must be sensible, that the learned men who employed themselves in that important work used the greatest diligence, fidelity, and critical skill. And as they were many in number, and of different sentiments with respect to the controverted doctrines of Christianity, no reading could be admitted from prejudice, or any particular bias, but every thing was determined agreeably to the authority of the greatest number of the most ancient and best MSS. Therefore, if the present text is not precisely the same with that which was written by the inspired penmen, it approaches so very near to it, that it well deserves to be regarded as the infallible rule of our faith and manners. See Prel. Ess. 2. at the end.

a view and illustration. In these, the principal matters contained in the chapters are set forth at greater length than could be done in the commentary; the arguments used by the inspired writers for proving their positions, are distinguished, their relation to these positions is pointed out, and the conclusion drawn from them is shewn to be just. Also because St Paul, in particular, hath omitted sometimes the major proposition of his argument, sometimes the minor, and often the conclusion itself, (see Gal. iii. 20.) the author, in his *illustrations* hath endeavoured to complete these unfinished reasonings. He hath also marked the apostle's digressions, mentioned the purposes for which they are introduced, and apprized the reader when he returns to his main subject. Lastly, in these views care hath been taken to shew how the apostle's reasonings may be applied, for defending the Jewish and Christian revelations against the cavils of infidels.

Opposite to the new translation, the author hath placed an *interpretation*, in which the translated words of the text are inserted, for the most part, without any alteration; because, in general, they express the inspired writers' meaning with more energy than it is possible to do by any words of human invention. This interpretation the author has called a *commentary*, rather than a *paraphrase*, because it is commonly made, not by expressing the meaning of the text in other words, but by supplying the things that are necessary for shewing the scope and connexion of the reasoning, or by mentioning particulars which the apostles have omitted, because they were well known to the persons to whom they wrote; but which, at this distance of time, being unknown to ordinary readers, must be suggested to them. These additions, being properly short notes intermixed with the text, for the purpose of explanation, are all printed in *Roman* characters, that the reader may distinguish them from the text, which is printed in *Italics*.

As a translator of the Scriptures, the author thought himself bound to give the true literal version of every passage, according to the best of his judgment, without regarding whether it favoured or opposed his own particular opinions, or any of the schemes of doctrine which have divided the Christian world. Yet, as an interpreter, he hath taken the liberty, in

his commentary, to submit to his readers, though not always with the same assurance, what in his opinion is the meaning of the passage. There are, indeed, some texts which he hath not ventured to explain, because, though all agree in the translation of them, their meaning hath been much disputed. But in the notes he hath shewn how the contending parties explain them, for supporting their particular tenets; and hath fairly represented the arguments by which they justify their own interpretations, without concealing any thing that seemed to be of importance on either side. And if, on some occasions, he hath leaned towards the interpretation of a disputed text, given by one of the parties, the reader must not conclude that he holds the opinion which that interpretation is advanced to support. For he will find that, in explaining other texts, he hath given interpretations which favour the contrary doctrine. In both cases, his only motive for approving these interpretations was, that he judged them the true meaning of the passages. The balancing of these seemingly opposite passages against each other, and the application of them, for the purpose of supporting a particular doctrine, or scheme of doctrine, not falling within the author's plan, he hath left it, for the most part, to theologians, with this opinion, that the only foundation on which the doctrines of revelation can be securely built, is the Scriptures, understood in their plain grammatical meaning. And therefore, in all cases where opposite doctrines have been founded, not on one or two, but on a number of texts, according to their unconstrained meaning, the one class of texts ought not, by forced criticism, to be turned from their plain grammatical meaning, to make them accord with the scheme of doctrine built on the other class. For it will be found that these seemingly inconsistent texts speak of persons and things of whose existence we are not able to judge. So that the things said concerning them in the Scriptures, which appear inconsistent, may all be true, though we are not able to reconcile them with each other. And as, in natural religion, there are facts discovered to us, by reason and experience, from which seemingly contradictory conclusions may be drawn, both of which we must believe, though we are not able to reconcile them, why may not the seemingly inconsistent facts made known in the Scriptures, be received as true,

upon the testimony of God, though we cannot reconcile them with each other? Wherefore it is no objection to the plain grammatical interpretation of the Scriptures that it gives them the appearance of inconsistency. If that appearance is in the Scriptures themselves, why should it be concealed, either in the translation or in the interpretation? A translator or an interpreter of the sacred oracles will certainly shew not only greater honesty and candour, but will even come nearer to the truth, when he suffers their real aspect to remain, than if, for the purpose of establishing particular doctrines, or for reducing every thing in revelation to the measure of human conceptions, he attends only to one class of texts, and, by forced criticisms, turns all the opposite texts from their plain grammatical meaning to artificial senses, which they do not admit, without much straining: a practice * which hath been too

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* Strained criticisms, for the purpose of establishing particular doctrines, the reader will find in Beza's notes on Rom. i. 4. *spiritum sanctitatis*,—and on ver. 17.—and on Rom. iii. 31.—But particularly on Rom. iv. 3. where, to prevent us from thinking that faith is counted to believers for righteousness, Beza affirms, that the phrase, *Abraham believed God, and it was counted to him for righteousness*, is an hypallage, for *righteousness was counted to Abraham by faith*; and strongly contends, that that righteousness was *the righteousness of Christ*; contrary to all the rules of grammar, and to the plain sense both of Moses and Paul's words, which declare as expressly as it is possible for words to declare, that the thing counted to Abraham was *his believing God*. See also his notes on Rom. ix. throughout.

The following passages Beza hath mis-translated, from his too great attachment to his own opinions. Acts xiv. 23. (χειροτονησαντες δε αυτοις πρεσβυτερους) *cumque ipsi per suffragia creassent per singulas ecclesias presbyteros.* According to this translation, Paul and Barnabas ordained persons elders, whom the churches chose by their suffrages. But as the word χειροτονησαντες must be construed, not with *the churches*, but with Paul and Barnabas, if it be translated *per suffragia creassent*, it will imply, that the elders were made by the suffrages, not of the churches, but of Paul and Barnabas; which is absurd. The common translation of the passage is more just; for χειροτονειν signifies *to nominate* or *appoint* simply.—See Acts x. 41.—Rom. ii. 7. τοις μεν, καθ' υπομονην εργου αγαθου, δοξαν και τιμην και αφθαρσιαν ζητουσιν, *Iis quidem qui secundum patientem expectationem, quærunt boni operis gloriam*, &c. Here, by translating υπομονην, *patientem expectationem*, and by separating it from εργου αγαθου, and joining εργου αγαθου with δοξαν, contrary to all rules, Beza has represented believers as seeking *the glory, honour, and immortality of a good*

much followed in interpreting the Scriptures, not by one sect only, but by all the different sects of Christians in their turn.

It remains, that some account be now given of the matters contained in the *notes*. In the *first* place, then, when the author introduces the interpretations of former commentators, he commonly mentions in the notes the proofs by which they support their interpretations; hoping they may be of use, even to the learned, by bringing things to their remembrance which otherwise, perhaps, they might not have recollected. In the *second* place, as the Christian revelation is founded on the Jewish, and is the completion of it, the apostles, in explaining the doctrines of the gospel, have not only used the language of the Jewish Scriptures, but have frequently quoted or alluded to particular passages in them. Wherefore, that ordinary readers may understand the Scripture phraseology, which, in many

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work. This forced construction and absurd translation, he has adopted, not to remove any difficulty, but to prevent, as it would seem, his readers from supposing that *perseverance in good works* is necessary to the obtaining of glory, honour, and immortality.—Rom. v. 16. το μεν γαρ κριμα εξ ενος.—*Nam reatus quidem est ex una offensa: For the guilt indeed is of one offence, to condemnation.* By this translation, Beza makes the apostle affirm, that all Adam's posterity are actually guilty of his first transgression; and, on that account, are liable to eternal death. But that doctrine is not taught in this passage; for I know no text in which κριμα signifies (*reatus*) *guilt*.—Rom. viii. 4. (ινα το δικαιωμα του νομου: *Ut jus illud legis compleatur in nobis.*) *That that right of the law*, namely, to perfect obedience, *might be fulfilled in us*. By this translation Beza meant to establish his favourite doctrine, that the righteousness of Christ is imputed to believers in such a manner, that all which the law required from them is fulfilled in them, so that they become thereby perfectly righteous.—Rom. xi. 32. τους παντας, *omnes illos*; and in his note he says, *electos* videlicet, de quibus disseruit.—Titus ii. 11. *Illuxit autem gratia Dei salutifera* (πασι) *quibusvis hominibus*. Here *all men*, are converted into *some men*, lest, from the just grammatical translation, any argument should be drawn in favour of universal redemption. See also his translation of 1 Tim. ii. 1. 2. 4.; 2 Pet. iii. 3.—Heb. x. 38. *Justus autem ex fide vivit. Sed si* quis *se subduxerit, non est gratum animæ meæ*. In this passage, by adding the word *quis*, *any one*, which is not in the text, and by mis-translating the clause, ουκ ευδοκει η ψυχη μου εν αυτω, Beza hath hidden from his readers that God supposes a just man may draw back, and thereby lose his favour, lest, from that supposition, an argument might be drawn against the perseverance of the saints.

particulars, is very different from the language of the European nations, and discern the propriety of the apostle's reasoning, the author, in his notes, hath explained the peculiarities of that phraseology, and hath transcribed the passages of the Old Testament at full length, of which a few words only are quoted, or which are alluded to indirectly, that the reader, who is supposed, by the apostles, to be well acquainted with the Scriptures, having the whole passage under his eye, may be sensible of the justness of the reasoning.—In the *third* place, as the manners, opinions, proverbs, and remarkable sayings, not only of the Jewish prophets and wise men, but of the sages of other ancient nations, are mentioned or alluded to by the sacred writers, these also are explained in the notes; that what is only a proverb, or an allusion to some known fact, or saying, may not be interpreted as a doctrine, or prediction, contrary to the intention of the sacred writers. Examples of this kind of allusion are, Matt. ii. 45. x. 39.; Luke xxiii. 31.—In the *fourth* place, as often as an uncommon interpretation is given of any passage, the author, in the notes, hath endeavoured to support it, by its agreement with the context, and with the apostles' design in writing; by parallel passages; by criticisms on the language, especially those contained in Essay IV.; by the established rules of interpretation; by arguments drawn from common sense; and sometimes by the opinion of former commentators, both ancient and modern, whose judg-

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Examples of strained criticism might be produced from Calvin, Grotius, Hammond, Limborch, Locke, Taylor, and other famed commentators. But the above are all quoted from Beza, because most of the calvinist divines since his time, who have translated and interpreted the apostolical epistles, and among the rest our English translators, have followed him too implicitly. For example, by copying Beza, as he copied the Vulgate, our translators have rendered their version, in the following passages, unintelligible: 2 Cor. iv. 3. *It is hid to them that are lost.* 4. *In whom the god of this world hath blinded the minds of them which believe not.* But what idea can any reader form of Satan's blinding the minds of them who believe not, in other persons who are lost?—2 Cor. v. 2. *Desiring to be clothed upon with our house which is from heaven.* 4. *Not for that we would be unclothed, but clothed upon.* But *to be clothed upon with a house,* is a jumble of metaphors, which no ordinary reader can understand. See also Rom. i. 17. 1 Cor. vii. 36. Heb. ix. 15.

ment is justly respected by the learned. In many instances, however, for the sake of brevity, neither the translation, nor the interpretation, though uncommon, is supported by any particular proof; because it was supposed, that, to the learned, both would clearly appear from the original itself; and to the unlearned, from their giving a better sense of the passages than that found in the common versions and paraphrases.—In the *fifth* place, instead of entering into theological controversies, the author, judging it more for the reader's profit, hath in the notes shewn how the important sentiments contained in the word of God may be improved for forming men's tempers and manners. *Lastly*, In the notes, the author hath displayed the beauties of some of the finest passages, by remarks on the sentiments and language.

All the different parts of the author's plan, above described, being necessary to the right explanation of the apostolical epistles, the due execution of them hath swelled this work to a great bulk. Yet no one who knows how many volumes have been written by critics and commentators, for elucidating a single Greek and Latin classic, can be offended with the size of this performance. For, however profitable the right interpretation of the writings of the celebrated authors of Greece and Rome may be to those who take a delight in polite literature, it is a matter of small importance, in comparison with the right interpretation of the oracles of God, by which the faith and morals of mankind are to be regulated. However, that this publication might not be needlessly swelled, the author hath, to the best of his judgment, shunned every thing trifling. And that the same remarks might not be repeated, he hath, as often as it was necessary, referred the reader to the places of the work where they are to be found. When the interpretations and remarks of other commentators are introduced, such only are mentioned as are accompanied with some degree of probability. And both in giving his own interpretations and the interpretations of others, the author hath studied brevity. With the same view, he hath endeavoured, in general, to exclude from his style, *tautology, synonymous epithets, and circumlocution.* And, that what he hath written may be understood at the first reading, he hath all along aimed at simplicity, perspicuity, and precision in his style.—Many Greek

words, it is true, and phrases, are introduced, especially in the notes. But these being placed as parentheses, to shew that the sense of the sentences where they occur is complete without them, they can occasion no difficulty to any reader. They are inserted for the sake of persons skilled in the Greek, to whom the author appeals for the justness of his critical remarks. And although the unlearned cannot judge of such matters, he hopes it will be some proof, even to them, that his remarks are well founded, if the alterations in the translation, and in the interpretation which they are designed to support, make the Scriptures more plain to them than they were before; and if they afford a clearer view of the sentiments and reasonings of the inspired writers.

To conclude; as it is ultimately from the Scriptures, and not from creeds and systems, by whomsoever composed, nor even from the decrees of councils, whether general or particular, that the genuine doctrines of the gospel are to be learned, the study of these writings is the most profitable work in which any man can be employed, especially if he be a teacher of religion; and the right understanding of them is the best of all acquisitions. The person, therefore, who puts it in the power of others to attain their true meaning, whether it be by faithfully translating them into a known language, or by rightly interpreting them, where they have been misunderstood, performs a work most acceptable to God, and does the greatest possible service to the world. In this persuasion, the author having spent the greatest part of his life in the study of the Scriptures, now offers to the public his translation and interpretation of the apostolical epistles; because, notwithstanding all the light which hath been thrown on that part of the word of God by modern critics and commentators, many obscurities and errors, both in the translation and interpretation of these invaluable compositions, still remain, which the friends of revelation, who are qualified for the undertaking, should endeavour to correct. The author flatters himself, that, by rectifying the translation in many places, and by offering interpretations different from those commonly given, he hath successfully removed some of the former difficulties; and makes no doubt, but, by the diligence and skill of those who shall succeed him, the difficulties which remain will, in time, receive

a satisfactory solution. (See Essay I. at the end.) The prejudice, therefore, which is taken up by many, in the present age, that such writings on the Scriptures as may yet be published, can contain nothing of moment but what hath been advanced before, is groundless, and of most pernicious consequence, as it puts a stop to all farther inquiry. The Scriptures being not yet fully understood, they ought to be diligently searched, that the treasures of divine knowledge, which lie hid in them, may be brought to light. What the author hath said or insinuated in this preface, concerning the things he hath done for the explanation of the apostolical epistles, hath been said, perhaps, with too much confidence. But as he is perfectly sensible that his opinion of his own work will have no influence on the judgment of the public, the things which he hath said can only be meant to draw the attention of the learned, to whom it belongs to determine, whether he hath executed the several parts of his plan in the manner proposed by him; and whether his discoveries, if he hath made any, ought to be approved and received, or disapproved and rejected. To their examination, therefore, he submits the whole, and waits for their decision with respect. In the mean time, he commits his performance to God, in whose hand all things are; with fervent prayers, that he would be pleased to make it subservient to his own glory, and to the good of his church. And if, in any degree, it contributes to promote these great ends, he will rest contented, as having received an ample reward.

PRELIMINARY ESSAYS.

ESSAY I.

Of the Commission given by Christ to his Apostles; and of the power by which he fitted them for executing that commission: and of the nature and authority of their writings.

THE Lord Jesus before his death spake in this manner to his apostles, John xvi. 12. *I have yet many things to say to you, but ye cannot bear them now.* 13. *Howbeit, when the Spirit of truth is come, he will guide you into all truth.* From this it is evident, that while on earth Jesus did not declare the whole doctrines of the gospel, but left them to be revealed by the Holy Ghost, to the persons who, after his departure, were to make them known to the world. In this method of revealing the gospel, there was both dignity and propriety. For the Son of God came from heaven, not to make the gospel revelation, but to be *the subject* of it, by doing and suffering all that was necessary to procure the salvation of mankind.

But, although it was not our Lord's intention to make a complete revelation of the gospel in person, he occasionally delivered many of its doctrines and precepts in the hearing of his followers, that, when the persons commissioned by him to preach the gospel in its full extent, executed their commission, the world, by observing the perfect conformity of their doctrine with his, might entertain no doubt of their authority and inspiration, in those farther discoveries which they made, concerning the matters of which Christ himself had spoken nothing.

The Son of God, in prosecution of the purpose for which he took on him the human nature, came to John at Jordan, and was baptized. To this rite he submitted, not as it was

the baptism of repentance, for he was perfectly free from sin, but as it prefigured his dying and rising again from the dead, and because he was, on that occasion, to be declared God's beloved Son by a voice from heaven, and by the descent of the Holy Ghost upon him, in the view of the multitudes who were assembled to John's baptism.

Having received these miraculous attestations, Jesus began his ministry; and from that time forth shewed himself to Israel as their long-expected deliverer, and, in the hearing of the people, spake many discourses, in which he corrected the errors of the Jewish teachers, and explained many of the doctrines and precepts of true religion. And while he thus employed himself, he confirmed his doctrine, and proved himself to be the Son of God, by working great miracles in all parts of Judea, and even in Jerusalem itself. But the chiefs of the Jews, envying his reputation with the people, laid hold on him, and condemning him for calling himself *the Son of God*, constrained Pontius Pilate, the governor of Judea, to put him to death. But whilst the Jews, with wicked hands, crucified Jesus, his death, by the sovereign appointment of God, became an atonement for the sin of the world. And, to wipe away the stain which the Jews endeavoured to fix on Jesus as a deceiver, by putting him to death, God raised him from the dead on the third day, according to Christ's own prediction, and thereby declared him, in the most illustrious manner, his *Son*. After his resurrection, Jesus shewed himself alive to many witnesses: and, having remained on earth forty days, a sufficient time to prove the truth of his resurrection, he ascended into heaven, in the presence of his disciples, who were assured, by the attending angels, that he would return from heaven in like manner as they had seen him go away; namely, at the end of the world.

I. The illustrious display just now described, which Jesus made on earth of his glory, as the *Son of God*, by his virtues, his miracles, his sufferings, his resurrection, and his ascension, was intended, not solely for the people before whom it was exhibited, but for all mankind. And, therefore, that the knowledge of it might not be confined to the Jews, but spread through the whole world, and continued in it to the end, Jesus, in the beginning of his ministry, chose twelve of his

disciples, and *ordained them to be with him*, that they might hear all that he should speak, and see all that he should do for the salvation of mankind; and that, as eye-witnesses of these things, they might report them to the world, with every circumstance of credibility. These witnesses Jesus named *apostles*, or *persons sent forth* by him, and appointed them to bear that *name* always, that when they published his history, bare witness to his resurrection, and preached salvation to them who believed, all might be sensible that they acted by commission and authority from him. And, to prevent any error that might arise in the execution of this office, from the failure of their memory, he made them the following promises: John xiv. 16. *I will pray the Father, and he shall give you another comforter, that he may abide with you for ever.* 17. *Even the Spirit of truth; for he dwelleth with you, and shall be in you.* 26. *The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you:* And, John xvi. 13. *Will guide you into all truth:* Besides bringing to your remembrance the things I have said to you, he will give you the knowledge of the whole gospel scheme. And, because many of the doctrines of the gospel were darkly revealed, and many of the particulars of Christ's life were in diverse manners foretold in the writings of Moses and the prophets, Jesus *opened the understanding* of his apostles, *that they might understand the Scriptures;* Luke xxiv. 15.

Having in this manner educated and prepared the *twelve*, Jesus, before his ascension, declared to them the purpose for which he had called them to attend him during his ministry, and explained to them their duty as apostles. Acts i. 8. *Ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.* Then gave them their commission in the following words: Mark xvi. 15. *Go ye therefore and teach all nations. He that believeth and is baptized shall be saved. But he that believeth not shall be damned.* And that the things which they should teach might gain entire credit, in addition to what he had promised formerly, (Luke xxi. 15. *Behold I will give you a mouth, and wisdom which all your adversaries shall not be able to gainsay nor resist;*) he now told them, Luke xxiv. 29. *Behold I send*

the promise of my Father upon you. But tarry ye in the city of Jerusalem, until ye be endowed with power from on high. And added, Mark xvi. 17. *These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues.* 18. *They shall take up serpents; and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover.* 19. *So, then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.* Such was the commission which Christ gave to his apostles, and such the supernatural powers which he promised to bestow on them, to fit them for executing it with success.

But one of the apostles, *Judas* by name, having fallen from his office by transgression, the *eleven* judged it necessary to supply his place; and for that purpose chose *Matthias* by lot. In this, however, they acted, not by the direction of the Holy Ghost, for he was not yet given to them, but merely by the dictates of human prudence, which, on that occasion, seems to have carried them too far. No man, nor body of men whatever, could, by *their designation*, confer an office, whose authority bound the consciences of all men, and whose duties could not be performed without the gifts of inspiration and miracles. To *ordain an apostle* belonged to Christ alone, who, with the appointment, could also give the supernatural powers necessary to the function. Some time, therefore, after the election of Matthias, Jesus himself seems to have superseded it, by appointing another to be his apostle and witness in the place of Judas. In the choice of this new apostle, Jesus had a view to the conversion of the Gentiles: which, of all the services allotted to the apostles, was the most dangerous and difficult. For the person engaged in that work had to contend with the heathen priests, whose office and gains being annihilated by the spreading of the gospel, it was to be expected that they would oppose its preachers with an extreme rage. He had to contend, likewise, with the unbelieving Jews living in the heathen countries, who would not fail to inflame the idolatrous multitude against any one who should preach salvation to the Gentiles, without requiring them to obey the law of Moses. The philosophers too were to be encountered, who, no doubt, after their manner, would endeavour to overthrow

the gospel by argument; whilst the magistrates and priests laboured to destroy it, by persecuting its preachers and abettors. The difficulty and danger of preaching to the Gentiles being so great, the person who engaged in it certainly needed an uncommon strength of mind, a great degree of religious zeal, a courage superior to every danger, and a patience of labour and suffering not to be exhausted, together with much prudence, to enable him to avoid giving just offence to unbelievers. Besides these natural talents, education and literature were necessary in the person who attempted to convert the Gentiles, that he might acquit himself with propriety, when called before kings and magistrates, and men of learning. All these talents and advantages *Saul of Tarsus* possessed in an eminent degree: and being a violent persecutor of the Christians, his testimony to the resurrection of Jesus would have the greater weight when he became a preacher of the gospel. Him, therefore, the Lord Jesus determined to make his apostle in the room of Judas; and, for that purpose, he appeared to him from heaven, as he journeyed to Damascus, to persecute his disciples. And having convinced him of the truth of his resurrection, by thus appearing to him in person, he commissioned him to preach his resurrection to the Gentiles, together with the doctrines of the gospel, which were to be made known to him afterwards by revelation: saying to him, Acts xxvi. 16. *I have appeared to thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee;* 17. *Delivering thee from the people, and from the Gentiles, unto whom now I send thee;* 18. *To open their eyes, and to turn them from darkness,* &c. Such was the commission which Jesus in person gave to *Saul of Tarsus*, who afterwards was called *Paul;* so that, although he had not attended Jesus during his ministry, he was, in respect both of his election to the office, and of his fitness for it, rightly numbered with the apostles.

II. The apostles being ordered to tarry in Jerusalem till they were endowed with power from on high, they obeyed their master's command; and, on the tenth day after his ascension, which was the day of Pentecost, happening to be assembled in one place, with other disciples, to the number of

about an hundred and twenty; Acts ii. 2. *Suddenly there came a sound from heaven, as of a mighty rushing wind, and it filled all the house where they were sitting.* 3. *And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them:* 4. *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.* The Spirit manifested his presence with the disciples, by enabling them to speak fluently a variety of foreign languages, of which, till then, they were utterly ignorant. By this, his first gift, the Holy Ghost prepared our Lord's witnesses to preach his sufferings and resurrection to all nations, agreeably to their commission, without being obliged to wait till they learnt to speak the languages of the nations to whom they were sent. By this gift, likewise, the disciples were enabled immediately to publish those farther revelations of the gospel doctrine which the Spirit was afterwards to make to them, according to Christ's promise.

Although, on the memorable occasion above mentioned, all the hundred and twenty disciples were filled with the Holy Ghost, his gifts were bestowed more abundantly on the apostles, who had accompanied Jesus during his ministry on earth, and who were made his witnesses, for the purpose of testifying his sufferings and resurrection, and of preaching the gospel to all nations. These, by their commission and illumination, being authorised to direct the religious faith and practice of mankind, it was of great importance to the world to know, with certainty, who they were to whom that high honour belonged. To give us, therefore, full assurance in this matter, three of the writers of our Lord's history, by the direction of the Spirit, have not only recorded his election of the twelve to the apostolic office, but each hath given a separate catalogue of their names and designations.

It is to be remarked, however, that, notwithstanding the highest measures of inspiration and miraculous powers were bestowed on the apostles, they did not all possess these gifts in an equal degree. This we learn from Peter, one of the number, who tells us, 2 Peter iii. 15. that Paul *wrote his epistles according to the wisdom given to him.* This Paul likewise has insinuated, by calling Peter, James and John, *pillars*, Gal. ii. 9. and *chief apostles*, 2 Cor. xi. 5. xii. 11. Add, that

if all the apostles possessed the gifts of inspiration and miracles in an equal degree, it will be difficult to understand how it has happened that only six of the twelve have written the revelations which were made to them, and that, while the preaching and miracles of those who are called *chief apostles*, are recorded by Luke in his history of the *Acts*, nothing is said of the preaching and miracles of the rest; which is the more remarkable, as the miracles and preaching of some of the inferior ministers of the word, such as *Stephen* and *Philip*, are there particularly related. The apostles, it would seem, had different parts assigned to them by Christ, and were qualified, each for his own work, by such a measure of illumination and miraculous power as was requisite to it. May we not therefore suppose, that the work allotted to the apostles who have left nothing in writing concerning our religion, was to bear witness to that display which their master made of his own character as the Son of God, by his miracles and resurrection; and to publish to the world those revelations of the gospel doctrine which were made to them in common with the other apostles? So that, being favoured with no peculiar revelation which merited to be committed to writing, they discharged the apostolical office both honourably and usefully, when they employed themselves in testifying to the world Christ's resurrection, together with the things they had heard him speak, and seen him do, while they attended on him: especially if, as tradition informs us, they sealed their testimony concerning these matters with their blood.

The apostles having received their commission to preach the gospel to all nations, and being furnished with inspiration and miraculous powers for that purpose, went forth and published the things which concern the Lord Jesus, first in Judea, and afterwards among the Gentiles: and, by the miracles which they wrought, persuaded great multitudes, both of the Jews and of the Gentiles, to believe the gospel, and openly to profess themselves Christ's disciples, notwithstanding by so doing they exposed themselves to sufferings and to death. It is evident, therefore, that the world is indebted to the apostles for the complete knowledge of the gospel scheme. Yet that praise is due only to them in a subordinate degree; for the Spirit, who revealed the gospel to the apostles, and enabled

them to confirm it by miracles, received the whole from Christ. He therefore is the light of the world, and the Spirit who inspired the apostles shone on them with a light borrowed from him. So Christ himself hath told us, John xvi. 13. *When the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear,* that *he shall speak, and he will shew you things to come.* 14. *He shall glorify me; for he shall receive of mine, and shall shew it unto you.* 15. *All things that the Father hath are mine; therefore, said I, that he shall take of mine, and shall shew it unto you.*

But here it must be remembered, to the honour of the apostle Paul, that being made an *apostle* for the purpose of converting the idolatrous Gentiles, he laboured in that department more abundantly than all the other apostles. After having the gospel revealed to him by Christ, (Gal. i. 12.) and after receiving the power of working miracles, and of conferring miraculous gifts on them who should believe, (2 Cor. xii. 12, 13.) he first preached in Damascus, then went to Jerusalem, where he was introduced to Peter and James. But the Jews in that city, who were enraged against him for deserting their party, endeavouring to kill him, the brethren sent him away to Cilicia, his native country. From that time forth, St Paul spent the greatest part of his life among the Gentiles, visiting one country after another with such unremitting diligence, that, at the time he wrote his epistle to the Romans, (ch. xv. 19.) *from Jerusalem, and round about as far as Illyricum, he had fully preached the gospel of Christ.* But, in the course of his labours, having met with great opposition, the Lord Jesus appeared to him on different occasions to encourage him in his work; and in particular caught him up into the third heaven. So that, not only in respect of his election to the apostolic office, but in respect of the gifts and endowments bestowed on him, to fit him for that office, and of the success of his labours in it, St Paul was not inferior to the very chiefest apostles, as he himself affirms. I may add, that, by the abundance of the revelations that were given him, he excelled the other apostles as much as he exceeded them in genius and learning. He did not, it is true, attend our Lord during his ministry; yet he had so complete a knowledge of all his transactions given

him by revelation, that, in his epistles, most of which were written before the evangelists published their histories, he has alluded to many of the particulars which they have mentioned. Nay, in his discourse to the elders of Ephesus, he has preserved a remarkable saying of our Lord's, which none of the evangelists have recorded. Upon the whole, no reasonable person can entertain the least doubt of St Paul's title to the apostleship. As little can there be any doubt concerning that high degree of illumination and miraculous power which was bestowed on him to render his ministry successful.

III. Because the author of the Christian religion left nothing in writing for the instruction of the world, the apostles and others, who were eye-witnesses of his virtues, his miracles, his sufferings, his resurrection and ascension, and who heard his divine discourses, besides preaching these things to all nations, have taken care that the knowledge of them should not be left to the uncertainty of a vague tradition, handed down from age to age. Four of these witnesses, (who, I doubt not, were of the number of the hundred and twenty on whom the Holy Ghost fell at the first,) wrote, under the direction of the Spirit, histories of Christ's ministry, to which the name of *Gospels* hath been given, being the same which are in our possession at this day. In these excellent writings, every thing relating to the Lord Jesus is set forth in a plain unadorned narration, which bears the clearest marks of authenticity. And because their master's character as *the Son of God* was most illustriously displayed in the conclusion of his ministry, when he was arraigned before the highest court of judicature in Judea, for calling himself the Son of God, and was put to death as a blasphemer for so doing, these historians are far more full in their accounts of that period than of any other part of his history. In like manner, that the revelation of the gospel doctrines which was made to the apostles by the Spirit, and which they delivered to the world in their discourses and conversations, might not be left to the uncertainty of tradition, but be preserved uncorrupted to the end of time, the Holy Ghost moved certain of these divinely inspired teachers to commit their doctrines to writing in epistles, some of which they addressed to particular churches, others to particular persons, and others to believers in general; all which are still

in our possession. And that nothing might be wanting to the edification of the faithful, and to the conversion of unbelievers, Luke, the writer of one of the gospels, hath also written an history of the apostles, which he hath entitled their *Acts*, in which the discourses they delivered, and the great miracles they wrought for the confirmation of the gospel, not only in Judea, but in the different provinces of the Roman empire where they travelled, are faithfully narrated. In the same history we have an account of the opposition which the apostles met with, especially from the Jews, and of the evils which the preaching of the gospel brought on them, and of their founding numerous churches in the chief cities of the most civilized provinces of the Roman empire. And as, in the course of his narration, Luke hath mentioned many particulars relating to the natural and political state of the countries which are the scene of his history, and to the persons who governed them at that time, the accuracy of his narration, even in the minutest circumstances, is a striking proof of the truth of his history, and of the author's being, what he calls himself, an eye-witness of many of the transactions which he hath recorded. So that, in my opinion, all antiquity cannot furnish a narrative of the same length, in which there are as many internal marks of authenticity, as in Luke's history of the Acts of the apostles.

Seeing then, in the four *Gospels*, and in the *Acts*, we have the history of our Lord's ministry, and of the spreading of the gospel in the first age, written by inspiration; and seeing, in the apostolical epistles, the doctrines and precepts of our religion are set forth by the like inspiration, these writings ought to be highly esteemed by all Christians, as the rule of their faith and manners; and no doctrine ought to be received as an article of faith, nor any precept acknowledged as obligatory, but what is contained in these writings. With respect however to the *Gospels*, and the *Acts of the Apostles*, let it be remarked, that, while the greatest regard is due to them, especially to the Gospels, because they contain the words of Christ himself, we are not in them to look for a full account of the gospel scheme. Their professed design is to give, not a complete delineation of our religion, but the history of its *founder*, and of that illustrious display which he made of his glory as

the *Son of God* and *Saviour* of the world, together with an account of the spreading of the gospel after our Lord's ascension. The gospel doctrine is to be found complete only in the epistles, where it is exhibited with great accuracy by the apostles, to whom the Holy Ghost revealed it, as Christ had promised.

I have said that Paul excelled his brethren apostles, by reason of the abundance of the revelations that were given to him. By this, however, I do not mean that his discourses and writings are superior to theirs in point of authority. The other apostles, indeed, have not entered so deep into the Christian scheme as he hath done, yet, in what they have written, being guided by the same Spirit which inspired him, their declarations and decisions, so far as they go, are of equal authority with his. Nevertheless it must be remembered, that it is St Paul chiefly, who in his epistles, as shall be shewn immediately, hath explained the gospel economy in its full extent, hath shewn its connexion with the former dispensations, and hath defended it against the objections by which infidels, both in ancient and modern times, have endeavoured to overthrow it.

In confirmation of this account of the superior illumination of the apostle Paul, I now observe, that the greatness of the mercy of God, as extending to all mankind, was made known to him before it was discovered to the other apostles; namely, in the commission which he received at his conversion, to preach to the *Gentiles* the good news of salvation through faith, *that they might receive forgiveness of sin, and inheritance among them that are sanctified by faith*, Acts xxvi. 18. So that he was the first of the apostles, who, by Christ's command, declared that faith, and not circumcision, was necessary to the salvation of the idolatrous Gentiles. And as St Paul early communicated to his brethren apostles the gospel which he preached among the Gentiles, (Gal. ii. 2.) it seems to have been by him that Christ first made known to the other apostles the extent of the divine mercy to mankind. For that the apostles, besides discovering to each other the revelations which they received, read each other's writings, is plain, from the character which Peter hath given of Paul's epistles, 2 Pet. iii. 15, 16.

It is St Paul who hath informed us that sin and death were permitted to enter into the world, and pass through to all men, by the disobedience of one man, because God determined, by the obedience of a greater man, to bestow resurrection from the dead on all men, and to give all an opportunity of obtaining righteousness and life under a more gracious covenant than the former, procured for them by the merit of that obedience.

It is St Paul who, in his learned epistle to the Hebrews, hath largely explained and proved the *priesthood* and *intercession* of Christ, and hath shewn that his death is considered by God as a *sacrifice for sin*; not in a metaphorical sense, and in accommodation to the prejudices of mankind, but on account of its real efficacy in procuring pardon for penitents: that Christ was constituted a priest by the oath of God; that all the priests and sacrifices that have been in the world, but especially the levitical priests and sacrifices, were emblems of the priesthood, sacrifice, and intercession of Christ: and, that sacrifice was instituted originally to preserve the memory of the revelation which God made at the fall, concerning the salvation of mankind through the death of his *Son*, after he should become the seed of the woman.

It is this great apostle who hath most fully explained the doctrine of *justification*, and shewn, that it consists in our being delivered from death, and in our obtaining eternal life, through the obedience of Christ: that no sinner can obtain this justification meritoriously through works of law: that though faith is required as the condition thereof, justification is still the free gift of God, through Jesus Christ; because no works which men can perform, not even the work of faith itself, hath any merit with God to procure pardon for those who have sinned: that this method of justification having been established at the fall, is the way in which mankind, from the beginning to the end of time, are justified: and that, as such, it is attested both by the law and by the prophets.

It is St Paul who, by often discoursing of the justification of Abraham, hath shewn the true nature of the faith which justifies sinners; that it consists in a strong desire to know, and in a sincere disposition to do the will of God: that it leads the believer implicitly to obey the will of God when

made known; and that even the heathens are capable of attaining this kind of faith, and of being saved through Christ. Also, it is this apostle who, by penetrating into the depth of the meaning of the covenant with Abraham, hath discovered the nature and greatness of those rewards which God taught mankind, even in the first ages, to expect from his goodness; and who hath shewn that the gospel, in its chief articles, was preached to Abraham and to the Jews; nay, preached to the antediluvians, in the promise that the seed of the woman should bruise the head of the serpent. So that the gospel is not a revelation of a new method of justification, but a more full publication of the method of justification mercifully established by God for all mankind from the very beginning.

It is the apostle Paul chiefly who, by proving the principal doctrines of the gospel from the writings of Moses and the prophets, hath shewn, that the same God who spake to the fathers by the prophets, did, in the last days of the Mosaic dispensation, speak to all mankind by his Son: that the various dispensations of religion, under which mankind have been placed, are all parts of one great scheme formed by God for saving penitent sinners; and, in particular, that there is an intimate connexion between the Jewish and the Christian revelations; that the former was a preparation for the latter; consequently, those writers shew great ignorance of the divine dispensations, who, on account of the objections to which the law of Moses, as a rule of justification, is liable, and on account of the obscurity of the ancient prophecies, wish to disjoin the Jewish and Christian revelations. But all who make this attempt, do it in opposition to the testimony of Jesus himself, who commanded the Jews to search their own Scriptures, because *they are they which testify of him*, (John v. 39.): who, in his conversation with the disciples on the road to Emmaus, *beginning at Moses and all the prophets, expounded unto them, from all the Scriptures, the things concerning himself*, (Luke xxiv. 27.); and who told them, ver. 44. *That all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning him.* The attempt is made in opposition also to the testimony of the apostle Peter, who, speaking to Cornelius of Christ, said, *To him give all the prophets witness, that, through his name, whosoever be-*

lieveth in him shall receive remission of sins; Acts x. 43. The Jewish and Christian revelations, therefore, are so closely connected, that if the former is removed as false, the latter must, of necessity, fall to the ground.

It is the apostle of the Gentiles, who hath set the *Sinaitic covenant, or law of Moses,* in a proper light, by shewing that it was no method of justification, even to the Jews, but merely their national law, delivered to them by God, not as governor of the universe, but as king in Israel, who had separated them from the rest of mankind, and placed them in Canaan under his own immediate government, as a nation, for the purpose of preserving his oracles and worship, amidst that universal corruption which had overspread the earth. Accordingly, this apostle hath proved, that, seeing the law of Moses contained a more perfect account of the duties of morality, and of the demerit of sin, than is to be found in any other national law, instead of justifying, it condemned the Jews by its curse; especially as it prescribed no sacrifice of any real efficacy to cleanse the consciences of sinners, nor promised them pardon in any method whatsoever; and that, by the rigour of its curse, the law of Moses laid the Jews under the necessity of seeking justification from the mercy of God through faith, according to the tenor of the covenant with Abraham, which was the gospel and religion of the Jews. Thus, by the lights which St Paul hath held up to us, the impious railings of the Manicheans against the law of Moses, and against the God of the Jews, the author of that law, on the supposition that it was a rule of justification, are seen to be without foundation; as are the objections likewise which modern deists have urged against the Mosaic revelation, on account of God's dealings with the Israelites.

It is St Paul who hath most largely discoursed concerning the transcendant greatness of the Son of God, above angels and all created beings whatever; and who hath shewn, that as the reward of his humiliation and death in the human nature, he hath, in that nature, obtained the government of the world, for the good of his church, and will hold that government till he hath put down the usurped dominion which the apostate angels have so long endeavoured to maintain, in opposition to the righteous government of God: that, as the

last exercise of his kingly power, Christ will raise the dead, and judge the world, and render to every one according to his deeds; and that, when all the enemies of God and goodness are thus utterly subdued, the Son will deliver up the kingdom to the Father, that God may be over all in all places.

It is this great apostle who hath made known to us many of the circumstances and consequences of the general judgment, not mentioned by the other apostles. For, besides repeating what Christ himself declared, That he will return a second time to this earth, surrounded with the glory of his Father, and attended by a great host of angels; that he will call all the dead forth from their graves; and that, by his sentence as judge, he will fix the doom of all mankind irreversibly, this apostle hath taught us the following interesting particulars. That the last generation of men shall not die, but that, in a moment, in the twinkling of an eye, Christ will change such of the righteous as are alive upon the earth at his coming. And having said nothing of Christ's changing the wicked, the apostle hath led us to believe that no change shall pass on them; consequently, that the discrimination of the righteous from the wicked will be made by the difference of the body in which the one and the other shall appear before the tribunal; and that no particular inquiry into the actions of individuals will be needed to determine their different characters. The character of each will be shewn to all, by the nature of the body in which he appears to receive his sentence. The same apostle hath taught us, that, after sentence is pronounced upon all men, according to their true characters, thus visibly manifested, the righteous shall be caught up in clouds to join the Lord in the air; so that the wicked, being left behind on the earth, it follows, that they are to perish in the flames of the general conflagration. He farther informs us, that the righteous, having joined the Lord in the air, shall accompany him in his return to heaven, and there live in an embodied state, with God and Christ and the angels, to all eternity.

It is St Paul who hath given us the completest account of the spiritual gifts, which were bestowed in such plenty and variety on the first Christians, for the confirmation of the gospel. Nay, the form which the Christian visible church has

taken under the government of Christ, is owing, in a great measure, to the directions contained in his writings. Not to mention, that the different offices of the gospel ministry, together with the duties and privileges belonging to these offices, have all been established in consequence of his appointment.

Finally, It is St Paul who, in his first epistle to the Thessalonians, hath given us a formal proof of the divine original of the gospel; which, though it was originally designed for the learned Greeks of that age, hath been of the greatest use ever since, in confirming believers in their most holy faith, and stopping the mouths of adversaries.

The foregoing account of the matters contained in the writings of the apostle Paul, shews, that whilst the inspired epistles of the other apostles deserve to be read with the utmost attention, on account of the explications of particular doctrines and facts which they contain, and of the excellent precepts of piety and morality with which they abound, the epistles of Paul must be regarded as the grand repository, in which the whole of the gospel doctrine is lodged, and from which the knowledge of it can be drawn with the greatest advantage. And, therefore, all who wish to understand true Christianity ought to study the epistles of this great apostle with the utmost care. In them, indeed, they will meet with things hard to be understood. But that circumstance, instead of discouraging, ought rather to make them more diligent in their endeavours to understand his writings; as they contain information from God himself concerning matters which are of the utmost importance to their temporal and eternal welfare. It is true, the ministers of religion, whose office it is to instruct others, are under more peculiar obligations to study the Scriptures with unremitting assiduity; nevertheless, others, whose leisure, learning, and genius qualify them for the work, are not exempted from that obligation.—In former times, by the cruel persecution and obloquy which followed those who, in matters of religion, happened to go out of the beaten track, men of liberal minds were hindered from searching the Scriptures, or, at least, from publishing what they found in them contrary to the received opinions. But the darkness of bigotry is passing away, and the light of truth is beginning to shine. Men have acquired more just notions of the rights of conscience; and the

fetters in which the understandings of Christians, for so many ages, have been held bound, by the decrees of councils and the establishment of creeds, are begun to be broken: so that the candid may now modestly propose the result of their inquiries into the word of God, without incurring either danger or blame. If, therefore, proper attention is paid to such publications as are designed for the illustration of the Scriptures, it is to be hoped that, in the progress of ages, the united efforts of many will dispel the obscurity which hath so long rendered some passages of Scripture hard to be understood: and the matters of fact above human comprehension really made known in the word of God, being separated from those which have been obtruded on it by ignorant or by worldly men, genuine Christianity will, at last, shine forth in its native splendour. And thus the objections raised against the gospel vanishing, it will at length be generally received, and acquire its proper influence on the minds and manners of mankind.

By attending to the various undoubted facts set forth in the foregoing essay, every Christian must be sensible of the divine authority of all the books of the New Testament; and, by forming a proper judgment of the purpose for which each of these books was written, he may easily learn the use he is to make of these divinely inspired writings.

ESSAY II.

Of the Use which the Churches were to make of the Apostle's Epistles; and of the Method in which these Writings were published and preserved.

FORMERLY, books being of such value that none but the rich were able to purchase them, the common people were seldom taught to read in any country; and having no teachers given them by the public, they were generally grossly ignorant of moral and religious truths. The vulgar, however, of the Jewish nation were better instructed. For Moses, having ordered his law to be read to the people, at the end of every seven years, during the feast of tabernacles, in the year of release, (Deut. xxxi. 10, 11.), the knowledge of the doctrines contained in his writings was, by that institution, universally

diffused among the Jews. Besides, it gave rise to the reading of the law and the prophets in their synagogues. For, in whatever part of the world the Jews resided, they assembled themselves every Sabbath for the worshipping of God, and for the reading of their sacred writings. Now, the Christian churches being destined for the same purposes of worshipping God, and diffusing the knowledge of religion among the people, it was natural, in forming them, to imitate the model, and follow the rules of the synagogue. And therefore, seeing the reading of the Jewish Scriptures always made a part of the synagogue service, it cannot be doubted that the same was practised in the church from the very beginning, especially as the disciples of Christ, equally with the disciples of Moses, acknowledged the divine inspiration of these Scriptures, and had been ordered, by their master, to search them, as testifying of him. Besides, till the apostles and evangelists published their writings, the Jewish Scriptures were the only guide to which the disciples of Christ could have recourse for their instruction. But, after the Spirit of God had inspired the evangelists to write their histories of Christ's ministry, and the apostles to commit their doctrines and precepts to writing, their gospels and epistles became a more direct rule of faith and practice to the brethren, than even the Jewish Scriptures themselves; for which reason it was fit that they should be statedly read in the public assemblies, to teach the brethren more perfectly the things wherein they had been instructed. And, to introduce that practice, St Paul, in the conclusion of his first epistle to the Thessalonians, (which is generally supposed to have been the first of his inspired writings,) laid the presidents and pastors of that church under *an oath to cause it to be read to all the holy brethren*, ch. v. 27.: that is to say, being conscious of his own inspiration, he required the Thessalonians to put his writings on a level with the writings of the Jewish prophets, by reading them in their public assemblies for worship, and by regarding them as the infallible rule of their faith and practice. For the same purpose, John (Rev. i. 3.) declared him blessed who *readeth*, and them who *hear* the words of his prophecy.

The Thessalonian presidents and pastors being adjured by the apostle Paul to cause his epistle to be read *to all the bre-*

thren, it was to be read, not only to them in Thessalonica, but to the brethren of all the towns and cities of the province of Macedonia; and particularly to the brethren of Beræa and Philippi, and of every place in their neighbourhood where churches were planted. For that St Paul did not intend his epistles merely for the churches to which they were first sent, but for general use, appears from the inscriptions of several of them. Thus the epistle to the Galatians is directed, *To the churches of Galatia*; and the second epistle to the Corinthians, *To the church of God, which is at Corinth, with all the saints which are in all Achaia.* Nay, the first epistle to the same church hath even a more general inscription, being directed, not only *To the church at Corinth*, but *To all them who in every place call upon the name of Jesus Christ.*

But while the churches, to which the apostle sent his letters, were directed by the inscriptions to circulate them as widely as possible, he did not mean, by these inscriptions, nor by his adjuration of the Thessalonian pastors, that the autographs of his letters were to be sent to all who had an interest in them. These divinely inspired compositions, authenticated by the salutation in the apostle's own hand-writing, were too valuable to be used in that manner. But his meaning was, that correct copies of his letters should be sent to the neighbouring churches, to remain with them for their own use, and to be transcribed by them, and circulated as widely as possible. The direction to the Colossians, iv. 16. *When this epistle hath been read by you, cause that it be read also in the church of the Laodiceans*, is certainly to be understood in the manner I have explained. The apostle adds, *and that ye likewise read the epistle from Laodicea.* The Laodiceans, it seems, had been directed to send to the Colossians a copy of some letter written by the apostle, which they had received; probably the letter which he had lately sent to the Ephesians: for that epistle is inscribed, not only *To the saints which are at Ephesus*, but also *To the faithful in Christ Jesus.* This inscription, therefore, like that of the epistle to the Corinthians, implied that the Ephesian brethren were to send copies of their letter to the neighbouring churches, and, among the rest, to the church of the Laodiceans, with a particular order to them to send a copy of it to the Colossians.

In the same manner, also, we may suppose the epistle to the Galatians was circulated. For the inscription, *To the churches of Galatia*, implies, that the church in Galatia which received this letter from the apostle's messenger, was to send a copy of it to the church that was nearest to them; which church was to circulate it in like manner: so that, being sent from one church to another, it was no doubt communicated, in a short time, to all the churches of Galatia. In like manner, the apostle Peter's first epistle being inscribed, *To the strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia*, the person or church to which that letter was delivered by Silvanus, (1 Pet. v. 12.) was to communicate it to the brethren nearest at hand, to be copied and dispersed till it was fully circulated among the faithful in the several countries mentioned in the inscription, unless that service was performed by Silvanus himself. For it cannot be supposed that Peter would write and send copies of such a long letter to all the churches in the widely extended countries of Pontus, Galatia, Cappadocia, Asia, and Bithynia. The like method, no doubt, was used for circulating all the other catholic epistles.

The apostles, by the inscription of their letters, having signified their desire that they should be read publicly, not only in the churches to which they were first sent, but in all the neighbouring churches; and St Paul, in particular, having given express orders to that purpose, in his epistles to the Thessalonians and Colossians, we have good reason to believe that their epistles were read publicly and frequently in the churches to which they were inscribed, along with the Scriptures of the Old Testament: that copies of them were sent to every church which had an immediate interest in them: and that, when the gospels were published, they, in like manner, were read daily in the churches; and that copies of them also were quickly multiplied. To this respect the gospels were certainly entitled, not only on account of their authors being *apostles* or *evangelists*, but because the matters contained in them were of the greatest utility, both for the instruction and for the consolation of the brethren.

The epistles and gospels, being the authentic record in which the whole doctrines, precepts, and promises of the gospel are contained, we may believe that, although no injunction

had been given by the apostles respecting the communication of their writings, the members of the churches, to which their epistles and gospels were sent, moved by their own piety and good sense, would be anxious to communicate them; and would not grudge either the expence of transcribing them, or the trouble of sending them to all the churches with which they had any connexion. The persons likewise who were employed, whether in transcribing, or in carrying these excellent writings to the neighbouring churches, would take great delight in the work; thinking themselves both usefully and honourably employed. Nay, I am persuaded that such of the brethren as could afford the expence, and were capable of reading these divinely inspired writings, would get them transcribed for their own use: so that copies of these books would be multiplied and dispersed in a very short time. This accounts for St Paul's epistles, in particular, being so generally known, read, and acknowledged by all Christians, in the very first age; as we learn from Peter, who speaks of the epistles which his beloved brother Paul had written to the persons to whom he himself wrote his second epistle, chap. iii. 16. It seems, before Peter wrote that letter, he had seen and read Paul's epistles to the Galatians, the Ephesians, and the Colossians. He speaks also of *all Paul's other epistles*; from which some learned men have inferred, that Paul, by that time, was dead, and that all his writings had come to Peter's hands. Nay, Peter insinuates that they were then universally read and acknowledged as inspired writings: for he tells us, *the ignorant and unstable wrested them, as they did the other Scriptures also, to their own destruction.*

The writings of the apostles and evangelists being thus early and widely dispersed among the disciples of Christ, I think it cannot be doubted that the persons who obtained copies of them, regarding them as precious treasures of divine truth, preserved them with the utmost care. We are morally certain, therefore, that none of the inspired writings, either of the evangelists or of the apostles, have been lost; and, in particular, that the suspicion which some have entertained of the loss of certain epistles of Paul, is destitute of probability. His inspired writings were all sent to persons greatly interested in them, who, while they preserved their own copies with the ut-

most care, were, no doubt, very diligent in circulating transcripts from them among the other churches; so that, being widely dispersed, highly respected, and much read, none of them, I think, could perish. What puts this matter beyond doubt, is, that while all the sacred books which now remain are often quoted by the most ancient Christian writers, whose works have come down to us, in none of them, nor in any other author whatever, is there so much as a single quotation from any apostolical writing that is not at present in our canon; nor the least hint from which it can be gathered, that any apostolical writing ever existed, which we do not at present possess.

Farther, as none of the apostolical writings have been lost, so no material alteration hath taken place in any of those which remain. For the autographs having, in all probability, been long preserved with care, by the rulers of the churches to which these writings were sent, if any material alteration, in particular copies, had ever been attempted, for the purpose of supporting heresy, the fraud must instantly have been detected, by comparing the vitiated copies with the autographs. And even after the autographs, by length of time, or by accident, were lost, the consent of such a number of copies as might easily be procured and compared in every country, was at all times sufficient for establishing the genuine text, and for correcting whatever alteration might be made, whether through accident or design. Nor is this all: the many disputes about articles of faith which took place in the Christian church, almost from the beginning, though productive of much mischief in other respects, secured the Scriptures from all vitiation. For the different sects of Christians, constantly appealing to the sacred oracles, in support of their particular opinions, each would take care that their opponents quoted the Scriptures fairly, and transcribed them faithfully. And thus the different parties of Christians being checks on each other, every possibility of vitiating the Scriptures was absolutely precluded.

With respect to the various readings of the books of the New Testament, about which deists have made such a noise, and well disposed persons have expressed such fears, as if the sacred text were thereby rendered uncertain, I may take upon me to affirm that the clamour of the former, and the fears of

the latter, are without foundation. Before the invention of printing there was no method of multiplying the copies of books, but by transcribing them; and the persons who followed that business being liable, through carelessness, to transpose, omit, and alter, not only letters, but words, and even whole sentences, it is plain that the more frequently any book was transcribed, the more numerous would the variations from the original text be in the one that was last transcribed; because, in the new copy, besides the errors peculiar to the one from which it was taken, there would be all those also which the transcriber himself might fall into through carelessness. If, therefore, the MSS which remain of any ancient book are of a late date, and few in number, the defects and errors of such a book will be many, and the various readings few; and as it is by the various readings alone that the defects and errors of particular copies can be redressed, the imperfections of that book will be without remedy. Of this, Hesychius among the Greeks, and Velleius Paterculus among the Latins, are striking examples; for as there is but one MS copy of each of these authors remaining, the numerous errors and defects found in them are past all redress. Happily, this is not the case with the books of the New Testament, of which there are more MSS of different ages than of any other ancient writing. Wherefore, although, by collating these MSS, different readings, to the amount of many thousands, have appeared, the text, instead of being rendered uncertain thereby, hath been fixed with greater precision. Because, with the help of sound criticism, learned men, from the vast variety of readings, obtained by comparing different copies, have been able to select, almost with certainty, those readings which originally composed the sacred text. See Gen. Pref. p. 42. note.

This, however, though great, is not the only advantage the Scriptures have derived from the various readings found in the different MSS of the New Testament which have been collated. "For as these MSS were found, some of them in Ægypt, others of them in Europe, the distance of the places from whence they have been brought give us, as Bentley hath well remarked, the fullest assurance that there never could be any collusion in altering or interpolating one copy by another, nor all by any one of them; and that, however numerous these

readings may be, they have proceeded merely from the carelessness of transcribers, and by no means from bad design in any persons whatever. This important fact is set in the clearest light by the pains which learned men have taken in collating all the ancient translations of the Scriptures now remaining, and all the quotations from the Scriptures found in the writings of the fathers, even those which they made by memory, in order to mark the minutest variations from the originals. For although, by this means, the various readings have been increased to a prodigious number, we find but a very few of them that make any material alteration in the sense of the passages where they are found; and of those which give a different sense, it is easy for persons skilled in criticism to determine which is the genuine reading. These facts, which are all well known, prove, in the strongest manner, that the books of the New Testament have, from the beginning, remained unadulterated, and that in the various readings, we have *the genuine text* of these books entire, or almost entire; which is more than can be said of any other writing of equal antiquity, of which the MSS are not so numerous, nor the various readings in such abundance. See the note, Pref. p. 42. last paragraph.

ESSAY III.

Of the Apostle Paul's Style and Manner of Writing.

ALTHOUGH the sermons and epistles of the apostle Paul be much superior in sentiment to the finest orations and treatises of the Greeks, many who are judges of elegant writing, I doubt not, will pronounce them inferior, both in composition and style. The truth is, in forming his discourses, the apostle, for the most part, neglected the rules of the Grecian eloquence. He seldom begins with proposing his subject, or with declaring the method in which he is to handle it. And when he treats of more subjects than one in the same epistle, he does not inform us when he passes from one subject to another, nor always point out the purpose for which his arguments are introduced. Besides, he makes little use of those rhetorical transitions, connexions, and recapitulations, whereby the

learned Greeks beautifully displayed the method and coherence of their discourses.

As the apostle did not follow the rules prescribed by the Greek rhetoricians, in disposing the matter of his discourses, so he hath not observed their precepts in the choice of his words, the arrangement of his sentences, and the measure of his periods. That kind of speaking and writing which is more remarkable for an artificial structure of words, and a laboured smoothness of periods, than for truth of sentiment and justness of reasoning, was called by the apostle *the wisdom of speech*, 1 Cor. i. 17. and *the persuasive words of human wisdom*, 1 Cor. ii. 4.; and was utterly disclaimed by him, 1 Cor. ii. 1. *And I, brethren, when I came to you, came not with excellency of speech, nor of wisdom, declaring the testimony of God.*

But while the apostle, in the composition and style of his discourses, hath commonly avoided the showy embellishments, and even some of the solid ornaments of the Grecian eloquence, for reasons I shall afterwards mention, he hath made sufficient amends for these defects, by the excellence of his sentiments, the propriety of his method, the real connexion which subsists in his discourses, and the accuracy with which he has expressed himself on every subject.

The transcendent excellence of the apostle Paul's sentiments, it is presumed, no reader of true judgment will dispute. But the method and connexion of his writings, some, perhaps, may call in question; because, as I just now observed, he hath not adopted the method of composition used by the elegant Greeks. But, to remove this objection, and to illustrate, in the first place, the apostle's *method*, I observe, that, in his doctrinal epistles especially, he always treats of some important article of faith, which, though not formally proposed, is constantly in his view, and is handled according to a preconceived plan, in which his arguments, illustrations, and conclusions, are all properly arranged. This the intelligent reader will easily perceive, if, in studying any particular epistle, he keeps the subject of it in his eye throughout. For thus he will be sensible that the things written are all connected with the subject in hand, either as proofs of what immediately goes before, or as illustrations of some proposition more remote; or as inferences from premises, sometimes expressed and sometimes

implied; or as answers to objections which, in certain cases, are not stated, perhaps because the persons addressed had often heard them proposed. Nay, he will find that, on some occasions, the apostle adapts his reasoning to the thoughts which he knew would, at that instant, arise in the mind of his readers, and to the answers which he foresaw they would make to his questions, though these answers are not expressed. In short, on a just view of Paul's epistles, it will be found that all his arguments are in point; that whatever incidental matter is introduced, contributes to the illustration of the principal subject; that his conclusions are all well founded; and that the whole is properly arranged.

Next, with respect to the connexion of the reasoning in the apostle's epistles, I acknowledge, that the want of those forms of expression by which the learned Greeks displayed the coherence and dependence of their discourses, has given to his compositions a disjointed appearance. Nevertheless, there is a close connexion of the several parts of his epistles established by the sense of what he hath written. Now, where there is a real connexion in the sense, the words and phrases invented by rhetoricians for showing it, become, in some measure, unnecessary. There is also in the apostle's epistles an apparent connexion suggested by the introduction of a word or thought, (see Rom. iv. 24, 25. Eph. i. 19, 20. 1 Thess. ii. 14.) which seemingly leads to what follows; yet the real connexion lies more deep, in the relation of the things to each other, and to the principal subject. These relations, however, would be more obvious, if the Greek particles used by the apostle for coupling his sentences and periods, instead of having always, or, for the most part, the same meanings uniformly given them, as in our English Bibles, were diversified in the translation, according to the true force which each particle derives from the place which it holds in the discourse. Farther, through the frequent use of that part of speech called *the participle*, there is a seeming connexion in the apostle's discourses, which is apt to mislead one who is not acquainted with the idiom of the Greek language. For, as the participle hath often a causal signification, by translating it literally, the subsequent clause appears to contain a reason for what immediately goes before, contrary, in many instances, to the

apostle's intention, who uses the participles, after the example of other Greek writers, for any part of the verb. Besides, by translating the apostle's participles literally, his sentences and periods are tacked to one another in such a manner, that they have neither beginning nor ending. (Col. i. 10, 11, 12.) Wherefore, that the unlearned reader may not apprehend a connexion in the apostle's discourses different from what really subsists in them, and that the true coherence and dependence of the several parts may appear, his participles should be translated so as to represent the parts of the verb for which they are put. If this were done, the apostle's sentences and periods would stand forth in their just dimensions, and their relation to the different parts of his discourse, as reasons for what immediately precedes, or as illustrations of something more remote, or as new arguments in support of the principal proposition, would clearly appear; and, by this means, the general plan of his discourse would emerge from that obscurity in which it lies hid in the present translation.

But, in praising St Paul for handling his subjects methodically, and for connecting his discourses on these subjects by the sense of what he hath written, rather than by the words, lest I should be thought to ascribe to his compositions qualities which they do not possess, I mention his first epistle to the Thessalonians as an example and proof of all that I have said. For, although the subject of that letter is not formally proposed, nor the method declared in which it is handled, nor the scope of the particular arguments pointed out, nor the objections mentioned to which answers are given, all these particulars are so plainly implied in the meaning of the things written, that an attentive reader can be at no loss to discern them. In the same epistle, though no formal display of the coherence of the sentiments be made by introducing them with the artificial couplings used by the elegant Greek writers, it does not occasion any confusion, because the dependence of the several parts implied in the sense sufficiently supplies that want.

Yet, after all I have said in vindication of the apostle for having neglected in his epistles the so much admired formality of the Grecian eloquence, I should not think I had done him justice on this head, if I did not call the reader's particu-

lar attention to the nature of his writings. None of them are *treatises;* they are all *letters* to particular churches or persons; some of them written in answer to letters which he had received. Now, how essential soever a declared method and order in the disposition of the arguments, and a visible connexion of the parts of the discourse, may be in a regular treatise, these, in the opinion of the best judges, are by no means necessary in epistolary compositions. Rather, in that kind of writing, if there is order and connexion, to conceal it is esteemed a perfection. Besides, *letters* differ from every other species of writing in this respect, that the persons to whom they are addressed being well acquainted with the particulars alluded to in them, the writer never thinks of entering into a minute detail of the characters, the circumstances, and the opinions of the persons concerning whom, or to whom, he writes. Yet the knowledge of these things is absolutely necessary to render letters intelligible to strangers. Hence, as Lord Shaftesbury, speaking of letter-writing, justly observes, Miscell. i. c. 3. "They who read an epistle or satire of Horace, "in somewhat better than a mere scholastic relish, will com- "prehend, that the concealment of order and method in this "manner of writing, makes the chief beauty of the work. "They will own, that unless a reader be in some measure "apprised of the characters of an Augustus, a Mecænas, a "Florus, and a Trebatius, there will be little relish in those "satires addressed, in particular, to the courtiers, ministers, "and great men of the times." If these observations are just, it is no blemish, but rather a beauty, in the apostle's letters, that his method is concealed. Neither ought they to be found fault with for their obscurity; seeing, in many instances, it is owing to our ignorance of the characters of the persons he mentions, and of the facts and circumstances to which he alludes. At the same time, his epistles are not more irregular, or more obscure, at least in their matter, than many of the epistles and satires of Horace. So that the assistance of commentators is not more needed for interpreting the writings of the inspired apostle, than for understanding the compositions of the elegant Latin poet.

Having made these remarks on the method and connexion of the apostle Paul's epistles, it remains, in the second place,

that I speak concerning his *style*. And here I observe, in general, that it is concise and unadorned; yet, if I judge rightly, its conciseness adds to its energy, and even to its beauty. For, instead of multiplying synonymous terms, unmeaning epithets, and jarring metaphors, whereby style becomes turgid and empty, the apostle scarcely ever admits any thing superfluous. His words, for the most part, are well chosen; many of them are emphatical, and properly placed in the sentence, as by a master's hand; some of them are new, and others of them are admirably compounded; so that they add both to the sound and to the sense of the sentence. His epithets commonly mark the principal quality or circumstance of the idea to which they are adjected; and his expressions, in some instances, are so delicately turned, as to suggest sentiments which are not directly marked by the words, whereby an opportunity is afforded to the reader to exercise his own ingenuity, in discovering that more is meant than meets his ear. In short, there are, in the apostle's concise language, virtues which make amends for the want of the vivid colouring, the flowing copiousness, and the varied cadences of the Grecian eloquence. Even those oriental forms of speech used by the apostle, which have been blamed by one or two of the fathers who were not skilled in the Hebrew, though accompanied with some obscurity at first view, when understood, add to the pleasure of the reader by their energy, and by the variety which they occasion in the style. The change, too, of *the person*, and the sudden transition from the *one number* to the *other*, often found in Paul's writings, though violations of the rules of grammar, loudly condemned by the lesser critics, are real beauties, as they render discourse more lively; on which account these irregularities have been admitted, even by the best authors. And, with respect to the few uncommon words and phrases, to which the appellations of *barbarisms* and *solecisms* have been given, the reader ought to know, that the best Greek authors have used the very same words and phrases, which, if they are not commended as diversifications of the style, must, at least, be excused as inaccuracies, flowing from the vivacity of these justly admired writers, or from their attention to matters of greater moment. However, as Longinus hath long ago acknowledged, (c. 30.) one of the beautiful passages and sublime

thoughts found in the works of these great masters, is sufficient to atone for all their faults.

But if the ablest critics judge in this favourable manner of the celebrated writers of antiquity, on account of their many excellencies, surely the same indulgence cannot be denied to the apostle Paul, whose merit as a writer, in many respects, is not inferior to theirs. For I will venture to affirm, that in elegance, variety, and strength of expression, and even in sublimity of thought, many of his passages will bear to be set in competition with the most admired of theirs, and will suffer nothing by the comparison. The truth is, where the apostle's subject leads him to it, he not only expresses himself with delicacy and energy, but often rises to the true sublime, through the grandeur of his sentiments, the strength of his language, and the harmoniousness of his periods, not industriously sought after, but naturally flowing from the fervour and wisdom of that Divine Spirit by which he was inspired.

In support of what I have advanced in praise of St Paul as an author, I mention the following passages, as unquestionable examples of beautiful and sublime writing.—The greatest part of his epistle to the Ephesians, concerning which Grotius has said, that *it expresses the grand matters of which it treats in words more sublime than are to be found in any human tongue*: —His speech to the inhabitants of Lystra, Acts xiv. in which the justest sentiments concerning the Deity are expressed in such a beautiful simplicity of language, as must strike every reader of taste:—His oration to the Athenian magistrates and philosophers assembled in the Areopagus, wherein he describes the character and state of the true God, and the worship that is due to him, in the most elegant language, and with the most exquisite address, Acts xvii.:—His charge to the elders of Ephesus, (Acts xx.) which is tender and pathetic in the highest degree:—His different defences before the Roman governors, Felix and Festus, king Agrippa and Bernice, the tribunes and great ladies of Cesarea, who were all struck with admiration at the apostle's eloquence:—His description of the engagement between the flesh and the spirit, with the issue of that conflict, Rom. vii.:—The whole of the eighth chapter of his epistle to the Romans, in which both the sentiments and the language, especially towards the close, are transcendently

sublime:—The fifteenth chapter of his first epistle to the Corinthians, where he treats of the resurrection of the dead, in a discourse of considerable length, adorned with the greatest variety of rhetorical figures, expressed in words aptly chosen, and beautifully placed; so that in no language is there to be found a passage of equal length, more lively, more harmonious, or more sublime:—The last four chapters of his second epistle to the Corinthians, which are full of the most delicate ironies on the false teacher who had set himself up at Corinth as the apostle's rival, and on the faction who doated on that impostor:—1 Tim. vi. 6,—12.; a passage admirable, both for the grandeur of the sentiment and for the elegance of the language:—The whole eleventh chapter of his epistle to the Hebrews, and the first six verses of the twelfth chapter of the same epistle: with many other passages which might be mentioned, in which we find an eloquence superior to any thing exhibited in profane authors.

There are other passages, likewise, in Paul's epistles, of a narrower compass, concerning which I hazard it as my opinion, that in none of the celebrated writers of Greece or of Rome, are there periods in which we find greater sublimity of thought, or more propriety, beauty, and even melody of language. This every reader of taste will acknowledge, who takes the pains to consult the following passages in the original.—Rom. xi. 33. *O the depth both of the wisdom and knowledge of God!* &c. which doxology to the true God is superior, both in sentiment and language, to the most celebrated hymns of the greatest of the heathen poets, in praise of their divinities.—2 Cor. iv. 17, 18. *For the present light thing of our affliction, which is but for a moment,* &c.—ch. v. 14. *For the love of Christ constraineth us,* &c.—vi. 4,—11. *In all things approving ourselves as the ministers of God,* &c.—Philip. iii. 18. *For many walk,* &c.—Ephes. i. 19. *What is the exceeding greatness of his power,* &c. In which last period there is such an accumulation of strong expression as is scarcely to be found in any profane author.—1 Tim. vi. 15. where there is a description of God, which, in sublimity of sentiment and beauty of language, exceeds all the descriptions given of the Supreme Being by the most famed of the heathen philosophers or poets. Other periods also might be produced, in

which, as in those just now mentioned, there are no unnatural rants, nor great swelling words of vanity; but a real grandeur of sentiment, and an energy of diction, which directly strike the heart.

Upon the whole, I heartily agree with Beza in the account which he hath given of the apostle Paul as a writer, 2 Cor. x. 6. note, where he says, "When I more narrowly consider "the whole genius and character of Paul's style, I must con- "fess that I have found no such sublimity of speaking in Plato "himself; as often as the apostle is pleased to thunder out "the mysteries of God: no exquisiteness of vehemence in "Demosthenes, equal to his, as often as he had a mind either "to terrify men with a dread of the divine judgments, or to "admonish them concerning their conduct, or to allure them "to the contemplation of the divine benignity, or to excite "them to the duties of piety and morality. In a word, not "even in Aristotle himself, nor in Galen, though most excel- "lent artists, do I find a more exact method of teaching."

But though with Beza I acknowledge that Paul was capable of all the different kinds of fine writing; of the simple, the pathetic, the ironical, the vehement, and the sublime; and that he hath given admirable specimens of these several kinds of eloquence in his sermons and epistles, I would not be understood to mean that he ought, upon the whole, to be considered either as an elegant or as an eloquent writer. The method and connexion of his writings are too much concealed to entitle him to these appellations; and his style in general is neither copious nor smooth. It is rather harsh and difficult, through the vehemence of his genius, which led him frequently to use that dark form of expression, called, by rhetoricians, *elliptical*; to leave some of his sentences, and even of his arguments, incomplete; and to mention the first words only of the passages which he hath quoted from the Old Testament, though his argument requires that the whole be taken into view. These peculiarities, it is true, are found in the most finished compositions of the Greeks; and though they appear harsh, are real excellencies; as they diversify the style, render it vigorous, and draw the reader's attention. But they occur much more seldom in their writings than in Paul's. And although the words that are wanting to complete the

apostle's sentences, are commonly expressed, either in the clause which goes before, or in that which follows, and the scope of his reasonings leads to the propositions omitted; yet these, for the most part, escape ordinary readers, so that his style, upon the whole, is difficult and obscure.

There are other peculiarities also, which render the apostle's style dark: such as, that on some occasions he hath inverted the order of his sentences, and used the same words in the same sentence, in different senses. Nay, he has affixed, to many of his terms, significations quite different from what they have in profane authors; because, as Locke justly observes, the subjects of which he treats were absolutely new, and the doctrines which he teaches were perfectly remote from all the notions which mankind then entertained. In short, these peculiarities of style have thrown such an obscurity upon many passages of Paul's writings, that persons tolerably skilled in the Greek language will understand the compositions of Demosthenes, Isocrates, or any other standard prose writer among the Greeks, more readily than the epistles of the apostle Paul.

Let it be acknowledged then, that, in general, Paul's ordinary style is not polished and perspicuous, but rather harsh and obscure. Nevertheless, in avoiding the studied perspicuity and prolixity of the Grecian eloquence, and in adopting a concise and unadorned style in his epistles, he is, I think, fully justified by the following considerations.

In the first place, a concise unadorned style in preaching and writing, though accompanied with some obscurity, was, in the apostle's situation, preferable to the clear and elegant manner of writing practised by the Grecian orators. For, as he himself tells us, it was intended by Christ to make the world sensible that the conversion of mankind was accomplished, neither by the charms of speech, nor by the power of sounds, nor by such arguments as a vain philosophy was able to furnish, but by those great and evident miracles which accompanied the first preaching of the gospel, and by the suitableness of its doctrines to the necessities of mankind: facts, which it is of the greatest importance for us, in these latter ages, to be well assured of. 1 Cor. i. 17. *Christ sent me to preach the gospel, not with wisdom of speech, that the cross of*

Christ might not be made ineffectual.—1 Cor. ii. 4. *My discourse and my preaching was not with the persuasive words of human wisdom, but with the demonstration of the Spirit, and of power.* 5. *That your faith might not stand in the wisdom of men, but in the power of God.*

In the second place, the obscure manner of writing used by the apostle Paul, though the natural effect of his own comprehensive genius, may have been designed for the very purpose of rendering some of his passages difficult, that, by the pains necessary to the right understanding of them, their meaning, when found, might enter the deeper into his reader's mind. This use of obscurity was thought of such importance anciently, that the most celebrated teachers of religion concealed their doctrines under fables, and allegories, and enigmas, in order to render them the more venerable, and to excite more strongly the curiosity of their disciples. Of this the Egyptian priests were famous examples. So also was Plato; for his theological, and even some of his moral writings, are often more obscure than Paul's, or than the writings of any of the sacred authors whatever. The obscurity of the Scriptures may likewise have been intended to make the exercise of honesty, impartiality, and care, necessary in studying the revelations of God. For, though it hath been alleged that the professed design of a revelation from God being to instruct all mankind in matters of religion, the terms in which it is conveyed ought to be perspicuous and level to the capacity of all; yet if the improvement of their understanding be as essential to the happiness of rational creatures, destined to live eternally, as the improvement of their affections, the obscurity of revelation may be necessary to a certain degree. In the present life, indeed, men's happiness arises more from the exercise of their affections, than from the operations of their understanding. But it may not be so in the life to come. There the never-ending employment of the blessed may be to search after truth, and to unfold the ways and works of God, not in this system alone, but in other systems which shall be laid open to their view. If so, it must be an important part of our education for eternity, to gain a permanent and strong relish of truth, and to acquire the talents necessary for investigating it; particularly the habit of attending to, and com-

paring things; of observing accurately their minutest agreements and differences; and of drawing the proper conclusions from such matters as fall under our observation. Hence, to afford scope for acquiring these talents so necessary to the dignity and happiness of reasonable beings, the nice mechanism and admirable contrivance of the material fabric of the universe is veiled from the eyes of men; and they are not allowed to behold it, but in consequence of accurate and laborious researches. For the same reason, the system of grace is set before us in the books of revelation, covered with a veil; that, in the removing of that veil, and in penetrating into the meaning of the Scriptures, we may have an opportunity of exercising and strengthening the faculties of our minds, and of acquiring those habits of attention, recollection, and reasoning, which are absolutely necessary to the employments and enjoyments of the other world. Thus the obscurity of the Scriptures, instead of counteracting, evidently co-operates with the general design of revelation, and demonstrates that the books of nature and of grace have come from one and the same author, the Eternal God, the Father of the universe.

In the third place, the concise manner in which the apostle hath written his epistles, may have been designed to render them short, that they might be transcribed and purchased at a small expense, and by that means become of more general use. What advantage this must have been to the disciples in the early ages, may easily be conceived, when it is recollected, that anciently there were no books but such as were written with the pen. For, if books so written were of any bulk, being necessarily of great price, they could not be procured by the lower classes of mankind, for whose use St Paul's epistles were principally designed.

In the fourth place, although the want of those nicely formed transitions, connexions, and recapitulations, by which the different parts of the elegant writings of the Greeks are united, and formed into one whole or perfect body of discourse, hath given to the apostle's epistles such a miscellaneous appearance, that the reader is apt to consider them as desultory compositions, like those of Epictetus and Marcus Antoninus; and although, by this means, the most important passages of his writings have the form of aphorisms, it is, perhaps, no real disadvan-

tage; because, on that very account, these passages may be the more easily committed to memory, even by persons who have not learned to read.

This leads me to remark, that the ease with which the most striking passages of the apostolical epistles may be committed to memory, through their apparent want of connexion, hath rendered them, in all ages, highly profitable to the common people, for whose use principally they were intended, and more especially to the primitive Christians. For in that age, when men were so captivated with the gospel, that, on account of it, they parted with every thing most dear to them, we may believe they would spend much of their time in committing to memory the chief passages of the evangelical histories and apostolical epistles, in which the doctrines, precepts, and promises of the gospel are recorded. These were the charter on which all their hopes were founded, the lights by which they guided themselves in every situation, and the only source of their consolation under the sufferings brought on them by the profession of the gospel. We cannot be much mistaken, therefore, in supposing, that persons were chosen to be the penmen of the Scriptures, who, following the bent of their own genius, should write, in the concise and apparently unconnected manner above described, on purpose that the most useful passages of these divinely inspired compositions might be committed to memory with the greater ease. For thus the more intelligent brethren could not only make these passages the subjects of their own daily meditation, but also repeat them to others, whose memories were not so retentive, or who were not able to purchase copies of the Scriptures, or who, perhaps, could not have read them, although possessed of them; but who, by hearing them often repeated, could commit them to memory, and derive great profit from them.

Even at this day, the common people reap the same advantage from the concise and seemingly unconnected form in which the sacred oracles are written. For whether they read them, or hear them read, the nervous sentences and striking passages with which these divinely inspired writings abound, engrave themselves so deeply in the people's minds, that they often occur to their thoughts, both as matter of consolation

under the troubles of life, and as motives and rules of conduct in the various situations wherein they are placed.

The foregoing remarks on the apostle Paul's manner of writing, and the reasonings by which I have endeavoured to vindicate him for using the concise, obscure style in his epistles, I have ventured to lay before the reader, because, if they are well founded, every person of taste and judgment will acknowledge, that these epistles, in their present form, are much better calculated for the instruction of the world, than if they had been attired in all the splendour of the Grecian eloquence, whose brightness might have dazzled the imagination of the vulgar for a little, but could neither have enlightened their understanding, nor have made any lasting impression on their heart. This I say, because it is well known to the critics, that the style in writing which is esteemed most elegant, derives its chief excellence from the frequent use of metaphors and allusions, which, though they may charm the learned, are of no value in the eye of the illiterate, who cannot apply them to their proper counterparts. Whatever delight, therefore, such latent beauties may give to those who can unfold them, to the vulgar they are little better than a picture to a blind man: for which reason the apostle, with great propriety, hath, for the most part, neglected them.

I shall now conclude the present essay with the following observation concerning the Scriptures in general; namely, that as these writings were designed for all mankind, and were to be translated into every language, it may justly be doubted, whether, in such compositions, any great benefit could have been derived to the world from beauties which depend on a nice arrangement of words, on the rhythms and cadences of periods, and on the just application of the various figures of speech frequently introduced. Elegancies of that kind are generally lost in translations, being like those subtle essences which fly off, when poured out of one vessel into another. And even though some of these delicate beauties might have been retained in what is called *a free translation*, yet, as that advantage must have been purchased often at the expense of the inspired writer's meaning, such a translation of the word of God never could have been appealed to as an infallible standard for determining controversies in religion, or

for regulating men's practice; because it would have exhibited the translator's private opinion, rather than the mind of the Spirit of God. (See Gen. Pref. page 36.) Whereas, to have the very words, as nearly as possible, in which the revelations of God were originally delivered, set forth in literal translations, was the only method of extending the benefit of revelation, as an infallible rule of faith and practice, to men of all nations. The Spirit of God, therefore, wisely ordered, that the excellence of the Scriptures should consist, neither in their being written in the Attic purity of the Greek tongue, nor in their being highly ornamented with those flowers and graces of speech, whose principal virtue consists in pleasing the imagination, and in tickling the ear, but in the truth and importance of the things written, and in a simplicity of style suited to the gravity of the subjects; or in such an energy of language as the grandeur of the thoughts naturally suggested. Excellencies of this sort easily pass from one language into another, while the meretricious ornaments of studied elegance, if in the least displaced, as they must be when translated, wholly disappear.

This being the case, I appeal to every reader of sound judgment, whether Lord Shaftesbury and the deists speak sense, when they insinuate, that, because the Scriptures were dictated by the Spirit of God, they ought throughout to surpass all human writings in beauty of composition, elegance of style, and harmoniousness of periods. The sacred oracles were not designed as works of genius, to attract the admiration of the learned, nor to set before them a finished model of fine writing for their imitation; but to turn mankind from sin to God. For which purpose, the graces of a florid, or even of a melodious style, were certainly of little value, in comparison of those more solid excellencies of sentiment and language, whereby the Scriptures have become the power of God unto salvation to all who believe them, and will continue to be so till the end of time. We may therefore in this, as in every other instance, affirm with our apostle, that *the foolishness of God is wiser than men, and the weakness of God is stronger than men*, (1 Cor. i. 25.) and may with understanding ascribe to God, only wise, the glory that is due to him, on account of admirable contrivance of his Word.

ESSAY IV.

On translating the Greek Language, used by the Writers of the New Testament.

IN the translation of the apostolical epistles now offered to the public, important alterations are made in the meaning of many passages of Scripture, which are not supported in the notes. The author, therefore, has judged it necessary to submit to his readers a number of observations on the Greek language, and on some of its particles, as used in the inspired writings, whereby the alterations which he hath made in the translation of these writings, he hopes, will appear to be well founded.

His remarks, the author hath made in the following order. I. On the Verbs. II. On the Voices, Modes, and Tenses of the Verb. III. On the Participles, Nouns, Pronouns, and Articles. IV. On the Particles, ranged in the order of the alphabet. The senses which he hath affixed to each particle he hath supported by passages both from the Scriptures and from the Greek classics, where they are used in these senses. And as often as in the new translation any uncommon sense is given to a Greek word, that word is inserted in the translation, that, by turning to the part of this essay where it is handled, the reader may judge whether the sense affixed to it is sufficiently warranted by its use in other passages. This method the author has adopted, to prevent the necessity of repeating the same proof, on every new occasion where it might be wanted.

In examining the following remarks, the reader is desired to recollect, that the native language of the writers of the New Testament was the *Hebrew*, or *Syro-Chaldaic*. For these authors, following the idiom of their mother tongue, naturally affixed to some of the Greek words and phrases which they have used, the senses of the corresponding Hebrew words and phrases. Hence the *Hebraisms* found in the New Testament, which the lesser critics have so loudly condemned, as was observed in the essay on St Paul's style. Allowing, therefore, that the evangelists and apostles have introduced Hebrew forms of expression into their Greek writings, the following remarks ought not to be considered as ill-founded, on pre-

tence that they are not applicable to the Greek language, in its classical purity. Some critics, indeed, anxious to defend the reputation of the apostles as writers, have endeavoured to produce, from the best Greek authors, phrases similar to those in the inspired writings which have been most blamed. But the attempt, I think, might have been spared. For although the *Hebraisms* in the New Testament are fewer than some fastidious critics have supposed, the best judges have allowed that there are, in these books, words and phrases which can be called by no other name than *Hebraisms*, as the following remarks will clearly evince.

N. B.—*The examples from Scripture which are marked with an asterisk* (*), *are taken from the common English version.*

VERBS.

1. Active Verbs.—The Hebrews used *active verbs* to express the *agent's design and attempt to do a thing*, though the thing designed or attempted did not take place. Exod. viii. 18. *And the magicians did so:* attempted to do so *with their enchantments, to bring forth lice, but they could not.*—Deut. xxviii. 68. *Ye shall be sold,* set to sale, *and no man shall buy you.*—Ezek. xxiv. 13. *Because I have purged,* attempted to purge *thee,* namely, by instructions, reproofs, *&c. and thou wast not purged.*—Matt. xvii. 11. *Elias truly cometh first, and restoreth all things;** that is, attempteth to restore all things.—Gal. v. 4. *Whosoever of you are justified,* that is, seek to be justified, *by the law, ye are fallen from grace.**—Phil. iii. 15. (Ὅσοι τέλειοι.) *As many as are* (that is, *as would be*) *perfect.**—1 John i. 10. We *make him,* we endeavour to make him, *a liar.*—1 John ii. 26. *These things I have written concerning them that deceive you;** that is, who endeavour to deceive you. See also ch. v. 10.

2. The Hebrews used *active verbs* to denote simply *the effect of the action expressed;* Isa. lxi. 1. *Quaesitus sum ab iis qui me non petebant.* In this passage, *quærere* and *petere,* according to the ordinary signification of these words, are evidently the same. And yet St Paul, quoting the passage, rightly expresses it (Rom. x. 12.), *I was found of them that sought me not.*—John xvi. 4. *None of you asketh me, whither goest thou:* none of you knoweth whither I am going; for Peter had expressly asked that question, chap. xiii. 21.—1. Cor. viii. 12. *But thus sinning against the brethren* (και τυπτοντες, *and beating,* that is,) *and hurting their weak consciences* (for *hurting* is the effect of *beating*), *ye sin against Christ.*

3. *Active Verbs,* in some cases, were used by the Hebrews to express, not *the doing of the thing* said to be done, but simply *the declaring that it is done,* or *that it shall be done.* Thus, both in the Hebrew and in the Septuagint translation of Levit. xiii. 6. 8. 11. 13. 17. 20, &c. the priest is said *to cleanse* and *to pollute.* But the meaning evidently is, that, after due examination, he is to *declare* the person *clean or polluted.*—Acts x. 15. *What God hath cleansed;* what God hath declared clean (ον μη κοινου), *do not thou pollute;* that is, as our translators have rightly rendered it, *do not thou call unclean.*—Isaiah vi. 10. *Make the heart of this people fat, and make their ears heavy;* declare, or foretel, that the heart of this people is fat, &c. Accordingly, Mat. xiii. 15. where this passage is quoted, it is thus expressed: *The heart of this people is waxed fat,* &c.—Jerem. i. 9. *I have put my word into thy mouth,* 10. *So that I have this day set thee over the nations to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant.* I have appointed thee to declare, or prophesy, concerning the nations, that they shall be rooted out, &c.—Ezek. xliii. 3. *According to the vision which I saw when I came to destroy the city;* that is, to prophesy that it should be destroyed.—Ezek. xxii. 2. *Son of Man wilt thou judge, wilt thou judge the bloody city?* Wilt thou declare that the bloody city shall be judged? This the prophet accordingly did in the subsequent part of the chapter, particularly ver. 14, 15, 16.—Mat. xix. 28. *Ye who have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory* (when, after his resurrection, he shall sit on the right hand of God), *ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;* that is, by inspiration, ye shall publish laws for the government of all the members of the visible church on earth, and, by authority derived from me, ye shall declare, that all shall be judged by these laws at the last day.—1 Cor. vi. 2. *Do ye not know that the saints judge the world?* Do ye not know that the inspired preachers of the gospel declare that the world is to be judged; and also declare the laws by which it is to be judged?—Ver. 3. *Do ye not know that we judge angels?* That in the gospel which we preach, we declare the judgment and punishment of the evil angels?

4. *Active Verbs* were used by the Hebrews to express, not *the doing,* but *the permission of the thing* which the agent is said to do. Thus, Gen. xxxi. 7. Jacob says of Laban, *God did not give him* (did not permit him) *to hurt me.*—Exod. v. 22. *Lord, wherefore hast thou so evil entreated this people?* Wherefore hast thou permitted them to be so evil entreated?—Psalm xvi. 10. *Thou wilt not* (*give,* that is) *suffer thine holy One to see corruption.*—Psalm lxxxi. 12. *So I gave them up unto their own hearts' lusts:* I permitted them to be led by their own strong lusts; as is plain from God's

adding, ver. 13. *O that my people had hearkened to me, &c.* for that wish God could not have expressed, if, by any positive influence, he had given them, &c.—Jerem. iv. 10. *Lord God, surely thou hast greatly deceived this people:* Thou hast suffered this people to be greatly deceived by the false prophets, *saying, ye shall have peace.*—Ezek. xiv. 9. *If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet:* I have permitted him to deceive himself.—Ezek. xx. 25. *I gave them also statutes that were not good:* I permitted them to follow the wicked statutes of the neighbouring nations, mentioned Levit. xviii. 3.—Matt. vi. 13. *Lead us not* (suffer us not to be led) *into temptation.* Le Clerc, Ars Crit. vol. i. p. 237. has shewn, that Homer, in the same sense, ascribes the evil actions of men to God.—Matt. xi. 25. *I thank thee, O Father, that thou hast hid* (hast not revealed) *these things,* &c.—Matt. xiii. 11. *To you it is given to know the mysteries of the kingdom, but to them it is not given:* Ye are permitted to know the mysteries, &c. but they are not permitted to know them.—Mark v. 12. *Send us into the swine,* suffer us to go, &c.—Acts xiii. 29. *When they* (the Jewish rulers who crucified Jesus) *had fulfilled all that was written of him, they took him down from the cross, and laid him in a sepulchre:* They permitted him to be taken down, and laid in a sepulchre; for it was Joseph and Nicodemus, two of Christ's disciples, who took him down and buried him.—Rom. i. 24. *God gave them up to uncleanness, through the lusts of their own hearts:* God permitted them to fall into uncleanness, through their own strong lusts.—Rom. ix. 18. *Whom he will he hardeneth:* He permitteth to be hardened.—Rom. xi. 7. *The rest were blinded;* were permitted to become blind.—8. *According to what is written, God hath given them a spirit of slumber,* hath permitted them to fall asleep.—2 Thess. ii. 11. *For this cause God shall send them strong delusion, that they should believe a lie:** God shall permit strong delusion to beset them, so that they shall believe a lie.—Rev. ix. 3. *And to them was given power.*—xiii. 5. *And there was given unto him a mouth speaking great things, and blasphemies.*

5. *Active Verbs* are used to express, not *the doing,* but *the giving an occasion of doing* a thing.—Gen. xlii. 38. *If mischief befal him by the way, then shall ye bring down,* ye shall be the occasion of bringing down, *my gray hairs,* &c.—1 Kings xiv. 16. *Jeroboam made Israel to sin,* occasioned the people to sin, by setting up the calves.—Acts i. 28. *This man* (Judas) *purchased a field with the reward of iniquity,* that is, occasioned it to be purchased; as is plain from Matt. xxvii. 7.

6. *Active Verbs* sometimes denote *the continuation of the action* which they express.—1 John, ch. v. 13. *These things I have written to you who believe on the name of the Son of God, that ye may*

believe on the name, that is, continue to believe on the name *of the Son of God.*

7. NEUTER and INTRANSITIVE VERBS.—The writers of the New Testament use *neuter* and *intransitive verbs* to denote *actions whose objects are things without the agent.* Thus, the intransitive verb ανατιλλω, which signifies *to rise,* or *spring up,* is used transitively, Matt. v. 45. (ανατελλει) *He maketh his sun to rise.**—So ανιστημι, *I rise,* John vi. 54. αναστησω αυτον, *I will cause him to rise, I will raise him.**—1 Cor. iii. 6. *But God* (ηυξανε) *hath made to grow.*—1 Cor. iv. 7. *Who* (τις διακρινει) *maketh thee to differ?**—Matt. v. 29. *If thy right eye* (σκανδαλιζει) *cause thee to offend;** marg. transl.—Matt. xviii. 6. *Whoso* (σκανδαλιση) *shall cause one of these little ones to offend.* —1 Cor. viii. 13. *If meat* (σκανδαλιζει) *maketh my brother to offend.** In like manner, γινωσκω, which signifies, *to know,* is used, I think, transitively in the following passages: 1 Cor. viii. 3. *If any man love God,* (ουτος εγνωσται υπ' αυτου) *he is made to know,* he is taught, *by him;* as is plain from ver. 2.—1 Cor. xiii. 12. (επιγνωσομαι) I *shall be made to know, even as I am known.*—Gal. iv. 9. *But now knowing God, or rather* (γνωσθεντες υπο Θεου) *being made to know* (being instructed) *by God.*—2 Tim. ii. 19. *The foundation of God standeth sure, having this seal, The Lord* (εγνω τους οντας αυτου) *maketh them known who are his.*—Numb. xvi. 5. *To-morrow the Lord will shew* (Heb. *know,* i. e. *make known*) *who are his.*—Ειδεναι, which signifies *to know,* is likewise used transitively, 1 Cor. ii. 2. (ου γαρ εκρινα του ειδεναι τι) For I *determined to make known* (to preach) *nothing among you but Jesus Christ, and him crucified.*—Mark xiii. 32. *But of that day and that hour,* (ουδεις οιδεν) *no man knoweth* (that is, maketh known) *not even the angels who are in heaven, neither the Son, but the Father;* neither man, nor angel, nor the Son, is allowed to make known when that day will happen, the Father having reserved that discovery to himself, Acts i. 7.—In the same manner, θριαμβευειν also is used transitively in the following passage: 2 Cor. ii. 14. *I give thanks to God, who at all times* (θριαμβευοντι ημας) *causeth us to triumph.** And περισσευειν, 2 Cor. ix. 8. *God is able* (περισσευσαι) *to make every grace abound in you.**—Eph. i. 8. *According to the riches of his grace, which* (επερισσευσεν) *he hath made to overflow in us.*—1 Thess. iii. 12. *And the Lord* (υμας πλεονασαι και περισσευσαι) *cause you to abound and overflow in love.*

Voices, Modes, Tenses, and Numbers of the Verb.

8. VOICES.—Beza tells us, that the *active* is put for the *passive,* 1 Pet. ii. 6. *Wherefore also* (περιεχει for περιεχεται) *it is contained in the Scripture.** Accordingly, the first Syriac translation hath *Dicitur in Scriptura.* But this change of the voice is singular.—

Estius observes, that some verbs in the middle voice have only a *passive* signification, and others an *active*, and others *both* significations. When verbs in the middle voice are used *actively*, they commonly express the agent's *performing the action on himself.* Heb. x. 38. *The just by faith shall live,* (και εαν υποστειληται) *but if he withdraw himself.*—Examples of verbs in the middle voice, which have a passive signification, are, Luke ii. 5. απογραφεσθαι, *to be taxed with Mary.*—1 Cor. x. 2. *And all* (εβαπτισαντο) *were baptized unto Moses.*

9. Modes.—As the Hebrew language hath no *subjunctive* mode, the *indicative* is often put for the *subjunctive.* 1 Cor. iv. 6. *That none of you* (φυσιουσθε for φυσιωσθε) *may be puffed up.*—1 Cor. xv. 12. *If it be preached that Christ was raised,* &c. (πως λεγουσι) *how can some among you say?*—Ver. 35. *Some will say* (πως εγειρονται for εγειρωνται) *how can the dead be raised? and with what body do they come?*—Ver. 50. *Neither* (κληρονομει for κληρονομη) *can corruption inherit incorruption.*—Gal. iv. 17. (ινα αυτους ζηλητε for ζηλωτε) *That ye may ardently love them.*—On the other hand, the *subjunctive* mode hath often the sense of the *indicative.* Matt. xi. 6. *Blessed is he* (ος μη σκανδαλισθη) *who is not made to stumble.*—John xv. 8. *By this is my Father glorified* (ινα καρπον πολυν φερητε) *when ye bear much fruit.*—1 Cor. vi. 4. (εαν εχητε) *When ye have secular seats of judgment.*—1 Cor. xv. 25. *Until* (θη) *he hath put all enemies under his feet.* *—James iv. 13. *To-day or to-morrow* (πορευσωμεθα for πορευσομεθα) *we will go.* *—Ver. 15. *If the Lord will* (ζησωμεν for ζησομεν) *we shall live.* *

The *imperative* is sometimes used for the *indicative.* Thus, Psal. xxii. 8. what is in the Hebrew *Roll,* or *trust thou,* &c. is translated by the LXX, *He trusted in the Lord;* and it is so quoted, Matt. xxvii. 43.—The *imperative* is used for the *future,* 1 Cor. xvi. 22. *Let him be,* for *He shall be Anathema.*

The *infinitive* mode was used by the Hebrews for *the verb, in any of its modes and tenses.* Luke ix. 3. Neither (εχειν) *have two coats.*—Rom. xii. 15. χαιρειν, *Rejoice with them that rejoice.*—Philip. iii. 16. στοιχειν, *Let us walk by the same rule.*—2 Cor. x. 9. *Seem* (ως αν εκφοβειν) *as if I would terrify you.* * The *infinitive, with the article prefixed,* is used for the substantive noun. Heb. ii. 15. *And who* (δια παντος του ζην) *through all their life.*—Heb. iii. 15. (εν τω λεγεσθαι for εν τω λογω) *By the saying, To-day,* &c.—In this form the article is sometimes omitted. Heb. iv. 1. *A promise being left* (εισελθειν for του εισελθειν) *of entering.*—The Latins likewise said *scire tuum,* for *scientia tua.*

10. Tenses.—As the Hebrew verb hath only two tenses, the *preterite* and the *future,* these two, with the participles, supply the place of all the rest. Hence the Jews, in writing Greek, give to

the *preterite* and *future tenses* of Greek verbs all the variety of signification which *these tenses have in the Hebrew.*

To begin with the *preterite tenses,* they denote, in the Greek, the *continuation of the action* or *state* expressed by the verb. Rom. v. 2. *This grace wherein* (ἑστήκατε, ye have stood) *ye continue to stand.*—1 Cor. i. 10. *In whom* (ἠλπικαμεν) *we have trusted, and continue to trust.*—Heb. x. 11. *And every high priest* (ἑστηκε) *standeth daily;** that is, continueth daily to stand.—James i. 20. *He beholdeth himself, and* (ἀπελήλυθε) *goeth his way.* The *preterite tenses,* therefore, must, in some instances, be translated in the signification of the *present.* In this observation I am supported by Beza, who thus writes on Rom. ix. 19. "Multa enim verba sunt apud Græcos "quæ in preteritis habent presentis significationem." We may therefore translate John xx. 17. thus: *Hold me not,* (ὑπο γαρ ἀναβεβηκα) *for I do not yet ascend:* I am to remain a while on earth.

The *preterite tenses,* especially in the prophetic writings, *are used for the future,* to shew the absolute certainty of the things spoken of. Thus, Rom. viii. 30. *The called* are represented as already justified, and even glorified.—Eph. ii. 6. Believers are said to be already raised from the dead.—Heb. ii. 7. (ἠλαττωσας, Thou hast made) *Thou wilt make him for a little while less than angels:* For this was spoken long before the Son of God was made man.—Heb. iii. 14. γεγοναμεν (we have been made) *we shall be made partakers of Christ, if we hold,* &c. Wherefore Heb. xii. 22. ἀλλα προσεληλυθατε, may be translated, *But ye shall come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem.*

11. The *aorist tenses* sometimes denote *the past action* or *state continued to the present time;* and therefore they are rightly translated in the present tense. Mark i. 11. *Thou art my beloved Son,* (ἐν σοι εὐδοκησα) *in whom I am well pleased;* that is, have always been well pleased, am at present well pleased, and will continue to be well pleased.—Mark xvi. 13. *Was taken up into heaven* (και ἐκαθισεν ἐκ δεξιων) *and sat down,* and continues to sit, *at the right hand of God.*—Matt. xxiii. 2. *The Scribes and Pharisees* (ἐκαθισαν) *continue to sit in Moses's chair.*

The *aorist* is used sometimes for the *preterperfect tense;* that is, it denotes *an action completed some time ago.* Matt. xiv. 3. *Now Herod* (κρατησας) *having laid hold on John* (ἐδησεν) *had bound him.*—John xviii. 24. *Now* Annas (ἀπεστειλεν) *had sent him bound to Caiaphas.*—John xi. 2. ἀλειψασα, *who anointed, i. e.* who had formerly anointed.—Blackwall, Sac. Cl. vol. ii. page 228. observes, that the *first* and *second aorists* in the *potential* and *subjunctive modes* (which are futures too) are often, in sacred and common writers, equivalent to the *future of the indicative.* Thus, ἀπαρθῃ is used in the sense of ἀπαρθησεται. Mark ii. 20. *The days will come* (ὁταν ἀπαρθῃ)

*when the bridegroom shall be taken away from them.** See also Luke v. 35.—John xvi. 8. (ἐαν δὲ πορευθω) *But if I shall go, I will send him to you.*

12. The *present tense* is sometimes put for the *preterite.* Acts ix. 36. *They were all afraid of him, not believing* (ὁτι ἐστι, that he is) *that he was a disciple.*—Philip. i. 30. *Having the same conflict* (οἱον εἰδετε, which ye see) *which ye saw in me and now hear to be in me.**—Heb. viii. 3. (μενει, he remaineth) *He remained a priest all his life.*—Ver. 8. *One testified of* (ὁτι ζη, that he liveth) *that he lived,* namely, a priest all his life.

The *present tense* is often put for the *future,* to show, that the thing spoken of shall as certainly happen, as if it were already present. Matt. iii. 10. *Every tree which bringeth not forth good fruit,* (ἐκκοπτεται, is cut down) *shall be cut down.*—Mark ix. 31. *The Son of Man* (παραδιδοται, is delivered) *shall be delivered into the hands of men.*—1 Cor. xv. 2. *By which also* (σωζεσθε, ye are saved) *ye shall be saved.*—Ver. 12. *How say some among you* (ὁτι ἀν ἐστι, that there is) *that there shall be no resurrection of the dead?*—James v. 3. *And* (φαγεται, eateth) *shall eat your flesh.**—2 Pet. iii. 11. *Seeing all these things* (λυομενων, are dissolved) *shall be dissolved.**—Ver. 12. *And the elements* (τηκεται, are melted) *shall be melted.**

The *present tense* is sometimes put *for the imperfect.* Gal. ii. 14. *Seeing that* (ἀκ ὀρθοποδουσι, they do not walk) *they did not walk uprightly.*—On the other hand, the *imperfect* of the *indicative* is put for the *present.* John i. 15. (ὁτος ἠν, this was) *This is he of whom I spake.*

13. The *future of the indicative* is often, in the writings of the Hebrews, used *for the most forcible imperative.* See the decalogue. 1 Cor. v. 13. *Therefore* (ἐξαρειτε, ye shall put away) *put away from among yourselves that wicked person.**—1 Tim. vi. 8. (ἀρκεσθησομεθα, we will be content) *Let us be content.*

The *future of the indicative* is sometimes used *for the present and imperfect of the subjunctive.* Matt. xii. 31. *All manner of sin and blasphemy* (ἀφεθησεται, shall be forgiven) *may be forgiven.*—Luke vi. 7. (ει θεραπευσει, whether he will heal) *whether he would heal on the Sabbath.* The *participles* of the *present,* and of the *imperfect tenses,* are sometimes used for the *preterite.* John iii. 13. *No man hath ascended into heaven, but the Son of Man,* (ὁ ὠν, who is) *who was in heaven.*

14. NUMBER and PERSON of the verb.—The sacred writers, to render their discourse more emphatical, or more general, sometimes *change the number and person of the verb.* Gal. vi. 1. *Ye who are spiritual ought to restore such an one in the spirit of meekness,* (σκοπων σεαυτον) *considering thyself.*—1 Tim. ii. 15. *She shall be saved through child-bearing,* (ἐαν μεινωσι) *if they live in faith,* &c. By this

change of the *number* and *person*, we are directed to consider Eve as the representative of the whole sex: *She and all her daughters shall be saved, if they live in faith*, &c.

Participles, Nouns, Pronouns, Articles.

15. PARTICIPLES.—The English *participles* generally have a causal signification, that is, they express a reason for something which goes before, or which follows in the discourse. Thus, Rom. vi. 8. *We believe that we shall also live with him.* 9. *Knowing that Christ being raised* (that is, because we know that Christ being raised), *dieth no more.* But as the Greek participles are often used, when no reason is expressed, in such cases, if they are translated by the corresponding English participles, the idea of a connexion, which does not exist in the text, will be conveyed. Of this, see examples in the common version, Rom. vi. 5, 6.; 2 Cor. x. 5, 6.; Eph. v. 10.; Col. i. 10. In such cases, it is better to translate the participles by the parts of the verb for which they are used. For example, Rom. vi. 5, 6. is thus rendered by our translators: *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.* 6. *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* But these verses ought to be translated unconnectedly in the following manner: 5. *For seeing we have been planted together in the likeness of his death,* (αλλα) *certainly we shall be also in the likeness of his resurrection.* 6. *Ye know this* also, *that our old man is crucified together with him*, &c.—In like manner, 2 Cor. x. 4. is thus rendered: *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds.* 5. *Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.* 6. *And having in readiness to revenge, &c.* But the following is a more just translation: 5. *We overthrow reasonings, and every high thing raised up against the knowledge of Christ, and lead captive every thought to the obedience of Christ.* 6. *And have in readiness to punish, &c.* See also Ephes. v. 19, 20, 21.

16. The Greek *participles* have an *adversative* sense, and therefore to translate them properly, the word *though*, or *although*, must be joined to them. Thus, 1 Cor. ix. 19. *For* (ων) *though I be free from all men.**—2 Cor. viii. 9. Ων πλουσιος, *Though he was rich.**—2 Cor. x. 3. *For* (περιπατουντες) *though we walk in the flesh.**—Gal. iv. 1. *The heir, as long as he is a child, differeth nothing from a bond-man,* (ων) *though he be lord of all.**—1 Pet. i. 6. *On which*

account ye rejoice, (ολιγον αρτι λυπηθεντες) *although for a little while still ye are made sorry.**—Ver. 8. Εις ον αρτι μη ορωντες, *On whom, though now ye see him not, yet believing.**—1 Thess. ii. 6. Δυναμενοι εν βαρει ειναι, *Though we might have been burdensome.* In all these passages our translators have rightly supplied the word *though,* as included in the participle.

Supply the same word in the translation of the following passages, and it will throw great light on them. Luke x. 32. *Likewise a Levite* (γενομενος κατα τον τοπον, ελθων και ιδων αντιπαρηλθεν) *being near the place, though he came and saw, passed by on the other side.*—Rom. i. 21. *Because* (γνοντες θεον) *though they knew God, they did not glorify him.*—1 Tim. iii. 14. *These things I write to thee,* (ελπιζων) *though I hope to come to thee soon.*

The Greek participles, by means of the verb ειμι understood, are used for any part of the verb of which they are the participles. Thus, Rom. v. 11. Αλλα και καυχωμενοι, *But we boast in God.**—Rom. xii. 16. Το αυτο εις αλληλους φρονουντες, *Be of the same mind one towards another.**—Philip. iii. 4. Καιπερ εγω εχων, *Though I might also have confidence.**—1 Tim. v. 13. Αμα δε και αργαι, μανθανουσιν περιερχομεναι τας οικιας, *At the same time being also idle, they learn to wander about.*—This is the Vulgate translat.—Col. ii. 12. Συνταφεντες, *Ye are buried with him.*—1 Pet. ii. 18. *Servants* (υποτασσομενοι) *be subject to your masters.**—1 Pet. iii. 7. *In like manner, ye husbands* (συνοικουντες) *dwell with them.**—In other instances, the substantive verb is expressed, Eph. v. 5. Τουτο γαρ εστε γινωσκοντες, *For this ye know.** See also Heb. ii. 13. Our translators, however, forgetting this use of the Greek participles, have, in many other instances, translated them literally, and established a connexion in the discourse, which mars the sense, and renders the apostle's language perfectly ungrammatical.

Participles are sometimes put for the correspondent *substantive nouns.* Herod. L. 1. init. Τω βασιλευοντι Μαρκω, (for τω βασιλει) *To the emperor Marcus were born several daughters.*—Matt. iv. 3. *And when* (ο πειραζων) *the tempter came.*—Luke ii. 2. *This was the first enrolment* (ηγεμονευοντος της Συριας Κυρηνιου) *of Cyrenius, governor of Syria:* that is, who was afterwards governor of Syria.—1 Tim. vi. 15. *The King* (των βασιλευοντων) *of kings, and the Lord* (των κυριευοντων) *of lords.**—Heb. xiii. 7. *Remember* (ηγουμενων for ηγεμονων) *your rulers who have spoken to you the word.** But, to two of these translations it is objected, that the article is wanting. Nevertheless, in the following passage the participle without the article, is put for the substantive noun. Gal. iv. 24. Ατινα εστιν αλληγορουμενα, *which things are an allegory.**

17. Substantive Nouns.—The sacred writers sometimes use *substantive* nouns for *adjectives*. Thus, *circumcision* and *uncircumcision* signify *circumcised* and *uncircumcised persons;* anathema, *excommunication*, is *an excommunicated person*.—1 Cor. xiv. 12. *So also ye, seeing ye are earnestly desirous* (πνευματων, for πνευματικων) *of spiritual gifts, seek that ye may abound for the edification of the church*.—Ver. 32. Πνευματα, *The spirits* (for the spiritual gifts) *of the prophets are subject*.—Gal. i. 14. *More exceedingly*, (ζηλωτης, a zealot) *zealous*.—1 John v. 6. *Because the spirit is* (ἡ αληθεια, the truth, that is) *true*.

18. Sometimes in Scripture, when *one substantive governs another in the genitive*, one of them must be translated as an adjective. Luke xviii. 6. *Hear what* (ὁ κριτης αδικιας) *the unjust judge saith*.*—Rom. vi. 4. *Walk in* (καινοτητι ζωης) *a new life*.—Rom. vii. 5. Παθηματα των ἁμαρτιων, *The sinful passions*.—Rom. viii. 3. *In the likeness* (σαρκος ἁμαρτιας, of the flesh of sin) *of sinful flesh*.*—Philip. iii. 21. Σωμα της ταπεινωσεως ἡμων (the body of our humiliation) our humbled body; body humbled by sin.—Col. i. 22. *The body of his flesh*, his fleshly body.—Col. ii. 18. *Puffed up by* (νοος της σαρκος) *his fleshly mind*.*—Col. iii, 14. *Bond of perfectness*,* a perfect bond.—Eph. vi. 12. *Against* (τα πνευματικα της πονηριας, spiritual things of wickedness) *wicked spirits*.—Heb. ix. 15. *Receive the promise of the eternal inheritance*, the promised eternal inheritance.—1 John i. 1. *Have handled* (περι λογου ζωης, concerning the word of life) *concerning the living word*.—Accordingly, it is added, ver. 2. *And the life*, namely, of the word, *was manifested*.

Sometimes when *one substantive governs another*, the latter must be translated in *apposition*, as it is called, that is, *as explanatory of the former*. Gen. ii. 17. *The tree of the knowledge of good and evil;* the tree of the knowledge of good, which is evil, that is, the tree of the knowledge of a pleasure which is evil.—2 Cor. v. 1. *When our earthly house*, (της σκηνης, of the tent,) *which is a tent*.—2 Pet. ii. 1. *Who shall bring in* (αἱρεσεις απωλειας, heresies of destruction) *heresies which occasion destruction*.

19. When *one substantive is joined to another by a copulative*, the one must be translated as governing the other. Dan. iii. 7. All the people, the nations, and the languages, that is, *people of all nations and languages*.—Matt. iv. 16. *The region and shadow of death:** The land of the shadow of death.—Acts xxiii. 6. *The hope and resurrection of the dead:** The hope of the resurrection of the dead.—In other instances, the *substantives so joined* must be translated *as adjectives*. John xiv. 16. *I am the way, the truth, and the life:* I am the true and living way.—Col. ii. 8. *Spoil you* (δια της φιλοσοφιας και κενης απατης, through philosophy and false deceit) *through*

a false and deceitful philosophy.—2 Tim. i. 10. *Hath brought* (life and immortality) *immortal life to light.* This idiom is found in the Latin language likewise: *Pateris libamus et auro,* i. e. *aureis pateris, golden cups.*

20. ADJECTIVE NOUNS.—The *neuter adjective* is sometimes put for *its corresponding substantive.* Rom. ii. 4. *Not knowing* (το χρηστον, the good thing) *the goodness of God.** See also 2 Cor. viii. 8. Philip. iv. 5. Heb. vi. 17.—Sometimes the *neuter adjective* is put for the *masculine* and *feminine* jointly. John vi. 37. Παν, *All that the Father giveth me.*—1 Cor. vi. 11. Και ταυτα, *And such were some of you.*—1 Cor. xi. 12. *As the woman is from the man, so also the man is by the woman; but* (παντα) *all,* that is, both man and woman, *of God.*

21. GENDERS *of nouns.*—The *masculine* is sometimes put for the *feminine,* even by classical authors. Of this Blackwall hath produced examples, Sac. Cl. vol. i. p. 85. Wherefore, Acts ix. 35. λυσαντες, though masculine, denotes the women who washed the dead body of Dorcas. *Participles* and *adjectives* sometimes *take the genders,* not of the substantive noun that is expressed, but of one that is tantamount, and which is understood. Mark ix. 20. Και ιδων αυτον ευθεως το πνευμα. *And the spirit seeing him, straightway tare him.* Here the word agreeing with ιδων is not πνευμα, but δαιμων understood. See pronouns, NO. 64.

22. NUMBERS *of nouns.*—A noun in the *singular number* is sometimes used *for its plural.* 1 Cor. vi. 51. *One who shall be able to judge* (ανα μεσον τε αδελφε αυτε) *between his brethren.**—2 Cor. xi. 26. *Dangers in* (the city) *cities, dangers in* (the wilderness) *wildernesses.*

On the other hand, the sacred writers, to aggrandise the subjects of which they treat, *use plural nouns,* though the things which they denote are *naturally singular.* Mark xvi. 19. *Sat down* (εκ δεξιων, at the right hands) *at the right hand of God.*—1 Thess. v. 1. *However, concerning* (των χρονων και καιρων, the times and seasons) *the time and season,* namely, of Christ's appearing. See also 1 Tim. vi. 15. Tit. i. 3.—Heb. ix. 23. *But the heavenly holy places* (κρειττοσι θυσιαις, with better sacrifices) *with a better sacrifice:* For Christ offered only one sacrifice for sin.—Heb. x. 28. *He who despised Moses's law died without* (οικτιρμων, mercies) *mercy.**—Matt. xxi. 7. *And brought the ass and the colt, and set him* (επανω αυτων) *upon it,* the colt. Le Clerc, Ars Crit. vol. i. p. 353. hath given examples from Homer of the same anomaly.—If this change of the number is admitted in that famous text, 1 Cor. xv. 29. as some commentators propose, it will afford an easy interpretation of a passage otherwise very diffi-

cult: *Else what shall they do who are baptized* (ὑπὲρ νεκρῶν) *for the dead man;* for Christ, who was put to death by the Jewish rulers.

23. CASES *of nouns.*—Blackwall (Sac. Cl. vol. i. b. 1. c. 2.) remarks, that grammarians think the *genitive* the only case that can be put *absolutely;* but the *accusative* often, and the *dative* sometimes, are absolute in the Greek. For example, Mark ix. 28. Matt. viii. 1. This observation, Blackwall says, will clear many passages from the charge of solecism, and account for several various readings, occasioned by the ignorance of copyists.

The *genitive absolute* in the Greek, answering to the *ablative absolute* in the Latin, hath often a *causal* signification, and ought to be so understood. Gal. iii. 25. Ελθουσης δε πιστεως, *But faith* (the gospel) *being come,* that is, because faith is come, *we are no longer under the pedagogue.*

24. It is of importance to observe, that, in the Greek language, *nouns* in the *genitive case* sometimes express the *object,* and sometimes the *agent:* and therefore, in the translation of the Scriptures, these uses of the *genitive* ought to be carefully distinguished. Of the *genitive* of the *object,* the following are examples: Matt. ix. 25. *The gospel,* or good news (της βασιλειας) *concerning the kingdom.*—Matt. x. 1. *Power* (των πνευματων ακαθαρτων) *over unclean spirits,* namely, to cast them out.—Acts iv. 9. *If we this day be examined* (επι ευεργεσια ανθρωπου ασθενους) *concerning the good deed of the impotent man;* that is, concerning the good deed done to the impotent man.—Rom. xvi. 15. Κηρυγμα Ιησυ, *The preaching concerning Jesus.*—2 Cor. 1. 5. *For as* (παθηματα του Χριστου) *the sufferings for Christ.*—Eph. iii. 1. *I Paul* (ὁ δεσμιος του Χριστου) *the prisoner for Christ.*—1 Tim. iv. 1. Διδασκαλιαις δαιμονων, *Doctrines concerning demons.*—Rev. ii. 13. *And have not retained* (την πιστιν μου) *the faith concerning me:* or it may be translated as the genitive of the agent, *the faith which I enjoin.*

25. Of the *genitive* of the *agent,* the following are examples: Luke i. 69. Κερας σωτηριας, *A horn which worketh salvation.*—John vi. 28. *This is the work of God;* the work which God enjoins.—Rom. iii. 22. *Faith of Jesus;* the faith which Jesus requires.—2 Cor. iv. 10. *Always carrying about in the body* (νεκρωσιν του κυριου Ιησου) *the mortification of the Lord Jesus;* the mortification which the Lord Jesus requires or practised.—Eph. iv. 18. Απηλλοτριωμενοι της ζωης του Θεου, *Being alienated from the life which God commands.*—Col. i. 24. *And fill up the remainder of the afflictions of Christ;* the remainder of the afflictions which Christ hath enjoined me to suffer.—Col. ii. 11. *The circumcision of Christ;* the circumcision enjoined by Christ. See Rom. iii. 22. note.

The genitive is commonly marked by the article τυ. But sometimes the article is omitted; as, Heb. v. 6. Κατα την ταξιν Μελχισεδεκ, *According to the order of Melchisedeck.*—Tit. ii. 13. *The appearing of the glory of the great God,* (και σωτηρος ἡμων Ιησυ for τυ σωτηρος) *and of our saviour Jesus Christ.*

The *dative* of the *cause, manner,* and *instrument,* is often expressed by a preposition; but sometimes the preposition is understood. Luke xxii. 49. *Shall we smite* (εν) *with the sword?*—Luke xxiii. 15. *Nothing worthy of death is done* (αυτῳ) *by him.* Supply παρα. This is an easy solution of a difficulty which hath hitherto perplexed all the critics and commentators.—Ephes. ii. 15. *And hath abolished* (εν τῃ σαρκι) *by his flesh.*—Heb. xiii. 10. *We have an altar, of which they have no right to eat* (οἱ τῃ σκηνῃ λατρευοντες) *who worship* (supply εν) *in the tabernacle.*

26. COMPARISON *of nouns.*—While treating of *nouns,* it may be proper to observe, that the writers of the New Testament have adopted the Hebrew manner of comparison. The following are examples of the *Hebrew comparison in the second degree:* Matt. xii. 7. *I will have mercy, and not sacrifice;* I will have mercy rather than sacrifice.—Mark iii. 4. *Is it lawful to do good on the Sabbath days, or to do evil?*—Is it not more lawful to do good on the Sabbath days than to do evil? *viz.* in watching Jesus on the Sabbath, that they might find matter of accusation against him.—John vi. 27. *Labour not for the meat which perisheth, but for the meat enduring to eternal life;* labour more for the meat enduring to eternal life, than for the meat that perisheth.—John xv. 22. *If I had not come and spoken to them, they had not had sin,* so much sin.—1 Cor. iii. 7. *So neither the planter is any thing, nor the waterer, but God who maketh to grow:* Their influence is nothing in comparison of God's.—1 Cor. i. 17. *For Christ sent me not to baptize, but to preach the gospel:* Christ sent me to preach the gospel rather than to baptize.—Col. iii. 2. *Set your affections on things above, and not on things on the earth:* Set your affections rather on things above, than on things on the earth.

27. The following are examples of the *Hebrew manner of comparing things in the third degree,* by representing them *as belonging to God.* Gen. xxx. 6. *Wrestlings of God;* that is, very great wrestlings.—1 Sam. xiv. 15. *Tremblings of God,* very great tremblings.—Psal. xxxvi. 6. *The mountains of God,* and Psal. lxxx. 2. *Cedars of God,* are very great mountains and cedars.—Jonah iii. 3. Πολις μεγαλη τῳ Θεῳ, *A great city to God,* is a very great city.—Mark xi. 22. *Jesus answering, said unto them,* (εχετε πιστιν Θευ) *Have a faith of God,* have a very great faith.—1 Thess. iv. 16. *With the voice of an archangel, and with a trumpet of God,* a great trumpet.

—The *comparison in the third degree* is sometimes made by *doubling the word.* Luke xxii. 15. *With desire I have desired,* I have greatly desired.—Acts iv. 17. Απειλῃ απειλησωμεθα, *Let us threaten them with a threatening;* let us threaten them severely.—Acts v. 28. Ου παραγγελια παρηγγειλαμεν, *Did we not straitly command you?**—Matt. vii. 21. *Not every one who saith to me, Lord, Lord;* that is, most excellent Lord.—Matt. xxiii. 7. *And to be called of men, Rabbi, Rabbi;* that is, most excellent Rabbi.—Mark xiv. 45. *He goeth straightway to him, and saith, Master, Master;* that is, most excellent master.

28. The *positive* is sometimes put for the *superlative.* Luke ix. 48. *He who is least among you all shall be* (μικρος, great) *greatest.* For the disciples disputed who should be the greatest.

29. The *comparative* is sometimes put for the *positive.* 1 Tim. iii. 14. *Hoping to come to thee* (ταχιον) *shortly,* or soon.—2 Tim. i. 18. *And in how many things he ministered to me in Ephesus, thou knowest* (βελτιον, better) *well.** Sometimes the *comparative* is put for the *superlative.* 1 Cor. xiii. 13. Μειζων δε τουτων, *But the* (greater) *greatest of these is charity.**—1 Cor. xv. 19. *We are of all men* (ελεεινοτεροι, more) *most miserable.*

30. *Idiomatical nouns,* are words used by the Hebrews in a *sense peculiar to themselves.* Of these the following are examples.

Able, when applied to God, or to Christ, signifies *able and willing,* Rom. iv. 21. *Fully persuaded, that what was promised, he was able and willing even to perform.*—Rom. xi. 23. *For God is* (δυνατος) *able and willing to graft them in.* See also Rom. xiv. 4. xvi. 25.; Heb. ii. 18.

31. *All* is often used in a restricted sense, *for the greatest part.* 1 Cor. viii. 1. *We all have knowledge,* that is, *the greatest part of us:* for it is said, ver. 17. *There is not in every man that knowledge.*—1 Cor. xi. 2. *That ye remember me in all things,* that is, most things. For they had not obeyed the apostle's precepts concerning the Lord's supper.—1 Cor. xv. 51. *We shall not all sleep, but we shall all be changed;* that is, many of us shall be changed.

All sometimes means *the greatest degree of the quality* to which it is applied. 1 Cor. xiii. 2. *All knowledge, all faith,* signify the greatest knowledge, and faith.—Col. ii. 9. *All wisdom and spiritual understanding.*—1 Tim. i. 16. *Shew all long-suffering.*—James i. 2. *Count it all joy.*

All signifies *some of every kind.* Matt. iv. 23.; Acts x. 12.

32. *Answer* was applied by the Hebrews to *any kind of speech.* It may therefore be translated according to the nature of the speech to which it is applied. Matt. xi. 25. *At that time, Jesus answered and said, I thank thee, O Father,* &c. At that time, Jesus prayed

and said, &c.—Mark xii. 35. *At that time, Jesus answered and said, while he taught in the temple, How say the scribes that Elias,* &c. Jesus asked and said.—2 Cor. 1. 9. *We had* (αποκριμα, the answer) *the sentence of death in ourselves.**

33. A *blessing* signifies *a gift.* 1 Sam. xxv. 27. *This blessing* (gift) *which thine hand-maid hath brought.*—Rom. xv. 29. *Come with the fulness of the blessing of the gospel;* come with the fulness of the gift of the gospel.—2 Cor. ix. 5. *That they would go before unto you, and complete beforehand your before-mentioned blessing;* that is, gift to the saints.

34. *Bowels.* By this word the Hebrews expressed *the tenderest affection,* and the greatest vehemence of desire; because tender affection, especially love mixed with pity, occasions a commotion and noise in the bowels. Hence the expression, Isa. lxiii. 15. *Sounding of the bowels.*—2 Cor. vii. 15. Τα σπλαγχνα, (his bowels) *His inward affection.*—Philip. ii. 1. *If any bowels and mercies.*—Philem. ver. 20. Αναπαυσον τα σπλαγχνα, *Quiet my bowels.*

35. *Bread* signifies *the whole provision of the table.* 2 Sam. ix. 7. *Thou shalt eat bread continually at my table.*—Matt. iv. 3. *Command that this stone be made bread,* or meat.—4. *It is written, man shall not live by bread* (meat) *alone.*—Matt. vi. 7. *Our daily bread,* food.—Mark iii. 20. *They could not so much as eat bread,* take food.—Mark vii. 5. *Eat bread* (meat) *with unwashen hands.* See *Eat, Drink.*

36. *Called. To be called,* often signifies *to be,* simply. 1 John iii. 1. *That we should be called the sons of God,* that we should be the sons of God. Sometimes *called,* means *held, acknowledged, accounted.*

37. *Children, Sons,* joined with a quality, denote an high degree of that quality. Thus, *children of light, of disobedience, of wrath, sons of darkness,* &c.—*Children* sometimes signify *disciples.* Thus, *children of the prophets.* Isaiah viii. 18. *Behold I and the children,* &c.

38. *Common.* Because many of the things in common use among the heathens were, by the law of Moses, *unclean* to the Jews, they used the word *common* to denote *a thing unclean.* Matt. xv. 11. Κοινοι τον ανθρωπον, (rendereth a man common) *Polluteth a man.*—Mark vii. 2. *When they saw some of his disciples eat bread* (κοινοις, with common) *with defiled, that is to say, with unwashen hands.**—Rom. xiv. 14. *There is nothing* (κοινον, common) *unclean of itself.**—Heb. x. 29. *Counted the blood of the covenant,* &c. (κοινον, a common) *an unclean thing,* the blood of an unclean or sinful person.

39. *Doctrine* (διδαχη) signifies not only *the thing taught,* but *the action of teaching; a discourse in which things are taught.* Mark iv.

2. *Taught them many things by parables, and said unto them* (εν τη διδαχη αυτου) *in his teaching* or *discourse.*—The same expression is used, Mark xi. 18. xii. 38.—Acts ii. 42. *They constantly attended on* (τη διδαχη) *the teaching of the apostles.*—Titus i. 9. Κατα την διδαχην, *According as he hath been taught.**—1 Cor. xiv. 26. *Each of you hath a psalm,* (διδαχην εχει) *hath a discourse.*

40. *Eat, Drink.*—As the Hebrews represented knowledge and wisdom by *meat* and *drink,* they made use of the phrases *eating* and *drinking,* to denote *the operation of the mind,* in receiving, understanding, and applying doctrine or instruction of any kind, so as to be strongly moved thereby. Jer. xv. 16. *Thy words were sound, and I did eat them.*—Ezek. iii. 1. *Son of man,* &c. *eat this roll, and go speak unto the house of Israel:* Consider, understand, and get this roll by heart, and then go and speak it to the house of Israel, as is evident from ver. 4. *Speak with my words to them.*—Prov. ix. 5. *Come eat of my bread, and drink of the wine which I have mingled.* 6. *Forsake the foolish and live, and go in the way of understanding.* John vi. 51. *I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever.*—Hence, *bread* signifies *doctrine,* also *moral qualities,* which are nourished by sound doctrine. 1 Cor. v. 8. *The unleavened bread of sincerity and truth.*—Farther, to *eat* and *drink* any quality, signifies intimately to partake thereof.—1 Cor. xii. 13. *Have been all made to drink of one Spirit.*—1 Cor. xi. 29. *Eateth and drinketh punishment to himself.*

41. *Elect,* or *chosen,* often signifies *the most excellent, the chief, the most precious* among other things of the same kind, because *excellence* is the reason why some things are chosen preferably to others. Thus, Exod. xv. 3. Pharaoh's chief captains are called *his elect captains.*—2 Kings xix. 23. *His* (elect) *choice fir-trees.*—Rom. xvi. 13. *Rufus chosen in the Lord;* that is, an excellent Christian.—1 Tim. v. 21. *Elect angels,* are *the chief angels;* in opposition both to those who are of an inferior order, and to the fallen angels.—1 Pet. ii. 6. *Behold, I lay in Sion a chief corner-stone,* (εκλεκτον) *elected, precious.*—2 John, ver. 1. *Elect lady,* is excellent lady.—Ver. 13. *Elect sister,* is excellent sister.

42. *Face* is often used to signify *anger.* Psal. xxi. 9. xxxiv. 16. *The face of the Lord is against them that do evil.**

43. *Flesh, Spirit.*—*Flesh* denotes things *weak; spirit,* things *strong.* Isa. xxxi. 3. *The Egyptians are men, not God; their horses flesh, and not spirit.*—1 Cor. iii. 1. *I could not speak to you as to spiritual, but as* (σαρκικοις) *to fleshly persons,* persons of weak understanding in spiritual matters.—2 Cor. x. 4. *The weapons of our warfare are not fleshly,* (weak) *but mighty through God.*—Hence the *law of Moses* is called *the flesh;* because its rites sanctified to the puri-

fying of the flesh only, and had no efficacy in purifying the spirit: that power was peculiar to *the gospel*, which therefore is called *the spirit*. Gal. iii. 3. *Having begun in the spirit* (the gospel) *are ye now made perfect by the flesh*, by the law of Moses.—Rom. vii. 5. *For when we were in the flesh*; when we were under the law of Moses.—Farther, the Hebrews used *flesh and blood* as a periphrasis for *man*, especially when they meant to insinuate the weakness of human nature. Gal. i. 16. *I consulted not with flesh and blood*, I consulted not with any man.

Flesh, especially in St Paul's epistles, signifies *the body with its appetites and lusts*; the unrenewed part of our nature. Gal. v. 16. *Walk in the spirit*, walk according to the spiritual part of your nature, *and ye shall not fulfil the lusts of the flesh*, the lusts of the animal part of your nature; *for the flesh lusteth against the spirit, and the spirit against the flesh.*

44. *Glory* is expressed by a Hebrew word which signifies *weight*; hence, 2 Cor. iv. 17. *An exceeding and eternal weight of glory.*—By this word the Hebrews denoted *the perfections of God.* Rom. i. 23. *Changed the glory* (the perfections) *of the incorruptible God into an image.*—Rom. vi. 4. *Raised up from the dead by the glory* (power) *of the Father.*—Ephes. iii. 16. *According to the riches of his glory*, of his goodness.

45. *To hear* (ακουειν) signifies *to hear, to understand, to believe, to obey, to hearken, to grant*, and *to report:* and therefore, in translating this word, due regard must be had to the scope of the passage where it is found. John ix. 27. *I have told you already*, (και ουκ ηκουσατε) *but ye have not believed; why desire ye* (ακουειν) *to hear it again?* —1 Cor. xiv. 2. *He that speaketh in an unknown tongue, speaketh not to men but to God, for no one* (ακουει, heareth) *understandeth him.**—Gal. iv. 21. *Ye who desire to be under the law*, (τον νομον ουκ ακουετε) *why do ye not* (hear) *understand the law?*—Acts ix. 7. *The men which journeyed with him stood speechless*, (ακουοντες) *hearing a voice, but seeing no man.**—Acts xxii. 9. *And they that were with me, saw indeed the light, and were afraid; but* (ουκ ηκουσαν, they heard not: so our translators have it; but it should be rendered) *they understood not the voice* (the speech) *of him who spake to me.* This is an easy and proper reconciliation of these passages, which, in the common method of translating the Greek word ακουω, are directly contradictory to each other.—1 Cor. v. 1. Ὁλως ακουεται, *It is commonly reported that there is fornication among you.**

46. *Hearing* (ακοη) signifies not only *the act of hearing*, but *the thing heard; a relation, a report, fame.* Matt. xiv. 1. *Herod the tetrarch heard* (την ακοην) *of the fame of Jesus.**—John xii. 38. *Who hath believed* (τη ακοη) *our report?**

47. *Heaven* was used by the Hebrews to denote *God, the possessor of heaven.* Matt. xxi. 25. *The baptism of John, was it from heaven, or from men?* Was it from God or from men?—Luke xv. 18. *I have sinned against heaven, and before thee,* I have sinned against God.

48. *Holy* (ἁγιος) primarily signifies *that which is clean,* or *free from defilement.* Deut. xxiii. 14. *Therefore shall thy camp be holy, that he see no unclean thing.**

Holy likewise signifies *separated from a common to a sacred use.* In this sense Aaron and his sons, the priests, are called *holy;* being separated from the rest of the Israelites, to minister in holy things. Also, because the Israelites were separated from the rest of mankind, and set apart for the worship of the true God, they were called, Deut. xxxiii. 3. God's *holy ones,* or *saints.* Wherefore, when in the epistles the name of *saints* is given to a whole church, it is in the same sense in which it was given to the ancient Israelites as a nation. It does not denote *holiness of life,* but merely their separation from the heathens, to worship the true God, and to be his church and people, in place of the Jews, 1 Pet. ii. 9. See *Sanctify.* —In like manner, *places* and *things* are called *holy,* on account of the use to which they are destined.

Holy and *holiness* often denote *moral purity.* 1 Sam. vi. 20. *Who is able to stand before this holy Lord God?*—1 Pet. i. 15. *As he who hath called you is holy, be ye also holy in all your conversation.*

Because the Hebrew word answering to *holy,* signifies sometimes *merciful, bountiful, beneficent,* and is so translated in our Bibles, it may have the same meaning in some passages of the New Testament. See Titus i. 8. Heb. vii. 26.

49. *Honour,* in the speech of the Jews, signified *maintenance.* Matt. xv. 5. *But ye say, whosoever shall say to* his *father, or* his *mother, whatsoever thou mightest be profited by me, is a gift* to the temple, 6. *And shall not honour* (shall not maintain) *his father or his mother,* shall be free.—1 Cor. xii. 26. *Or one member be honoured,* (nourished) *all the members rejoice with it.*—1 Tim. v. 3. *Honour widows who are really widows;* that is, maintain them from the funds of the church; as is evident from the following ver. 4.—Ver. 17. *Let the elders who rule well be counted worthy of double honour;* that is, of a liberal maintenance.—1 Pet. iii. 7. *Giving honour to the wife as the weaker vessel;* that is, nourishing the wife with tenderness, on account of the weakness of her body.

50. *Living.*—The Hebrews used the word *living,* as an epithet to denote *the excellency* of the thing to which it is applied. Thus, John iv. 10, 11. *Living water.*—Acts vii. 38. *Living oracles.*—Heb.

x. 20. *Living way.*—1 Pet. ii. 4, 5. *Living stone.*—Rev. vii. 17. *Living fountain,* signify excellent waters, excellent oracles, &c.

51. *Name,* is often put for *a person,* especially when the person spoken of is *great, honourable,* and *illustrious.* Psal. xx. 1. *The name of the God of Jacob defend thee.*—Acts i. 15. *The number of the names* (persons) *was about an hundred and twenty.*—Acts iv. 10. *Be it known unto you all—that by the name of Jesus Christ of Nazareth—by him, doth this man stand here before you whole.*—Rev. iii. 4. *Thou hast a few names* (persons) *in Sardis, who have not defiled their garments.*—John xvii. 6. *I have manifested thy name* (thy character and will) *to the men which thou gavest me.*—This idiom seems to have taken its rise from the circumstance of persons being known by their names.

52. *Riches* denotes the *greatest abundance* of any thing. Rom. ii. 4. *Despisest thou the riches* (the greatness) *of his goodness?*—Ephes. i. 7. *According to the riches* (greatness) *of his grace.*—Ephes. iii. 8. *Preach to the Gentiles the unsearchable riches* (greatness) *of Christ.*—Col. i. 27. *What is the riches of the glory* (what the greatness of the glory) *of this mystery.*—Col. ii. 2. *All the riches of the full assurance of understanding,* the fullest assurance of knowledge.

53. *To sanctify, to make holy, to hallow,* in the writings of the Hebrews, signify *to cleanse a thing from those defilements* which render it unfit for sacred uses. Thus, Moses is said, Exod. xix. 10. to *sanctify* the people, by making them *wash their clothes,* &c. Hence, to *sanctify,* signifies *to set a thing apart* for a particular purpose; also, to *fit a thing* for a particular use. Jer. xii. 3. *Prepare them for the day of slaughter,** is, in the Hebrew text, *Sanctify them for the day of slaughter.*—1 Cor. vii. 14. *For the unbelieving husband is sanctified to the wife, and the unbelieving wife is sanctified to the husband:* The husband and wife, though unbelievers, are fitted to perform their relative duties to each other, by their mutual affection.—In the apostolical epistles, Christians are said to have been *sanctified,* because they were separated from idolaters, and fitted to worship and obey the only true God; on which account the whole body of Christians are called *saints.*—In like manner, those who are fitted for heaven, are said, Heb. x. 14. to *be sanctified by the one offering of Christ:* they are fitted to be admitted into heaven; having received the pardon of their sins, through that one offering. See *Holy.*

To *sanctify* or *hallow God,* is to *venerate* and *pay respect to God,* on account of the excellence of his character, and the greatness of his power and goodness. Isa. viii. 3. *Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread.*—Matt. vi. 9. *Hallowed be thy name.*

54. *Some*, (τινες) in Scripture, often denotes *a great number; many.* Rom. iii. 3. *What if some have not believed?* What if the greatest part of the Jewish nation have not believed?—Rom. xi. 17. *But if some* (the greatest part) *of the branches were broken off?*—1 Tim. iv. 1. *That, in after times, some* (a great number) *shall apostatize from the faith.*—Heb. iii. 16. *For some when they heard provoked:* The whole congregation did so, except Caleb and Joshua.

55. To *speak*, in the Hebrew phraseology, denotes any kind of speaking, whether in the way of *affirmation*, or *command*, or *question*, or *promise.* Rom. iv. 5. *Even as David also* (λεγει) *describeth the blessedness*, &c.*—Jer. xviii. 7. *At what instant I shall speak* (command) *concerning a nation, and concerning a kingdom, to pluck up, and to pull down.*—In the New Testament, the words ειπειν and λεγειν, have the same significations. Matt. iv. 3. *If thou be the Son of God*, (ειπε, speak) *command that these stones be made bread.*—Matt. ix. 5. *For whether is it easier* (ειπειν, to say) *to command, thy sins be forgiven thee, or* (ειπειν) *to command, Arise and walk?*—Mark v. 43. Και ειπεν, *And commanded to give her* (φαγειν) *meat.*—Mark ii. 11. *He saith to the sick of the palsy*, (σοι λεγω) *I command thee to arise.*—Luke vi. 46. *Why call ye me Lord, Lord, and do not* (ἁ λεγω) *the things I command.*—Acts xv. 24. *Certain who went out from us have troubled you* (λογοις) *with precepts, subverting your souls*, (λεγοντες) *commanding you to be circumcised, to whom we gave no such commandment.*—Rom. xi. 1. Λεγω ουν, *I ask then, Hath God cast away his people?* See also John xii. 49.—Rom. xii. 3. Λεγω γαρ, *Now, by the grace which is given me, I command every one among you.*—1 Cor. vii. 12. *But to the rest* (εγω λεγω) *I command, not the Lord.*—2 Cor. iv. 6. *For God* (ὁ ειπων) *who commanded the light to shine out of darkness.**—Rev. xiii. 14. Λεγων, *Commanding those who dwell on the earth to make an image to the beast.*—Elsner and Raphelius have shewn that the Greek writers use the word λεγω in the same sense.

To speak, (λαλειν) hath the same general signification with λεγω. Luke i. 55. Καθως ελαλησε, (as he spake) *As he promised to our fathers.* See Heb. i. 1.

56. *Spirit.*—Besides the significations mentioned in explaining the word *flesh*, No. 43. *spirit* denotes *the greatest degree of any mental quality*, either good or bad. Luke x. 22. *Jesus rejoiced in spirit*, rejoiced greatly.—Acts xviii. 25. *Being fervent in spirit*, being exceedingly zealous.—Acts xix. 21. *Paul purposed in spirit*, firmly purposed.—Acts xx. 22. *Behold I go bound in the spirit to Jerusalem*, I go with a firm resolution.—Rom. i. 9. *Whom I serve with my spirit*, serve with the greatest zeal.—Rom. viii. 15. *Spirit of bondage; spirit of adoption:*—Rom. xi. 8. *Spirit of deep sleep:* signify the greatest degree of bondage; of filial disposition; of stupidity.

57. *Stand.*—Dr Symonds of Cambridge, in his treatise on revising the English translation of the Bible, p. 128, tells us, from Mr Markland, that all verbs of posture or gesture, as *to stand, to sit, to go, to walk,* &c. in good Greek writers, have the signification of *existere, to be.* Acts ix. 7. *And the men who journeyed with him* (ειστηκεισαν, stood) *were speechless:* For it appears from Acts xxvi. 14. that they all fell to the ground.

58. *True,* as an epithet, denotes *excellence.* Luke xvi. 11. *The true riches,* the most excellent riches.—John i. 9. *The true light;* the most excellent light.—John vi. 32. *True bread,* the most excellent bread.—Heb. viii. 2. *The true tabernacle,* the most excellent tabernacle.

Truth signifies *justice, righteousness.* John iii. 21. *He who doth* (την αληθειαν, truth, that is) *righteousness, cometh to the light,* &c.—1 Cor. xiii. 7. *Rejoiceth not in unrighteousness, but rejoiceth jointly* (τη αληθεια, in truth, that is) *in righteousness.*

59. *Walk.*—One's *walk,* denotes a continued course of action and enjoyment, either good or bad; the habitual manner in which one lives. Gen. v. 22. *Enoch walked with God.*—Rom. viii. 1. *Who walk not after the flesh.*—2 Cor. v. 7. *We walk by faith, and not by sight.*

60. *Word* (λογος) is a term of very extensive signification. It signifies not only *reason,* but *speech,* which is the effect of *reason; reason brought forth.* Hence *the word,* often denotes *the preaching of the gospel.* Luke i. 2. *Were eye-witnesses and ministers of the word.*—Acts vi. 2. *It is not reason that we should leave the word of God, and serve tables,* leave the preaching of the gospel of God.—Acts x. 44. *The Holy Ghost fell on all them who heard the word,* the gospel preached at that time.

Word, (λογος) like the corresponding Hebrew noun, signifies a *matter,* or *thing,* or *affair,* of any kind. Matt. v. 32. *Whosoever shall put away his wife,* (παρεκτος λογου πορνειας) *except for the affair of fornication.*—Matt. xxi. 24. *I also will ask you* (ενα λογον) *one thing.**—Acts x. 29. *I ask therefore,* (τινι λογω) *for what intent* (purpose) *ye sent for me.**—Acts xix. 38. Λογον εχουσιν, *Have an accusation.*—1 Cor. xv. 2. *If ye remember* (τινι λογω) *in what manner,* &c.

Word (λογος) signifies likewise *a command.* Exod. xxxiv. 28. *He wrote upon the tables the words of the covenant,* (LXX, τους δεκα λογους) *the ten commandments.**—John x. 35. *If he called them gods to whom* (λογος) *the command of God came.*—1 Tim. vi. 3. *Consent not to wholesome* (λογοις, words) *commands, even* (λογοις, to the words) *to the commands of our Lord Jesus Christ.*

Word (λογος) sometimes signifies *a sentence of a discourse.* Rom. xiii. 9. *And if there be any other commandment, it is briefly summed*

up (εν τουτῳ τῳ λογῳ) *in this sentence;* namely, *Thou shalt love thy neighbour as thyself.*—1 Cor. xiv. 19. *In the church I had rather speak* (πεντε λογους) *five sentences with my meaning understood, than ten thousand* (λογους) *sentences,* &c.

Word (ῥημα) likewise signifies *a matter,* or *thing,* of any kind. Luke ii. 19. *Mary kept* (παντα τα ῥηματα) *all these things.**

61. PRONOUNS.—The primitive *substantive pronoun* ὁς, *he,* must be distinguished from the *adjective pronoun* ὁς, ἡ, ὁ, *who, which.* Matt. xiv. 17. Οἱ δε λεγουσι, *They say unto him.*—Acts viii. 27. *Who had come to Jerusalem to worship:* (ὁς) *He had the charge of all her treasures.*—Acts xiii. 30. *But God raised him from the dead,* (ὁς ὀφθη) *and he was seen many days.**—Col. i. 15. Ὁς, *He* (*God's beloved Son,* mentioned ver. 13.) *is the image of the invisible God.*—Ver. 18. Ὁς, *He is the beginning.*—Heb. v. 6. *Thou art a priest for ever after the order of Melchisedeck.*—Ver. 7. Ὁς, *He* (Christ, mentioned ver. 5.) *in the days of his flesh, when he had offered up prayers,* &c.

62. The sacred writers, to give the greater emphasis to their discourse, sometimes *join two relatives with one antecedent.* 1 Pet. ii. 24. Ὁς τας ἁμαρτιας ἡμων αυτος, *Who his ownself bare our sins.**—1 Cor. ii. 9. Ἁ, for ταυτα, *These things eye hath not seen,* &c. (ἁ,) *which God hath prepared,* &c.—Rom. xiv. 14. *To him who reckons any thing to be unclean,* (εκεινῳ) *to that man it is unclean.*

63. The *relative pronouns,* in many cases, refer not to the *near,* but to the *remote antecedent.* Luke v. 17. *The power of the Lord was present to heal* (αυτους) *them:* Not the pharisees, who are mentioned immediately before, but such sick people as were in the crowd.—2 Thess. ii. 8. *Shall render ineffectual, by the brightness of his coming,* (ὁν) *of whom the coming is after the strong working of Satan.* Here ὁν, *of whom,* refers not to *the Lord,* the immediate antecedent, but to the *lawless one,* mentioned in the first part of ver. 8.

64. The *relative pronoun* is sometimes used to denote an antecedent, not mentioned before, but which the writer is thinking of in his own mind. Thus, 2 Pet. ii. 11. Αυτων, *them,* is not put for δοξας, *dignities,* mentioned ver. 10. but for *the evil angels,* of whom nothing is said.—1 John iii. 2. *We know that when he shall appear, we shall be like* (αυτῳ) *him,* we shall be like Christ, of whom nothing is spoken before.—Ver. 16. Εκεινος, *He,* stands for *Christ,* of whom there is no mention made in what goes before.—Heb. ii. 7. *Thou hast made him for a little while less than angels;* namely, *The Son;* as is plain from ver. 8, 9.—1 Pet. iii. 14. *Be not afraid of their terror.* Here the relative *their* hath no antecedent expressed.

65. The *relative pronoun* αυτος is sometimes used for εγω αὐτος, συ αὐτος, *I myself, thou thyself;* and αὐτοι for ἡμεις αὐτοι, &c. Acts xxiv. 8. *By examining of whom* (αὐτος) *thou thyself mayest take know-*

*ledge of all these things.**—Matt. xxiii. 37. *Jerusalem—thou that stonest them which are sent to thee,* προς αυτην for προς σεαυτην, sent to thyself.

66. When words of different *genders* are the antecedents, though *the relative takes the gender of the masculine* word, it comprehends the whole. Heb. i. 11. Αυτοι, *They* (ουρανοι και γη) *shall perish.*—Sometimes *the relative* takes the *gender of its consequent.* See Col. i. 27. —Sometimes *the relative* differs in *gender* from its *antecedent*, regarding the meaning of the *antecedent* rather than its form: as in the following examples, Gal. iv. 19. Col. ii. 15, 19.—Of this solecism Beza has given an example, from Euripides, in his note on Col. ii. 19.

67. The *relative pronoun* ὁς, ἡ, ὁ, called by Clenard *the subjoined article*, is sometimes used for *the demonstrative* ουτος, αυτη, τουτο, Clenard, Gram. p. 166. Of this use of the *relative pronoun*, we have examples in the New Testament. 1 Pet. iv. 5. Οι for ουτοι, *They shall give an account to him*, &c.—1 Pet. ii. 8. Οι, *These stumble at the word.*—Scapula also observes, that the Greek writers use *the relative* in the same manner. Ὡς οἱ γ' αμφιστον ταφον Εκτορος ἱπποδαμοιο. Iliad, last ver. I am therefore of opinion, that, in the following passages, *the relative*, though compounded with τις, is used for *the demonstrative* ουτοι. Acts xxiii. 33. Οιτινες, *These* (the horsemen) *going into Cesarea, and delivering the letter to the governor, presented Paul.*—Acts xxiv. 1. Οιτινες, *These*, namely, Ananias, the elders, and Tertullus, *informed*, &c.—Rom. i. 32. Οιτινες, *These men knowing the law of God, that they who do such things*, &c.—Rom. xvi. 4. Οιτινες, *These persons for my life laid down their own necks.*—2 Thess. i. 9. Οιτινες, *These shall suffer.* See, however, NO. 71.

68. The *demonstrative pronoun* τουτο, *this*, often denotes something that follows in the discourse. John vii. 22. Δια τουτο, *For this reason Moses gave you circumcision, not because it is of Moses, but of the fathers.*—Rom. iv. 16. Δια τουτο, *For this reason it is by faith, that it might be by grace.*—1 Cor. vii. 6. Τουτο δε, *But this* (that follows) *I speak by way of advice.*—1 Cor. xi. 17. Τουτο δε παραγγελλων, *Now declaring this*, that follows, *I praise you not, that ye come together*, &c. —1 Tim. i. 16. *But* (δια τουτο) *for this reason I received mercy, that in me*, &c.—2 Tim. ii. 10. Δια τουτο, *For this cause I patiently bear evil for the elect's sake, that they also may*, &c.—2 Tim. iii. 1. Τουτο δε, *This know also, that in the last days*, &c.—Philem. ver. 15. Δια τουτο, *For this reason, perhaps, he was separated for a little while, that thou mightest have him for ever.*—Heb. ix. 15. Δια τουτο, *For this cause he is the Mediator of the new covenant, that by means of death*, &c.*—Wherefore Rom. v. 11, 12. may be thus translated: *By whom we*

have received the reconciliation, (δια τουτο) *for this reason, as by one man sin entered,* &c.

69. Articles.—*The article* ὁ, ἡ, το, shows that the word to which it is prefixed, signifies *a particular person,* or *thing;* consequently it renders that word *emphatical.* Thus ὁ ανηρ, is not *a man,* or *any man,* but *the man of whom the discourse is.* Now, though in general the article renders a word *emphatical,* it is sometimes used where *no emphasis* is intended; so that the word to which it is prefixed must be translated as if the article were wanting. Of both these uses of the article, the following is an example. 2 Thess. ii. 3. *Unless there come* (ἡ αποστασια) *the apostacy, and* (ὁ ανθρωπος της ἁμαρτιας) *the man of sin be revealed.* For the article is emphatical, except before ἁμαρτιας, which must be translated as if the article were wanting. On the other hand, some words which want *the article are emphatical,* and must be translated as if the article were prefixed. Matt. i. 18. *Was found with child* (εκ πνευματος ἁγιου) *of the Holy Ghost.**—Mark i. 1. *The beginning of the gospel of Jesus Christ,* (υἱου Θεου) *the Son of God.**—John iii. 6. *That which is begotten* (πνευματος) *of the Spirit,* namely, of God.—Gal. iii. 5. Εξ εργων νομου, signifies *by works of the law.*—Heb. ii. 4. Μερισμους πνευματος ἁγιου, *Distributions of the Holy Ghost.*—Wherefore Titus ii. 13. may, as was observed on the sign of the genitive case, NO. 25. be translated, *appearing of the glory of the great God* (και σωτηρος ἡμων) *and of our Saviour Jesus Christ.*—1 Pet. iv. 6. *Condemned by men* (σαρκι) *in the flesh, but live by God* (πνευματι) *in the Spirit.*

70. When *the article does not render the word definite,* or *emphatical,* in its signification, it is put for τις, and may be translated *some, an:* as Matt. ix. 11. Οἱ φαρισαιοι, *Some pharisees.*—Matt. ix. 28. *He went* (εις την οικιαν) *into an house.*—Matt. xxv. 1. *Went out to meet* (του νυμφιου) *a bridegroom.*—1 Cor. i. 11. Ὑπο των Χλοης, *By some belonging to Chloe.*

71. Clenard, (Gram. p. 165.) speaking of the *prefixed articles* ὁ, ἡ, το, says, "Capiuntur et pro demonstrativis pronominibus; τον, "pro τουτον, *hunc;* την pro ταυτην, *hanc:* id quod crebrum est ad-"jectis conjunctionibus δε et γε; ὁδε, ἡδε, τοδε; ὁγε, ἡγε, τογε; pro "ὑτος, αυτη, τουτο. Et idem in reliquis casibus, τουδε, τῳδε, τονδε, pro "τουτου, τουτῳ, τουτον." Of this use of *the article* we have many examples in Scripture. Matt. xxiv. 32. *Learn* (την παραβολην) *this parable from the fig-tree,* &c.—Acts ix. 2. *That if he found any* (της ὁδου) *of this way.**—Acts xxiv. 22. *When Felix heard these things, having perfect knowledge* (περι της ὁδου) *concerning this way.*—Rom. xvi. 22. *I Tertius who wrote* (την) *this epistle.**—1 Cor. v. 9. *I have written* (εν τῃ επιστολη) *in this letter,* &c.—2 Cor. vii. 11. *Ye have approved yourselves to be clear* (εν τῳ πραγματι) *in this matter.**—Col.

iv. 16. *When* (ἡ) *this epistle is read.**—1 Thess. iv. 6. *Go beyond, or defraud his brother* (ἐν τῷ) *in this matter.*—2 Thess. iii. 14. If any one obey not (τῷ λογῳ ἡμων δια της επιστολης) *our command by this letter.*

72. The *article* is sometimes used *for the personal pronoun*, ὁς, *he.* Matt. xiii. 40. Ὁ δε σπαρεις, *But he that received the seed.**—Matt. xiv. 18. Ὁ δε ειπεν, *But he said.**—Gal. iii. 5. Ὁ ουν, *He therefore that ministereth the Spirit.**—Col. iii. 25. Ὁ δε, *But he that doth wrong.**—Heb. vii. 6. Ὁ δε μη γενεαλογουμενος, *But he whose descent is not counted.**—This use of *the article*, affords an easy translation of that difficult passage, Rom. vi. 10. Ὁ γαρ απεθανε, *For he who died, died by sin:* (ὁ δε ζη) *But he who liveth*, &c.

73. *The article, in all its genders and cases*, is often put *for the relative pronoun* ὁς, ἡ, ὁ, and must be translated *who, which.* Mark xii. 38. *Beware of the scribes,* (των θελοντων) *which love to go in long clothing.**—Rom. ix. 5. Ὁ ων, for ὁς εστι, *Who is over all, God blessed*, &c.*—Sometimes the article in this sense is understood, and must be supplied. 1 Tim. iv. 2. *Through the hypocrisy of liars* (κεκαυτηριασμενων, for των κεκαυτηριασμενων) *who are seared.*—Ver. 3. Κωλυοντων, for των κωλυοντων, *Who forbid to marry.*

74. In many instances where *the article* is put for *the relative pronoun*, the substantive verb is understood, and must be supplied in the translation. 2 Cor. viii. 22. *Much more diligent upon the great trust* (τῃ εις ὑμας) *which he hath in you.*—2 Cor. ix. 3. *That our boasting* (το ὑπερ ὑμων) *which is concerning you.*

PARTICLES.

75. Lowth, in his English Grammar, page 32. observes, "That "the connective parts of sentences, *by which he means relatives,* "*prepositions, and conjunctions,* are the most important of all, and "require the greatest care and attention: for it is by them chiefly "that the train of thought, the course of reasoning, and the whole "progress of the mind, in continued discourse of all kinds, is laid "open; and on the right use of these, perspicuity, which is the "first and greatest beauty of style, depends." This observation, which is perfectly just, shews, that in a translation of any discourse from one language into another, it is of the utmost importance that the meanings and powers of the connective parts thereof be properly expressed.—In the Hebrew language, *the connectives* being few, are used with more latitude of signification than belongs to the *connectives* which properly correspond to them in other languages. Wherefore, in translating the books of the New Testament, it ought to be remembered, that the authors of these books being Jews, na-

turally used the Greek particles and prepositions, not only in all the variety of their own significations, but in the variety also of the significations of the corresponding Hebrew particles and prepositions. And of these various significations, the one which best suits the passage where the particle is found, ought to be expressed in the translation; otherwise, the inspired writer's train of thought will disappear, and the course of his reasoning be interrupted, perhaps inverted. Wherefore, to lay a proper foundation for a right translation of the Scriptures, the following examples are produced, chiefly from the Scriptures themselves, to prove the variety of meanings affixed by the sacred writers to the Greek particles, by which they have connected the different parts of their discourse.

ΑΛΛΑ.

76. Αλλα is sometimes used *affirmatively*, and must be translated *yea, also, certainly.* This sense of αλλα is acknowledged by Hoogeveen, who renders it by the Latin words *immo, etiam.* Acts xix. 2. Αλλα, *Indeed we have not so much as heard that the Holy Ghost is* given.—Rom. viii. 37. Αλλα, *Nay, in all these things.**—2 Cor. vii. 11. Αλλα, *Yea, what clearing of yourselves;* (αλλα) *yea, what indignation;* (αλλα) *yea, what zeal;* (αλλα) *yea, what revenge.**—In this passage, however, αλλα might better be translated *also.*—Rom. vi. 5. *For seeing we have been planted together in the likeness of his death,* (αλλα και) *certainly we shall be also in the likeness of his resurrection.*

77. Αλλα is sometimes used by the Greeks as *the first word of a discourse*, and signifies *now, now indeed.* Of this use of αλλα, Hoogeveen has produced examples from the best Greek writers.

78. Αλλα is likewise used *causally*, and must be translated *for, because.* John. vii. 12. *Others said no,* (αλλα) *for he deceiveth the people.*—1 Cor. iv. 3. Αλλα, *Because I do not condemn myself.*—1 Cor. xv. 10. *And his grace which* was bestowed *on me, was not vain;* (αλλα) *for I laboured more abundantly than all of them.*—2 Cor. vii. 14. *I am not ashamed,* (αλλα) *for as I spake all things,* &c.—1 Thess. ii. 2. Αλλα και, *For although we had before suffered.*—Titus i. 15. *But to the polluted and unfaithful nothing is pure,* (αλλα) *because both their understanding,* &c.—2 Pet. i. 16. *We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ.* (Αλλα) *For we were eyewitnesses of his majesty.*

79. Αλλα is used *illatively*, and must be translated, *wherefore, therefore.* Acts x. 19. *Three men seek thee,* (αλλα) *therefore arise and get thee down.*—Acts xxvi. 15. *I am Jesus whom thou persecutest,* (αλλα ανασηθι) *wherefore arise.**—2 Cor. viii. 7. Αλλα, *There-*

*fore as ye abound in every thing.**—Eph. v. 24. Αλλα, *Therefore as the church is subject.**

80. Αλλα, *Unless, except.* Matt. xx. 23. *Is not mine to give,* (αλλ' οις) *except to them,* &c.—Mark. ix. 8. *They saw no one,* (αλλα) *save Jesus only.**—2 Cor. ii. 5. *If a certain person hath grieved* me, *he hath not grieved me,* (αλλα) *except by a part of you.*—2 Cor. v. 12. *We do not recommend ourselves to you,* (αλλα) *but only give you an occasion.*—1 John ii. 27. *Ye have no need that any one should teach you,* (αλλ' ως) *except as the same anointing teacheth you concerning all things.*

81. Αλλα, *Yet, however.* Rom. x. 18. Αλλα, *Yet I say, they have not heard.*—1 Cor. iv. 4. *I know nothing by myself,* (αλλα) *yet am I not hereby justified.**—1 Cor. xii. 24. Αλλα, *However, God hath tempered the body.*—1 Cor. xiv. 20. Αλλα, *Howbeit in malice be ye children.**

AN.

82. Αν, joined with a verb, must sometimes be translated (*certè*) *certainly, without doubt.* Matt. xi. 23. *If the mighty works which have been done in thee, had been done in Sodom,* (εμειναν αν) *it would certainly have remained,* &c.—John iv. 10. *If thou knewest—who it is that saith to thee, Give me to drink,* (συ αν ηιτησας αυτον) *thou certainly wouldst have asked him,* &c.

ΑΠΟ.

83. Απο signifies *of,* or *belonging to.* Acts xvii. 13. *But when the Jews* (απο) *of Thessalonica, had knowledge that the word of God was preached of Paul in Berea, they came thither also.**

84. Απο, *For, by reason of, because.* Matt. xviii. 7. *Wo to the world,* (απο) *because of offences.**—Luke xix. 3. *Could not* (απο οχλου) *for the press, because he was little of stature.**—Luke xxi. 26. *Men's hearts failing them* (απο) *for fear:** by reason of fear.

85. Απο, *After,* in the sense of *following an example.* 2 Tim. i. 3. *Whom,* (απο προγονων) *after my forefathers, I serve.*

86. Απο, *In.* 2 Cor. i. 14. *Also ye have* (απο μερους) *in part acknowledged us.**

ΑΡΑ.

87. Αρα, properly is a particle of *affirmation,* and must be translated *truly, certainly, indeed.* Matt. xii. 28. Αρα, *Certainly the kingdom of God is come unto you.*—Matt. xxiv. 45. Τις αρα εστιν, *Who truly is a wise and faithful servant?*—Luke xi. 48. Αρα, *Truly ye bear witness.**—Acts viii. 22. Ει αρα, *If, indeed, the thought of thy*

heart may be forgiven thee.—Rom. x. 17. Αρα ἡ πιστις, *So then,* or certainly, *faith cometh by hearing.**

88. Αρα is often used *interrogatively.* Matt. xviii. 1. *Saying,* (τις αρα) *Who now is the greatest in the kingdom of heaven?*—Mark iv. 41. Τις αρα ὁυτος, *What manner of man is this?**—Rom. vii. 25. Αρα αυ αυτος, *Do I myself then as a slave serve sin?*

89. Αρα, is also used *illatively,* and must be translated *therefore, then.* Matt. xix. 25. *Saying,* (τις αρα) *Who then can be saved?**—Ver. 27. Τι αρα, *What therefore shall we have?*—Heb. iv. 9. Αρα απολειπεται, *There remaineth therefore a rest to the people of God.**—Heb. xii. 8. Αρα, *Then ye are bastards.**—Rom. viii. 1. Ουδεν αρα νυν, *There is therefore now no condemnation.**

ΓΑΡ.

90. Γαρ is used by the writers of the New Testament in a great variety of senses. Most frequently it hath a *causal* signification, and must be translated *for.* Yet it does not, in all cases, introduce a reason for what immediately goes before, but for something more remote in the discourse.

91. Γαρ *is used to introduce an additional reason;* that is, a reason in proof of some proposition, for which a reason has already been given. In such cases, the proper translation of γαρ is *besides, farther, moreover.* This use of γαρ occurs so frequently in scripture, that to produce examples would be superfluous. The reader, however, if he pleases, may examine Rom. i. 18. iv. 15. v. 6, 7.

92. Γαρ *is sometimes used to introduce a reason for something not expressed* by the writer, but which being strongly impressed on his own mind, he supposes the reason offered will make it sufficiently known. Thus Pilate, speaking to the Jews, Mark xv. 14. Why should I crucify him? Τι γαρ κακον εποιησεν, *For what evil hath he done?*—In like manner the town-clerk says to the Ephesians, Acts xix. 35. *Ye men of Ephesus,* I am astonished at your behaviour, (τις γαρ εστιν ανθρωπος) *For what man is there,* &c.

93. Γαρ is also used *illatively,* and must be translated *wherefore, therefore.* Rom. vi. 19. Γαρ, *Wherefore, as ye have presented your members servile* instruments *to uncleanness, and to iniquity, to* work *iniquity, so now present your members,* &c.—Rom. xv. 2. Γαρ, *Wherefore, let every one of us please his neighbour.*—1 Cor. xi. 26. Γαρ, *Wherefore, as often as ye eat this bread.*—1 Cor. xiv. 8. Και γαρ, *And therefore if the trumpet give an uncertain sound.*—Philip. ii. 5. Τουτο γαρ φρονειτω, *Wherefore let this disposition be in you, which was also in Christ.*—James ii. 26. Γαρ, *Therefore, as the body without the spirit is dead,* &c. This use of γαρ, Beza acknowledges in his notes on 1 Cor. xi. 26. Philip. ii. 5.

94. Γαρ is often a particle of *affirmation*, and must be translated *indeed, certainly, truly.* Luke xx. 36. Ουτι γαρ, *Neither indeed can they die any more.*—John ix. 30. *The man answered and said to them,* (εν γαρ τουτῳ) *Herein truly is a wonderful thing, that ye know not whence he is,* (και) *although he hath opened mine eyes.*—Acts xvi. 37. Ου γαρ, *No truly:* (αλλα ελθοντες) *but coming themselves, let them bring us out.**—1 Cor. ix. 10. *Does he command this wholly for our sakes?*—(Δι' ημας γαρ εγραφη) *For our sakes no doubt it was written.** —2 Cor. x. 8. Εαν τι γαρ, *And although indeed I should boast somewhat more,* &c.—Gal. i. 13. Ηκουσατε γαρ, *Ye have heard certainly of my behaviour,* &c.—1 Thess. iv. 10. Και γαρ, *And indeed ye do it,* &c.* Isa. xiv. 15. the LXX have inserted the particle γαρ, as the translation of a Hebrew word which signifies *truly, indeed.* See Tromm. Concord.

95. Γαρ is put sometimes for ὁτι, *quod;* and must be translated by the English particle *that.*—1 Cor. vii. 6. *I speak this as an advice, not as an injunction,* 7. (Θελω γαρ) *that I wish all men were as I am.* —1 Cor. xv. 51. *Behold, I shew you a mystery,* (γαρ) *that we shall not all sleep.*—2 Tim. ii. 11. *True is the saying,* (ὁ γαρ) *that if we die with him,* &c.

96. Γαρ, as Phavorinus tells us, (αντι του δε κειται) *is put for* δε: consequently it has all the different meanings of δε. Accordingly,

97. Γαρ is used as a *copulative;* so must be translated *and, now.* Acts viii. 39. *And the eunuch saw him no more,* (επορευετο γαρ) *and he went on his way rejoicing.**—Rom. v. 19. Ὡσπερ γαρ, *And as through the disobedience of one man.*—Rom. xii. 3. Λεγω γαρ, *Now by the grace that is given to me, I command.*—Rom. xv. 4. Ὁσα γαρ, *Now, whatever things were before written, were written for our instruction,* &c.—2 Tim. ii. 7. *Consider what I say,* (γαρ) *and the Lord give thee understanding.**

98. Γαρ *has the adversative sense of* δε, and must be translated *but, yet, although.* Mark vii. 28. *True, Lord* (και γαρ) *but even the dogs under the table eat of the children's crumbs.*—Luke xxii. 2. *The chief priests and scribes sought how they might kill him,* (γαρ) *but they feared the people.*—Rom. x. 3. *Have not submitted to the righteousness of God.* 4. (Τελος γαρ νομου Χριστος,) *Although Christ is the end of the law for righteousness,* &c.—Rom. xv. 2. Ἑκαστος γαρ ημων, *But let every one of us please his neighbour.* Rom. xv. 18. Ου γαρ τολμησω, *Yet I will not dare to speak any thing of what Christ hath not wrought,* &c.—1 Cor. x. 29. Ἱνα τι γαρ, *But why is my liberty judged.*—2 Cor. v. 2. Και γαρ, *But yet in this tent we groan.*—2 Cor. xii. 1. *Well, it does not become me to boast,* (γαρ) *yet I will come to visions,* &c.—Ver. 19. *All things, beloved, are done for your edification.* 20. (Φοβουμαι γαρ,) *Yet I am afraid.*—Heb. xii. 20. Γαρ, *Although they could not*

bear that which was strictly commandrd.—1 Pet. iv. 15. Μη γαρ τις ὑμων, *But let none of you suffer as a murderer.**

99. Γαρ is used like δε, as a particle of *transition*, and must be translated *now*. Luke xii. 58. Ὡς γαρ, *Now when thou goest with thine adversary*, &c.

Γαρ is seldom, if ever, used as an *expletive*.

Δ Ε.

100. Δε is properly an *adversative* particle, signifying *but, however, nevertheless, notwithstanding, although*. 1 Cor. vii. 2. Δε, *Nevertheless to avoid fornication.**—1 Cor. xiv. 2. Πνευματι δε, *Howbeit in the spirit he speaketh mysteries.**—2 Cor. xiii. 7. Δε, *Though we be as reprobates.**—Gal. ii. 20. Δε, *Nevertheless I live.**—2 Tim. iv. 17. Δε, *Notwithstanding the Lord stood by me.**—1 Pet. i. 7. *More precious than of gold which perisheth,* (δε) *though it be tried with fire.**—2 Pet. iii. 13. Δε, *Nevertheless we, according to his promise, look for new heavens.**

101. Δε is used as a *copulative*, and must be translated *and*. Of this use of δε, the examples are so numerous, that it is needless to mention any.

102. Δε signifies *even*. Rom. iii. 22. Δικαιοσυνη δε, *Even the righteousness of God.*—Philip. ii. 8. Θανατου δε σταυρου, *Even the death of the cross.**

103. Δε, *now*. Rom. xvi. 17. Δε, *Now I beseech you, brethren.**—Ver. 25. Δε, *Now to him that is able to stablish you.**—Luke xx. 37. Ὁτι δε, *Now that the dead are raised.**

104. Δε is likewise *used to introduce an additional argument*, or sentiment, on the same subject, and must be translated, *besides, farther*, &c. Matt. v. 31. Ἐρρεθη δε, *Farther, it hath been said, Whosoever shall put away his wife.*—Rom. viii. 30. Δε, *Moreover, whom he did predestinate.**—2 Cor. ii. 12. Δε, *Furthermore, when I came to Troas.**—2 Tim. iii. 1. *This know* (δε) *also.**—2 Pet. i. 15. Σπουδασω δε, *Moreover, I will endeavour, that ye may be able, after my decease.**

105. Δε is used *causally*, and must be translated *for*. Mark xvi. 8. *And fled from the sepulchre;* (εἰχε δε αυτας τρομος) *for they trembled.**—Luke xii. 2. Ουδεν δε, *For there is nothing concealed that shall not be revealed.**

106. Δε is used *illatively*, signifying *so then, therefore, wherefore*. Rom. viii. 6. Οἱ δε εν σαρκι οντες, *So then they that are in the flesh;** Or rather, *wherefore they that are in the flesh.*—Rom. xii. 6. Ἐχοντες δε, *Having then gifts differing.**—1 Cor. vii. 8. Λεγω δε τοις αγαμοις, *I say, therefore, to the unmarried;** Or, *I command, therefore, the unmarried.*—1 Cor. xii. 21. Δε, *Therefore the eye cannot say to the*

hand.—1 Cor. xvi. 15. Δε, *I entreat you, therefore, brethren.**—Philem. ver. 12. Δε, *Thou therefore receive him.**

107. Δε is used *affirmatively*, and may be translated *indeed.* Gal. iv. 20. Ηθελον δε, *I could wish indeed to be present with you.*—1 John i. 3. Και η κοινωνια δε, *And truly our fellowship.**—2 Pet. i. 13. Δε, *Yea, I think it fit as long as I am*, &c.*—Beza, in his notes on Col. i. 21. tells us, that Plato often uses δε for δη, *sanè, truly.*

108. Δε, *or*; disjunctively. Rom. viii. 34. *It is Christ who died,* (μαλλον δε) *or rather who is risen.**—1 Cor. xvi. 3. *Them will I send—to Jerusalem.* 4. (εαν δε) *Or if it be proper that even I should go.*

109. Δε in the latter clause of a sentence, sometimes implies that τι και, or και πιε, is omitted, and must be supplied. Rom. vi. 17. *Thanks to God* (ὁτι ητε, for ὁτι καιπιε ητε δουλοι) *that although ye were the slaves of sin,* (υπηκουσατε δε) *yet ye have obeyed from the heart*, &c.: For can any one imagine the apostle would thank God, that the Romans were the slaves of sin.—So also, 1 Pet. iv. 6. Ινα κριθωσι μεν, is an elliptical expression for ινα καιπιε κριθωσι, as is evident from the following clause, ζωσι δε. So that the true literal translation of the verse is, *That although they might be condemned by men in the flesh, they might live by God in the spirit.*

110. Ουδε. Vigerus, page 268, says, this particle, when it stands by itself, signifies *Ne quidem.* Gal. ii. 3. Αλλ' ουδε, *However, not even Titus who was with me*, &c.—Ver. 5. *To whom we gave place by subjection,* (ουδε) *not even for an hour.*

Δ Η.

111. Δη properly is a particle of *affirmation*, but it is used likewise *illatively.* 1 Cor. vi. 20. *Ye are bought with a price*; (δοξαζετε δη) *therefore glorify God with your body*, &c.*

Δ Ι Α.

112. Δια with an accusative, commonly, though not always, denotes *the end for which a thing is done*, and must be translated *for, on account of.* Rom. iv. 25. *And was raised again* (δια) *for our justification.**—2 Cor. iv. 5. *And ourselves your servants* (δια) *on account of Jesus.*—2 Cor. viii. 8. *I speak not this as an injunction, but* (δια) *on account of the forwardness of others.*—Heb. i. 14. *Sent forth to minister* (δια) *for them that shall be heirs of salvation.**—Heb. ii. 9. Δια, *On account of the suffering of death, crowned with glory and honour.*—1 Pet. i. 20. *But manifested in these last times* (δι' υμας) *for you.**

113. Δια, with an accusative or genitive, signifies an efficient cause of any kind, and must be translated *by, through.* John vi.

57. *And I live* (διὰ) *by the Father.**—2 Cor. iii. 11. *For if that which was abolished, was* abolished (διὰ) *through glory.*—2 Tim. ii. 2. *The things which thou hast heard from me* (διὰ) *by many witnesses;* that is, confirmed by many witnesses.

114. Διὰ, *To, unto.* 2 Pet. i. 3. *Who hath called us* (διὰ δόξης) *to glory and virtue.**

115. Διὰ, *According to.* 1 Tim. iv. 14. *The spiritual gift which is in thee, which was given thee* (διὰ) *according to prophecy.*

116. Διὰ, *With respect to.* Rom. viii. 10. See the note on the passage.

117. Διὰ, both with a genitive and an accusative, signifies *in.* Mark xiv. 58. *And* (διὰ) *within* (in) *three days I will build another.** —Acts v. 19. *But the angel of the Lord* (διὰ νυκτὸς) *in the night opened the prison doors.*—Rom. iii. 25. *For the declaration of his righteousness,* (διὰ τὴν παρεσιν) *in passing by the sins.*—Rom. xiv. 14. *There is nothing unclean* (δι' ἑαυτης) *in itself.*—1 Cor. xiii. 12. *We see* (δι' ἐσοπτρου) *in a mirror obscurely.*—2 Cor. v. 10. *That every one may receive* (τα διὰ του σωματος) *things in the body.*—Gal. iv. 13. *Ye know that* (δι' ἀσθενειαν) *in weakness,* &c.—1 Thess. iv. 14. *Them also who sleep* (διὰ του Ἰησου) *in Jesus.**—2 Pet. iii. 12. *The day of the Lord,* (δι' ἣν) *in which the heavens being set on fire.**

118. Διὰ, *By,* in relation to *place.* 2 Cor. i. 16. Δι', *By you to pass into Macedonia.**

119. Διὰ, *With.* Rom. viii. 25. *We wait* (διὰ) *with patience for it.**—2 Cor. ii. 4. *I wrote you* (διὰ) *with many tears.**—Ephes. iv. 6. *Who is over all, and* (διὰ) *with you all, and in you all.*—Heb. iii. 16. *Who went out of Egypt* (διὰ) *with Moses.*

120. Διὰ, *Along,* in relation to *place.* 2 Cor. xi. 33. *And through a window in a basket, I was let down* (διὰ τειχους) *along the wall.* See also Acts ix. 25.

121. Διὰ, *Of, from,* denoting the *principle from which any thing is done.* Philip. i. 15. *Some indeed preach Christ, even* (διὰ) *of envy and strife.**

122. Διὰ sometimes denotes *continuation of time,* and must be translated *during, under, throughout.* Δι' ἡμερας, *Throughout the day.* Διὰ βιου, *During life.* Luke v. 5. *Master, we have toiled* (δι' ὅλης της νυκτὸς) *throughout the whole of the night.*—Rom. iv. 11. *The father of them who believe* (διὰ ἀκροβυστιας) *in uncircumcision,* that is, during their uncircumcision.—Rom. vii. 5. *The sinful passions* (τα διὰ του νομου). *which we had under the law;* that is, during the time we were under the law.—Ver. 8. Διὰ, *Under the commandment;* that is, under the law. See also ver. 11. Homer uses the preposition διὰ in the same sense: Ἀμφοτεροισιν διὰ νυκτα. See Beza's note on 1 Tim. ii. 15.

ΔΙΟΤΙ.

123. Διοτι properly is *an illative particle;* yet it is sometimes used *causally*, and must be translated *for, because.* Acts. x. 20. *Go with them, doubting nothing,* (διοτι) *for I have sent them.**—Acts xviii. 10. Διοτι, *For I am with thee.**—Rom. i. 21. Διοτι, *Because that when they knew God,* &c.*—Gal. ii. 16. Διοτι, *For by the works of the law shall no flesh be justified.**—Heb. xi. 5. Διοτι, *Because God hath translated him.**—Vigerus, page 325, tells us, that διοτι is used in this sense by the best Greek writers.

ΕΑΝ.

124. Εαν, both in the LXX, and in the New Testament, is an adverb of time, signifying *when.* John xii. 32. *And I,* (εαν υψωθω) *when I shall be lifted up.*—1 Cor. vi. 4. *Wherefore,* (εαν εχητε) *when ye have secular seats of judgment.*—1 Cor. ix. 16. Εαν γαρ, *For when I preach the gospel.*—2 Cor. v. 1. *We know that* (εαν) *when the earthly house of the tent is destroyed.*—2 Cor. xiii. 2. *That* (εαν) *when I come again, I will not spare.*—1 Thess. iii. 8. *We live* (εαν) *when ye stand firm.*—Heb. iii. 7. *Wherefore, as the Holy Ghost commandeth, To-day,* (εαν) *when ye shall hear his voice.*—1 John iii. 2. Εαν φανερωθη, *When he shall appear.** See Whitby on this passage.

125. Εαν signifies *though, although.* John xi. 25. *He that believeth on me,* (κ'αν αποθανη) *even though he die, yet shall live.*—2 Cor. x. 8. Εαν τι γαρ, *And although indeed I should boast somewhat more concerning our authority—I should not be ashamed.*—2 Cor. xii. 6. Εαν γαρ, *For though I would desire to glory.**

126. Εαν μη, *But, but only.* Gal. ii. 16. *Knowing that a man is not justified by the works of the law,* (εαν μη) *but only by the faith of Jesus Christ.*

ΕΙ.

127. Ει is used by the writers of the New Testament in all the variety of the senses of its corresponding Hebrew particle, though its primary and proper signification be *if.* Accordingly,

Ει is used for ὁτι, *(quod) that.* Acts xix. 2. *Have not so much as heard* (ει) *that the Holy Ghost is* given.—Acts xxvi. 8. *Why should it be thought by you a thing incredible,* (ει) *that God should raise the dead.**—Ver. 23. Ει παθητος ὁ Χριστος, *That the Christ should suffer, and* (ει) *that he should be the first,* &c.*—Heb. vii. 15. Ει, *That after the similitude of Melchisedec.** Therefore Mark xv. 44. should be translated, *Pilate wondered* (ει) *that he was already dead.*

128. Ει, (*siquidem, quoniam*) *Because.* John xiii. 32. Ει ὁ Θεος, *Because God is glorified by him, God will also glorify him.*—Acts xi.

17. Ει ϖ, *Forasmuch then as God gave them the like gifts.**—Rom. vi. 5. Ει, *Because we have been planted.*—1 Tim. v. 10. *Well reported of for good works,* (ει) *because she hath lodged strangers,* (ει) *because,* &c. See also Gal. v. 25. This sense of ει, Beza acknowledges in his note on 1 John iii. 2. where he tells us that ει, *si,* is often put for *quia.*

129. Ει, *Or.* 2 Cor. iii. 1. Ει, *Or need we, as some others, epistles of recommendation,* &c.*

130. Ει, *Though.* 2 Tim. ii. 13. Ει, *Though we be unfaithful, he abideth faithful.*

131. Ει, *Perhaps.* Numb. xxiii. 3. Ει μοι φανηται, *Peradventure the Lord will come to meet me.**

132. Ει, *Whether.* John ix. 25. Ει, *Whether he be a sinner, I know not.**—Acts xix. 2. Ει, *Whether have ye received the Holy Ghost?*

133. Ει is sometimes used to express *an earnest wish.* Luke xxii. 42. Ει βουλει παρενεγκειν, *Father, O that thou wouldest remove this cup.*

134. Ειγε, *Seeing,* emphatical. Eph. iii. 2. Ειγε, *Seeing at least ye have heard of the dispensation.* See also Eph. iv. 21.

135. Ει και, *Though.* 2 Cor. vii. 12. *Wherefore,* (ει και) *though I wrote to you.**

136. Ει μη, *But only.* Matt. xii. 4. *Which was not lawful for him to eat,* (ει μη) *but only for the priests.**—Gal. i. 7. *Which is not another* gospel, (ει μη) *but only there be some who trouble you.* See also 1 Cor. vii. 17. 1 John v. 5. Rev. ix. 4. xxi. 27.

137. Ειπερ, *Notwithstanding.* 1 Cor. viii. 5. Και γαρ ειπερ, *For certainly, notwithstanding there be,* &c.—2 Thess. i. 6. Ειπερ, *Notwithstanding it is righteous in God to recompense,* &c.

138. Ειπερ, (*siquidem, quoniam*) *Because.* Rom. viii. 9. *Ye live not to the flesh, but to the Spirit,* (ειπερ) *because the Spirit of God dwelleth in you.*—1 Pet. ii. 2. *Unadulterated milk of the word, that ye may grow thereby.*—3. (ειπερ) *Because ye have tasted that the Lord is good.*—This sense of ειπερ, Blackwall (Sac. Cl. vol. ii. part 2. c. 3.) proves from the following passage of Aristotle's Ethics: *Beating is grievous to men,* (ειπερ σαρκινοι) *because they are made of flesh.*

139. Ειτα, *Farther, besides.* Heb. xii. 9. Ειτα, *Furthermore, we have had fathers.**

140. Ειτι, *And if.* 1 Cor. xiv. 27. Ειτι, *And if one speak in an unknown tongue.*

Ε Ι Σ.

141. Εις, *the preposition,* signifies *in.* Luke i. 20. *Which shall be fulfilled* (εις) *in their season.**—John i. 18. *Who is* (εις) *in the bosom of the Father.**—2 Thess. ii. 4. *Who sitteth* (εις) *in the temple of God.**

142. Εις, *Concerning.* Acts ii. 25. *For David saith* (εις αυτον) *concerning him, I foresaw the Lord.*—Gal. iii. 17. *The covenant which was before confirmed by God* (εις χριστον) *concerning Christ.* The Greek writers likewise use εις in this sense. See Blackwall, vol. i. p. 108. 12mo edit.

143. Εις, *With.* Acts xix. 3. Εις τι, *With what then were ye baptized? And they said,* (εις) *with John's baptism.*—Rom. xvi. 6. *Salute Mary, who laboured much* (εις ημας) *with us.*—Eph. iii. 19. *That ye may be filled* (εις) *with all the fulness of God.**—2 Pet. i. 17. Εις ον, *With whom I am well pleased.*

144. Εις, *Against.* Matt. xviii. 21. *How often shall my brother sin* (εις) *against me?**—Luke xii. 10. *Whosoever shall speak a word* (εις) *against the Son of Man.**—Rom. iv. 20. Εις, *Against the promise of God he did not dispute.*

145. Εις, *Before.* Acts xxii. 30. *Set him* (εις αυτους) *before them.**—2 Cor. viii. 24. *Shew ye* (εις) *before them, and* (εις) *before the churches.*

146. Εις, *By.* Col. iii. 10. *Which is renewed* (εις) *by knowledge.*—Heb. vi. 6. *Impossible to renew again* (εις) *by repentance.*

147. Εις, *In order to.* Rom. i. 17. *Is revealed* (εις) *in order to faith.*—Rom. xvi. 26. *Made known to all the Gentiles,* (εις υπακοην) *in order to the obedience of faith.*

148. Εις, *Of, concerning.* 1 Cor. xii. 13. *All have been made to drink* (εις) *of one Spirit.*—2 Cor. x. 13. *I will not boast* (εις τα) *of things.**

149. Εις, *Among.* 2 Cor. xi. 6. *We have been thoroughly made manifest* (εις) *among you.**

150. Εις, *At.* 1 Thess. iv. 15. *We the living who remain* (εις) *at his coming.*

151. Εις, *Towards.* Matt. ii. 21. Και ηλθεν εις γην Ισραηλ, *And went towards the land of Israel.*

152. Εις, with the accusative, is sometimes *put for the nominative.* Matt. xix. 5. *And they two shall be* (εις μιαν σαρκα, for σαρξ μια) *one flesh.**—1 Cor. xv. 45. *The first man Adam* (εγενετο εις ψυχην ζωσαν) *was made a living soul.**—Heb. vi. 8. *Whose end is* (εις καυσιν, for καυσις) *burning.*

153. Εις is sometimes an *expletive.* Matt. xxvii. 30. Ετυπτον εις κεφαλην, *They struck his head.*—1 Cor. viii. 6. *But to us there is one God only,* (και ημεις εις αυτον, supp. προσκυνουμεν) *and we worship him.*

154. Εις το, with the infinitive, does not, in every instance, denote the end for which a thing is done, but *the event simply.* 1 Thess. ii. 16. *Hindering us to speak to the Gentiles, that they might be saved;* (εις το αναπληρωσαι αυτων τας αμαρτιας) *so that they are always filling*

up their iniquities.—Heb. xi. 3. Εις το γεγονεναι, *So that the things which are seen, were not made of things which do appear.**

ΕΚ, ΕΞ.

155. Εκ, *being one of the signs of the genitive case,* signifies *of, belonging to.* Rev. vi. 1. *One* (εκ) *of the seals.**—*One* (εκ) *of the four beasts.*—Rev. ix. 20. *Repented not* (εκ) *of the works.**—Luke viii. 27. *A man* (εκ της πολεως) *belonging to the city;* for he abode in the tombs. —Luke xi. 13. Ὁ πατηρ ὁ εξ ουρανου, *Your heavenly Father.**—Luke xxiv. 22. *Some women* (εξ ἡμων) *belonging to us.* Wherefore 2 Cor. v. 2. Το οικητηριον ἡμων το εξ ουρανου, is rightly translated *our habitation, which is heavenly,* or *which belongs to heaven.*—Col. i. 18. Πρωτοτοκος εκ νεκρων, *The first-born of the dead.* See note 2. on the verse.

156. Εκ signifies *by reason of, on account of, for.* Rom. v. 16. *For truly the sentence is* (εξ) *for one offence.*—2 Cor. viii. 14. Εξ ισοτητος, *For equality.*—Gal. iii. 5. *He that ministereth the Spirit to you, —doth he it* (εξ εργων νομου) *on account of works of law,* or (εξ ακοης) *on account of the obedience of faith.*—Rev. viii. 13. *Wo to the inhabiters of the earth,* (εκ των λοιπων φωνων) *by reason of the other voices of the trumpet.**—Rev. xvi. 11. *And blasphemed the God of heaven,* (εκ των πονων) *because of their pains.**

Εκ, *Over.* Rev. xv. 2. *Them that had gotten the victory* (εκ του θηριου) *over the beast, and* (εκ) *over his image, and* (εκ) *over his mark, and* (εκ) *over the number of his name.**

157. Εκ, *Among.* Matt. vii. 9. *What man* (εστιν εξ ὑμων) *is there among you?*

158. Εκ, *Through.* 2 Cor. xiii. 4. *Though he was crucified* (εξ) *through weakness.**

159. Εκ, *In.* 1 Cor. xiii. 9. *We know* (εκ) *in part.**—2 Cor. ii. 17. *But* (ως εκ) *truly in sincerity.*

160. Εκ, *With respect to.* 1 Cor. ix. 19. *Though I be a free man* (εκ) *with respect to all men.* Raphelius, in his note on this verse, hath shewn that the Greek writers use this particle in the same sense.

161. Εκ, *By.* Rom. ii. 18. *Being instructed* (εκ) *by the law.*— 1 John iii. 24. *And hereby we know that he abideth in us,* (εκ) *by the Spirit which he hath given us.**

ΕΝ.

162. Εν is often *the sign of the dative case;* consequently it hath the following significations: Εν, *With.* 1 Cor. v. 8. *Let us keep the feast* (μη εν) *not with old leaven,* (μηδε εν) *neither with the leaven of malice and wickedness,* (αλλα εν) *but with the unleavened bread,* &c.*— 1 Cor. vi. 20. *Glorify God* (εν) *with your body, and* (εν) *with your spi-*

rit, which are God's.—2 Cor. xiii. 4. *We also are weak* (ἐν αὐτῷ) *with him.*—Ephes. i. 8. *Wherein he hath abounded towards us,* (ἐν) *with all wisdom and prudence.*—Ephes. ii. 3. Ἐν οἷς, *With whom also we all had our conversation formerly.*—Ephes. vi. 2. *Which is the first commandment* (ἐν) *with promise.**—1 Thess. iv. 18. *Comfort one another* (ἐν) *with these words.**—Rev. vi. 8. *To kill* (ἐν) *with the sword, and* (ἐν) *with famine, and* (ἐν) *with death, and* (ὑπὸ) *by the wild beasts of the earth.*

163. Ἐν, *To, into, towards.* Luke xxiii. 42. *Lord, remember me when thou comest* (ἐν) *into thy kingdom.**—John v. 4. *For an angel went down at a certain season* (ἐν) *into the pool.**—Rom. xi. 2. *Know ye not what the scripture saith* (ἐν Ἠλίᾳ) *to Elias.**—1 Cor. vii. *For the infidel husband is sanctified* (ἐν) *to his wife, and the infidel wife is sanctified* (ἐν) *to her husband.*—1 Cor. ix. 15. *Neither have I written these things that it should be so done* (ἐν ἐμοὶ) *to me.**—Gal. i. 6. *Who called you* (ἐν) *into the grace of Christ.**—Gal. i. 16. *To reveal his Son* (ἐν ἐμοὶ) *to me, that I might preach him* (ἐν τοῖς) *to the Gentiles.*—Ephes. ii. 7. *That he might shew* (ἐν τοῖς αἰῶσι) *to the ages to come.**—1 Thess. iv. 7. *But* (ἐν) *unto holiness.**—1 John iv. 9. Ἐν τούτῳ, *By this was manifested the love of God* (ἐν ἡμῖν) *towards us.**

164. Ἐν, *For;* denoting *the end or purpose* for which a thing is done. Luke i. 77. *To give the knowledge of salvation to his people* (ἐν) *for the remission of sins.*—Gal. iii. 1. *Before whose eyes Jesus Christ hath been set forth crucified* (ἐν) *for you.*—Eph. i. 17. *Spirit of wisdom and revelation* (ἐν) *for the acknowledgment of him.**—Eph. iii. 11. *The disposition of the ages which he made* (ἐν) *for Christ Jesus.*—Heb. xi. 19. *Reasoning that God was able to raise him even from the dead, from whence also he received him* (ἐν παραβολῇ) *for a parable.*

165. Ἐν, *By.* Matt. xvii. 21. *This kind is not made to go out but* (ἐν) *by prayer and fasting.*—Rom. vi. 2. *How shall we who have died by sin, live any longer* (ἐν αὐτῇ) *by it.*—Gal. iii. 11. *Now that* (ἐν νόμῳ) *by law no man is justified.**—1 Thess. v. 18. *This is the will of God* (ἐν) *by Christ Jesus concerning you;* made known by Christ Jesus concerning you.—2 Tim. ii. 10. *Salvation which is* (ἐν) *by Christ.*

166. Ἐν, *Of.* 2 Cor. x. 15. *Not boasting of things without our measure,* that is, (ἐν) *of other men's labours.**—Gal. vi. 6. *Let him who is instructed in the word, communicate* (ἐν) *of all good things to his instructor.*

167. Ἐν, *For, on account of, through;* denoting *the means, cause, or occasion.* Matt. vi. 7. *They think that they shall be heard* (ἐν) *for their much speaking.**—Rom. iii. 25. *Sins which were before committed* (ἐν) *through the forbearance of God.**—1 Cor. xv. 18. *Then they also who are fallen asleep* (ἐν Χριστῷ) *on account of Christ, are perished.*—Eph. iii. 13. *That ye faint not* (ἐν) *at* (for) *my afflictions.*—

Eph. iv. 1. *I therefore the prisoner* (ἐν Κυρίῳ) *for the Lord.*—2 Tim. ii. 9. *Gospel* (ἐν) *for which I suffer.*—2 Pet. i. 1. *Who have obtained like precious faith with us* (ἐν) *through the righteousness of God.**—2 Pet. ii. 3. Καὶ ἐν πλεονεξίᾳ, *And through covetousness shall they with feigned words.**

168. Ἐν, *Concerning.* 2 Cor. ii. 17. *As of God, in the sight of God speak we* (ἐν) *concerning Christ.*—Eph. iii. 6. *Partakers of his promise* (ἐν) *concerning Christ, through the gospel.*—Col. i. 27. *What is the glory of this mystery* (ἐν) *concerning the Gentiles.*—Eph. ii. 15. *Law of the commandments* (ἐν) *concerning ordinances.*

169. Ἐν, *On.* Matt. xiii. 19. *Then cometh the wicked one, and catcheth away that which was sown* (ἐν τῇ καρδίᾳ) *on his heart;* for the word that was sown did not enter into the heart of the way-side hearer.—2 Pet. i. 18. *This voice, which came from heaven, we heard when we were with him* (ἐν) *on the holy mountain.*

170. Ἐν, *Nigh to.* John xix. 41. Ἐν τόπῳ, *Nigh to the place where he was crucified there was a garden.*—Heb. ix. 4. *The ark of the covenant, overlaid round about with gold* (ἐν ᾗ) *nigh to which was the golden pot,* &c. unless (ἐν ᾗ) *in which,* signifies *in which tabernacle.*

171. Ἐν, *Instead of.* Rom. xi. 17. *And thou who art a wild olive-tree,* (branch) *art ingrafted* (ἐν αὐτοῖς, *pro ipsis*) *instead of them.* So Beza translates the words, because there is no antecedent to the relative αὐτοῖς, but *the broken off branches,* among which it is evident the other could not be ingrafted. The Syriac hath here *in loco earum.*

172. Ἐν, *Among.* Matt. xvi. 7. *They reasoned* (ἐν) *among themselves.**—Matt. xx. 26. *But it shall not be so* (ἐν) *among you.**—Col. i. 18. *That he might be* (ἐν πᾶσι) *among all the ruler.*—2 Pet. ii. 1. *There were false prophets also* (ἐν) *among the people.**

173. Ἐν, *At.* 1 Thess. ii. 19. *Our Lord Jesus Christ* (ἐν) *at his coming.**—Heb. xii. 2. Ἐν, *At the right hand of the throne of God.**

174. Ἐν, *After,* denoting *similitude.* Heb. iv. 11. *Lest any man fall* (ἐν) *after the same example of unbelief.**

175. Ἐν, *Under.* Rom. ii. 12. *As many as have sinned* (ἐν νόμῳ) *under the law.*—Eph. i. 10. *Might gather together in one all things* (ἐν) *under Christ.*—Eph. ii. 15. *That the two he might create* (ἐν αὐτῷ) *under himself, into one new man.*—1 John v. 19. *The whole world* (ἐν τῷ πονηρῷ κεῖται) *lieth under the evil one.* See also ver. 20.

176. Ἐν as the sign of the dative is sometimes omitted. James v. 10. *The prophets* (οἱ ἐλάλησαν τῷ ὀνόματι) *who have spoken in the name of the Lord.**

ΕΠΕΙ.

177. Ἐπεὶ signifies *else, otherwise.* Rom. xi. 6. Ἐπεὶ, *Otherwise grace is no more grace.*—Ver. 22. *Towards thee, goodness, if thou*

continue in his goodness, (επει) *otherwise thou also shalt be cut off.**—1 Cor. xv. 29. Επει, *Else, what shall they do who are baptized for the dead?**

178. Επει, *Because.* Heb. v. 2. *Who can have compassion on the ignorant,* (επει) *for that he himself also is compassed with infirmity.**

ΕΠΕΙΔΗ.

179. Επειδη, *Although.* Luke i. 1. Επειδηπερ, *Forasmuch as* (although) *many have taken in hand to write,* &c.—1 Cor. i. 22. Επειδη, *Although the Jews require a sign, and the Greeks seek wisdom,*—23. (ημεις δε κηρυσσομεν) *Yet we preach Christ crucified.* For the particle δε, in this verse, shows that it contains something opposed to what is in the former verse; consequently, that επειδη must be translated *although.*

ΕΠΕΙΤΑ.

180. Επειτα, *Therefore.* Mark vii. 3. *For the pharisees—except they wash their hands oft, eat not, holding the tradition of the elders.*—5. Επειτα, *Therefore the scribes and pharisees asked him, Why walk not thy disciples,* &c.—To prove this sense of επειτα, Whitby, in his note on the passage, cites the following example from Xenophon, without mentioning the place: Επειτα ου δοκει, *Do ye not therefore think that God taketh care of men?*

ΕΠΙ.

181. Επι, *Through.* 1 Cor. viii. 11. *And through thy knowledge shall the weak brother perish,* &c.*

182. Επι, *During.* Acts xiii. 31. *Who was seen* (επι) during *many days.*—Acts xix. 8. *Spake boldly* (επι) *for the space of three months.**

183. Επι, *After, according to.* Rom. v. 14. *Who had not sinned* (επι) *after the similitude of Adam's transgression,* &c.*

184. Επι, *Under.* Matt. xxiv. 5. *Many will come* (επι) *under my name.*—Mark ii. 26. *He went into the house of God* (επι) *under Abiathar.*

185. Επι, *Nigh to.* Matt. i. 11. Επι μετοικεσιας, *About the transportation to Babylon.**—Matt. xxi. 19. *He saw a fig-tree* (επι τη, οδω) *nigh to the road.*—Acts x. 17. *Stood* (επι τον πυλωνα) *at the gate.*

186. Επι, *Concerning, of.* Mark ix. 12. Και πως γεγραπται επι τον υιον, *And that it is written concerning the Son of Man.**—Gal. iii. 16. *Not* (ως επι πολλων, αλλ' ως εφ' ενος) *as concerning many, but as concerning one.*—1 Thess. iii. 7. *Therefore, brethren, we were comforted* (εφ' υμιν) *concerning you, in all our afflictions and straits, by your faith.*—1 Tim. i. 18. *According to the prophecies which went before* (επι) *concerning thee.*

187. Επι, *Among.* Acts xv. 17. *And all the Gentiles* (εφ' ους) *among whom my name is invoked* (επ' αυτους) *by them.*—Acts i. 21. *During all the time the Lord Jesus went in and out* (εφ' ημας) *among us.**—Rev. vii. 15. *And he that sitteth on the throne shall dwell* (επ' αυτους) *among them.**

188. Επι, *In,* denoting *place.* Luke v. 27. *Saw a publican named Levi, sitting* (επι το τελωνιον) *in the place where custom was received.*—2 Cor. vii. 4. *I am exceeding joyful* (επι) *in all our affliction.*—Tit. i. 2. (επ') *in hope.**—Heb. x. 21. *Having a great priest* (επι) *in the house of God.*

189. Επι, *By.* Acts xxv. 9. *Wilt thou go up to Jerusalem, to be judged there* (επ' εμου) *by me concerning these things.*—1 Cor. vi. 1. *Dare any of you, having a matter against another, be judged* (επι των αδικων) *by the unrighteous, and not* (επι) *by the saints.*—2 Cor. xiii. 1. Επι στοματος, *By the mouth of two,* &c.—1 Tim. v. 19. *Receive not an accusation, unless* (επι) *by two or three witnesses.*

190. Επι, with the dative, signifies *on account of.* So Vigerus tells us, p. 376. Heb. vii. 11. *If then perfection were by the Levitical priesthood,* (ὁ λαος γαρ επ' αυτη) *because, on account of it, the people had the law given them.*—Matt. xxvi. 50. *And Jesus said unto him,* (εφ' ᾧ) *on what account art thou come?*—Our translators render it *wherefore,* which is the same in sense.—Acts xi. 19. *Persecution that arose* (επι Στεφανῳ) *on account of Stephen.*—1 Cor. xvi. 17. *I am glad* (επι) *of,* that is, on account of, *the coming of Stephanas.*

191. Επι signifies *against.* 2 Cor. i. 23. *Now I call God as a witness* (επι) *against my soul.*

ΕΤΙ.

192. Ετι, *Even.* Luke i. 15. *He shall be filled with the Holy Ghost,* (ετι εκ) *even from his mother's womb.**

193. Ετι, *Now.* Luke xxii. 37. *I say unto you, that this that is written must* (ετι) *now be accomplished in me.*—John iv. 42. *And said to the woman,* (ουκ ετι) *now we believe not for thy saying.**—Gal. v. 11. *If I* (ετι) *now preach circumcision, why am I* (ετι) *now persecuted?*

ΕΩΣ.

194. Εως in some instances *does not limit the duration of a thing to the time mentioned,* but implies *the continuance of it afterwards.* 1 Tim. iv. 13. Εως ερχομαι, *Till I come, apply thyself to reading, to exhortation, to teaching.* For surely the apostle did not mean that after he came, Timothy was not to apply himself to these duties.—Luke xxiv. 49. *But tarry ye in the city of Jerusalem,* (εως) *until ye be endowed with power from on high.* Our Lord did not mean that

after the apostles were endowed with miraculous power, they were to leave Jerusalem; neither did they leave it immediately after that event. See Trommii Concord. in Voc.

Ἤ.

195. Ἤ is commonly *a disjunctive particle.* But it is sometimes used as *a copulative*, and signifies *and*, as Phavorinus observes. Rom. iii. 1. *What then is the pre-eminence of the Jew?* (ἢ) *and what the advantage of circumcision?* for these are different questions. —Rom. iv. 13. *The promise that he should be heir of the world, was not to Abraham,* (ἢ) *and to his seed, through law.*—2 Cor. i. 13. *Than what ye read* (ἢ) *and acknowledge.*—Eph. v. 3. *But fornication and all uncleanness,* (ἢ) *and covetousness.*—What is ἤ, Luke xx. 2. is καὶ, Matt. xxi. 23.—Wherefore 1 Cor. xi. 27. is rightly translated, *Whosoever shall eat this bread,* (ἢ) *and drink this cup.*—1 Pet. i. 11. *Concerning what people,* (ἢ) *and what kind of time,* &c.

196. Ἦ is sometimes used *interrogatively.* Matt. vii. 9. Ἦ τις ἐξ ὑμῶν ἀνθρώπος, *Is there any man among you?* See Black. vol. ii. p. 133.

Ἵνα.

197. Though Ἵνα commonly denotes *the end for which a thing is done*, it often signifies the *effect* or consequence of an action simply, without expressing the intention of the agent; and therefore in such cases it ought to be translated *so, so as.* Of this use of *ἵνα*, many examples might be produced, but the following may suffice. Luke ix. 45. *And it was hid from them,* (ἵνα) *so that they perceived it not.* —John x. 17. *Therefore doth my Father love me, because I lay down my life,* (ἵνα) *so as I can take it again.*—John xix. 24. *They said therefore among themselves,* &c. (ἵνα) *that the scripture might be fulfilled,* &c. As the Roman soldiers who spake this had no knowledge of the scripture, nor intention to fulfil it, *ἵνα* here must express the effect simply.—Rom. v. 20. *The law privily entered,* (ἵνα) *so that the offence hath abounded.*—1 Cor. xiv. 13. *Wherefore let him that speaketh* (prayeth) *in an unknown tongue, pray* (ἵνα) *so as he* (the interpreter) *may interpret.*—2 Cor. i. 17. *Or the things I purpose, do I purpose them according to the flesh,* (ἵνα) *so as with me there should be yea, yea, and nay, nay.*—Gal. v. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other,* (ἵνα) *so as ye cannot do the things which ye incline.*— Rom. xi. 11. *I ask then, have they stumbled,* (ἵνα πέσωσι) *so as to fall?* —This sense of *ἵνα* is acknowledged by Noldius and Pasor, who say it must often be translated *adeo ut, so as.*

198. Ἵνα sometimes denotes *the efficient cause*, and must be rendered *so that*. John ix. 2. *Who hath sinned, this man or his parents,* (ἵνα) *so that he was born blind?*—Rev. viii. 12. *And the third part of the sun was smitten, and the third part of the moon, and the third part of the stars,* (ἵνασκοτισθῇ) *so that the third part of them was darkened.*—Rev. xiii. 13. *And he doth great wonders,* (ἵνα ποιῇ) *so that he maketh even fire come down from heaven.**

199. Ἵνα, *When*. John xvi. 2. *Yea the time cometh,* (ἵνα) *when every one who killeth you, will think he doth God service.*—See also ver. 32.—3 John, ver. 4. *Greater joy I have not than these,* (ἵνα ἀκούω) *when I hear my children are walking*, &c. Beza and Whitby observe on this verse, that it is a peculiarity in John's style, to use ἵνα in the sense of ὅτι and ὅταν. But Plato uses it in the same sense, Socrat. Apologia, sub init. *Defend myself with the same language I used to speak in the market place, and at tables,* (ἵνα οἱ πολλοὶ ἀκηκόασι) *when*, or rather, *where many of you heard*, &c.

200. Ἵνα τί, *Why*. 1 Cor. x. 29. Ἵνα τί γάρ, *But why is my liberty judged by another's conscience?*—Acts iv. 25. *Who by the mouth of thy servant David hast said,* (ἵνα τί) *why*, &c.*

201. Ἵνα, *To*. 1 John i. 9. *He is faithful and just* (ἵνα ἀφῇ) *to forgive.**

ΚΑΘΩΣ.

202. Καθως, *When*. Acts vii. 17. Καθὼς δὲ ἤγγιζεν ὁ χρόνος, *But when the time of the promise drew near.**—1 Cor. i. 5. *That ye were enriched with every* gift *by him, even with all speech, and with all knowledge,* (καθὼς) *when the testimony of Jesus was confirmed among you.*—1 Cor. v. 7. *Cleanse out therefore the old leaven, that ye may be a new lump* (καθὼς) *when ye are without leaven.*

203. Καθως, *Seeing*. 2 Cor. i. 14. Καθὼς καὶ, *Seeing indeed ye have acknowledged us in part that we are your boasting.*—Eph. i. 3. *Who hath blessed us with every spiritual*, &c. 4. (καθὼς) *Seeing he hath chosen us.*—Heb. iv. 3. *For we who believe do enter into rest,* (καθὼς) *seeing he hath said*, &c.—Heb. viii. 5. *Who worship with the example and shadow of heavenly things,* (καθὼς) *seeing Moses, when about to make the tabernacle, was admonished of God, See thou make all things according to the pattern.* See Scapul. Dict. where we are told, that καθως is the same with ὡς.

ΚΑΙ.

204. Και is used by the writers of the New Testament in all the senses of the corresponding Hebrew conjunction; and, as Parkhurst observes, is used for most of the different kinds of conjunctions.

205. Και, *But*. Matt. xi. 17. *We have piped unto you,* (καὶ) *but ye have not danced; we have mourned unto you,* (καὶ) *but ye have not la-*

mented.—Rom. i. 13. Και, *But have been hindered hitherto.*—1 Cor. xii. 5. *Differences of administrations,* (και) *but the same Lord.**—1 Thess. ii. 18. *Wherefore we would have come unto you, even I Paul,* (και) *but Satan hindered us.**—Heb. x. 38. Και, *But if any man draw back.**—1 John ii. 20. Και, *But ye have,* &c.

206. Και, *Or.* Matt. xii. 37. *By thy words thou shalt be justified,* (και) *or by thy words thou shalt be condemned.*—Luke xii. 38. *And if he come in the second watch,* (και) *or come in the third watch.**—2 Cor. xiii. 1. *Two* (και) *or three witnesses.**

207. Και is used *causally,* and must be translated *for.* Psalm cviii. 12. *Give us help from trouble,* (και) *for vain is the help of man.**—Micah vii. 8. *Rejoice not against me, O mine enemy,* (και) *for when I fall I shall rise again.*—John x. 28. *They shall never perish,* (και) *for none shall pluck them out of my hand.*—1 Cor. xv. 45. Ουτω και γεγραπται, *For thus it is written.*—2 Cor. v. 6. *We are bold therefore at all times* (και) *because we know.* See also ver. 8.—1 John i. 2. Και, *For the life was manifested.**—1 John iii. 4. Και, *For sin is the transgression of the law.** On this Beza remarks that και is put for γαρ.

208. Και hath an *illative sense,* and must be translated *therefore.* Joshua xxiii. 11. Και φυλαξασθε, *Take heed therefore.**—Psalm ii. 10. Και νυν συνετε, *Be wise now therefore.**—Mark x. 26. Και τις, *Who then can be saved?**—Luke ix. 33. *Master, it is good for us to be here;* (και) *therefore let us make three tabernacles.*—Luke xii. 28. *How much more will he clothe you, O ye of little faith?* 29. (και) *Therefore seek not what ye shall eat.*—Acts xxvi. 26. *The king knoweth these things,* (προς ον και) *before whom therefore I speak freely, being persuaded,* &c.—1 Cor. v. 13. Και εξαρατε, *Therefore put away that wicked person from among yourselves.**—2 Pet. i. 19. Και εχομεν, *Therefore we have the prophetic word more sure.*

209. Και, *As, even as.* Mark ix. 49. *For every one shall be salted for the fire,* (και) *even as every sacrifice shall be salted with salt.*—1 Cor. iii. 5. Και, *Even as the Lord gave to every man.**—1 Thess. iii. 4. *As also happened,* (και εδατε) *as ye know.*

210. Και, *When.* Mark. xv. 25. *Now it was the third hour,* (και εσταυρωσαν αυτον) *when they crucified him.*—Acts v. 7. *And it was about the space of three hours after,* (και η γυνη) *when his wife, not knowing what was done, came in.**—Rom. iii. 26. *That he may be just,* (και) *when justifying him, who is of the faith of Jesus.*

211. Και, *Though, although, yet, and yet.* Luke xviii. 7. *And shall not God avenge his own elect,* (και μακροθυμων) *though he bear long with them.**—John ix. 30. *Herein truly is a marvellous thing, that ye know not whence he is,* (και) *although he hath opened mine eyes.*—John xvi. 32. *Shall leave me alone;* (και) *and yet I am not alone, because the Father is with me.**—1 Cor. xii. 12. *For as the*

body is one, (και) *although it hath many members.*—Philip. i. 22. Και, *Yet what I shall choose I wot not.**—Heb. iii. 9. *When your fathers tempted me, proved me,* (και) *although they saw my works forty years.*—Heb. iv. 6. *Seeing therefore it remaineth that some enter in,* (και) *although they to whom it was first preached, entered not in.*—Rev. iii. 1. *I know thy works, that thou hast a name, that thou livest,* (και) *although thou art dead.*

212. Και, *So, and so.* Matt. vi. 10. *Thy will be done as in heaven,* (και επι) *so upon earth.*—Mark iii. 26. Και ει ὁ Σατανας, *And so if Satan rise up against himself.*—John xvii. 18. *As thou hast sent me into the world,* (καγω απεστειλα αυτους) *so I have sent them.*—Heb. iii. 19. Και βλεπομεν, *So we see they could not enter in, because of unbelief.**—James v. 18. *And the heaven gave rain,* (και) *and so the earth brought forth her fruit.*

213. Και, *And then.* 2 Cor. viii. 5. *First gave themselves to the Lord,* (και) *and then to us.*—2 Tim. i. 5. *That dwelt first in thy grandmother Lois,* (και την μητρι) *and then in thy mother.*

214. Και, when it follows a negative, signifies *neither, nor.* Rom. iv. 19. Και, *Neither yet the deadness of Sarah's womb.**—1 John iii. 10. *Is not of God,* (και) *neither he that loveth not his brother.**

215. Και, *Notwithstanding.* 2 Cor. viii. 2. *The overflowing of their joy,* (και) *notwithstanding their deep poverty.* See Rev. iii. 1. NO. 211.

216. When και is repeated in one sentence, the first και may be translated *both.* Rom. xi. 33. *O the depth of the riches* (και) *both of the wisdom* (και) *and knowledge of God.** See also Acts xxvi. 29.

217. Και is sometimes used for ὁτι, *that.* Susanna, ver. 19. *And it came to pass, when the maids were gone out,* (και απηλθαν) *that the two elders rose up and ran to her.*

218. Και is used as *a particle of affirmation,* and must be translated *certainly, surely.* Gen. xliv. 29. *And if ye take this also from me, and mischief befal him,* (και καταξιτε) *certainly ye shall bring down my gray hairs,* &c.—Rom. xvi. 2. Και γαρ, *For indeed she hath been a helper of many.*—1 Cor. viii. 5. Και γαρ ειπερ, *For certainly, notwithstanding there be that are called gods.*—1 Thess. iv. 8. Τον και δοντα, *Who certainly hath given us his Holy Spirit.*

219. Και often supplies *the place of the relative pronoun* ὁς, *who, which.* Isa. v. 4. *What shall I do to my vineyard,* (και ουκ εποιησα) *which I have not done?*—Dan. vii. 4. *I beheld till the wings thereof were plucked,* (και) *with which it was lifted up from the earth,* &c. This translation is in the margin of our Bibles; and Grotius in loc. says, "Verte, per quas efferebatur supra terram. Sæpe enim "Chaldæis ut et Hebræis copula vim habet relativi."—Mark xvi. 18. *They shall put hands on the sick,* (και) *who shall recover.*—Luke xv. 15. *And joined himself to a citizen of that country,* (και)

who sent him into his field.—John vii. 45. *Then came the officers to the chief priests and pharisees,* (και) *who said to them why have ye not brought him?*—John xi. 26. Και πας ὁ ζων και πιστευων εις εμε, *And every living person who believeth in me, shall never die.*—Acts vi. 6. *Whom they set before the apostles,* (και προσευξαμενοι επιθηκαν) *who, praying, laid their hands on them.*—Acts vii. 10. *And God gave him favour in the eyes of Pharaoh, king of Egypt,* (και κατεστησεν) *who made him governor over Egypt.*—Rom. viii. 34. *Who is he that condemneth? It is Christ that died, yea rather* (και εγερθεις) *that is risen.** —2 Cor. xi. 12. *And what I do* (και) *that I will do.** See Heb. vi. 5.—1 Pet. i. 23. *By the word of God* (και) *which liveth.** See Elsner on Acts vii. 16. who hath shewn that και is used in this sense by the Greek classics.

220. Και, *Especially.* Mark xvi. 7. *But go tell his disciples,* (και τῳ Πετρῳ) *especially Peter.*—Luke xxiv. 44. *Written in the law of Moses, and in the Prophets,* (και) *especially in the Psalms, concerning me.*—Acts i. 14. *These all continued with one accord in prayer and supplication, with the women,* (και Μαριᾳ) *especially Mary, the mother of Jesus, and with his brethren.*—Ephes. vi. 18. *For all the saints,* 19. (και ὑπερ εμου) *Especially for me.*—1 Tim. v. 24. Τισι δε και, *But in some especially they follow after.*

221. Και, *Namely.* Matt. xxi. 5. *Thy king cometh unto thee, meek, and sitting upon an ass,* (και πωλον υιον ὑποζυγιου) *namely, a colt, the foal of an ass.*—John x. 33. *For a good work we stone thee not, but for blasphemy,* (και ὁτι συ ανθρωπος ων ποιεις) *namely, because thou being a man, makest thyself God.* Noldius tells us, that the Hebrew particle answering to και, often signifies *namely, to wit.* De Part. Heb. p. 207.

222. Και is used as an *expletive.* Accordingly, Vigerus, p. 303. treating of και, says, αττικως παρελκει. Matt. ix. 10. *As Jesus sat at meat in the house,* (και ιδου) *behold, many publicans and sinners came.** —Matt. xxviii. 9. *And as they went to tell his disciples,* (και ιδου) *lo, Jesus met them.*—Acts x. 17. *Now, while Peter doubted in his own mind what that vision which he had seen might mean,* (και ιδου) *behold the men who were sent.** &c.

223. Και is sometimes *omitted, where the sense requires it to be supplied.* See Eph. i. 18. ii. 2. 1 Tim. iv. 2.—By supplying και, Mark v. 15. all appearance of tautology is removed, and the passage is rendered beautifully emphatical: *And they come to Jesus, and see him who was possessed with demons; sitting, and clothed, and in his right mind,* (supp. και) *even him who had the legion, and they were afraid.* See Vigerus on this particle.

224. Κἄν, *Atticè,* for και εαν, *at least.* Mark vi. 56. *That they might touch* (καν) *at least the border of his garment.*—Acts v. 15.

That (καν) *at least the shadow of Peter passing by.**—2 Cor. xi. 16. *Otherwise* (καν) *at least as a fool bear with me.*

Και, *Moreover*, Mark iv. 24. Και, *Moreover he said unto them.*

Stephen, in the supplement to his Concordance, acknowledges most of the foregoing senses of και.

ΚΑΤΑ.

225. Κατα, *As.* Rom. iv. 4. *Now to him who worketh, the reward is not reckoned,* (κατα χαριν) *as a favour, but* (κατα) *as a debt.*—1 Cor. vii. 6. *This I speak* (κατα) *as an advice, not* (κατ') *as an injunction.*—2 Cor. viii. 8. Ου κατ' επιταγην λεγω, *I speak not as an injunction.*—1 Pet. i. 15. Αλλα κατα τον καλεσαντα, *But as he who hath called you is holy, so be ye holy.**

226. Κατα, *After the manner.* 1 Cor. xv. 32. Κατα ανθρωπον, *After the manner of men I have fought.**—Heb. ix. 9. Καθ' ον, *After the manner of which, both gifts and sacrifices are offered.*

227. Κατα, *After the example.* Eph. iv. 24. *The new man, which* (κατα) *after God is created in righteousness.**

228. Κατα, *On account of, in order to.* John ii. 6. *There were set there six water-pots of stone,* (κατα) *in order to the purifying of the Jews.*—2 Cor. v. 16. *We respect no man* (κατα σαρκα) *on account of the flesh; and if we have esteemed Christ* (κατα) *on account of the flesh,* that is, on account of his descent as a Jew.—Eph. i. 5. *Having predestinated us to the adoption of sons* (κατα) *on account of the good pleasure of his will.*—2 Tim. i. 1. *Paul an apostle of Jesus Christ, by the will of God,* (κατα) *on account of the promise of eternal life, which is by Jesus Christ.*—2 Tim. i. 9. *Called us with an holy calling, not* (κατα) *on account of our works, but* (κατα) *on account* &c.—Tit. i. 1. *An apostle of Jesus Christ,* (κατα) *in order to the faith of God's elect, and the acknowledgment of the truth.*

229. Κατα, *By.* Rom. ii. 7. *To them who* (κατα) *by patient continuance.**—1 Cor. xii. 8. *The word of knowledge* (κατα) *by the same spirit.**—2 Cor. xi. 17. *That which I speak, I speak not* (κατα) *by the Lord, but as it were in foolishness.*—1 Pet. iv. 6. *For this cause was the gospel preached also, to them that are dead* in trespasses and sins, *that though they might be condemned* (κατ' ανθρωπους) *by men in the flesh, yet they might live* (κατα θεον) *by God in the Spirit*—Ver. 14. Κατα μεν αυτους, *By them indeed he is blasphemed,* (κατα δε ημας) *but by you he is praised.*—Ευαγγελιον κατα Ματθαιον, *The gospel by Matthew.*

230. Κατα, *With.* 1 Cor. ii. 1. *Came not* (κατα) *with excellence of speech.**—Eph. vi. 6. *Not* (κατ') *with eye-service.**

231. *With respect to, concerning.* 2 Cor. xi. 21. Κατ' ατιμιαν, *I speak with respect to reproach.*—Philip. iii. 5. Κατα νομον, *With res-*

pect to law.—Ver. 6. Κατα ζηλον, *With respect to zeal.*—Philip. iv. 11. *Not that I speak* (κατα) *with respect to want.**—Col. ii. 14. *Blotting out the hand-writing of ordinances,* (καθ' ἡμων) *concerning us, which was against us.*

232. Κατα, *In.* Acts xi. 1. *Now when the apostles and brethren, who were* (κατα) *in Judea, heard that the Gentiles had also received the word.**—Acts xiii. 1. *Now there were* (κατα) *in the church that was at Antioch certain prophets.**—Heb. i. 10. *Thou, Lord,* (κατ' αρχας) *in the beginning hast laid the foundation.**—Heb. xi. 13. *These all died* (κατα πιστιν) *in faith.**

233. Κατα, *At.* 2 Tim. iv. 1. *Who will judge the quick and the dead* (κατα) *at his appearing.**

234. Κατα, *Before.* Deut. i. 30. *He shall fight for you, according to all that he did for you in Egypt,* (κατ' οφθαλμους) *before your eyes.*—Gal. iii. 1. Οις κατ' οφθαλμους, *Before whose eyes Jesus Christ hath been set forth.**

235. Κατα *increases the meaning of the word with which it is compounded.* Acts xvii. 16. *When he saw the city* (κατειδωλον) *full of idols.*

236. Κατα seems to be omitted in the following sentence. Luke i. 72. *To remember his holy covenant,* (ορκον, suppr. κατα) *according to the oath which he sware to Abraham.*

MEN.

237. Μεν, properly, is *an affirmative particle,* and may be translated, *indeed, certainly, truly.* It is commonly placed in the beginning of a sentence, and is followed with δε in a subsequent clause, to mark *opposition* or *diversity,* and particularly, *the distribution of things into parts.* Heb. x. 33. Τουτο μεν, *Partly whilst ye were made a gazing-stock.**

238. Μεν, in the beginning of a sentence, when not followed with δε, is used as *a simple conjunction,* and may be translated *now, and.* Acts i. 1. Τον μεν πρωτον λογον, *Now the former treatise.*—Rom. i. 8. Πρωτον μεν, *And first I thank my God.*—Rom. xi. 13. Εφ' οσον μεν ειμι εγω εθνων αποστολος, την διακονιαν μου δοξαζω, *And in as much as I am the apostle of the Gentiles, I do honour to my ministry,* namely, by declaring to the Gentiles their title to be received into the church.

239. Μενουνγε is *an adversative particle of affirmation.* Rom. x. 18. Μενουνγε, *Yes, verily.**—Philip. iii. 8. Αλλα μενουνγε και ηγουμαι, *Nay, most certainly also I count all things but loss.*—Luke xi. 28. Μενουνγε, *Rather indeed blessed are they who hear the word of God and keep it.*

240. Μεντοι, *adversative,* including *a strong affirmation.* 2 Tim. ii. 19. Μεντοι, *Nevertheless the foundation of God standeth sure,** or *yet indeed the foundation,* &c.

META.

241. Μετα, *In.* Acts xv. 33. *They were let go* (μετ' ειρηνης) *in peace.**—1 John iv. 17. *Hereby is love made perfect* (μθ' ἡμων) *in us.*

242. Μετα, *By.* Matt. xxvii. 66. *Having sealed the stone, they made the sepulchre secure* (μετα) *by a guard.*—Acts xiii. 17. *And* (μετα) *by an high arm he brought them out.*—Acts xiv. 27. *Told what things the Lord had done* (μετ' αυτων) *by them.*

243. Μετα, *To.* Luke i. 58. *Shewed great mercy* (μετ' αυτης) *to her.*—Luke x. 37. *He who shewed mercy* (μετα) *to him.*

244. Μετα, *According to.* Heb. x. 15. Μετα γαρ, *For according to what was before said.*

245. Μετα, *Among.* Luke xxiv. 5. *Why seek ye the living* (μετα των νικρων) *among the dead.**

246. Μετα, *On.* Joseph. Ant. lib. i. c. 12. § 2. speaking of Isaac, says, Ευθυς μετ' ογδοην ἡμεραν, *They circumcise him immediately on the eighth day,* or within the eighth day.—Matt. xxvii. 63. *Said, when he was yet alive,* (μετα τρεις ἡμερας) *within three days I will rise again.* That this is the proper translation of the phrase, is evident from ver. 64.

MH.

247. Μη is properly *a negative particle,* signifying *not.* But it is often used as *an interrogation,* especially when followed with ι or κ. In one passage, our translators understood it as a negative interrogation, though the negative particle is omitted. John iv. 29. Μητι ουτος, *Is not this the Christ?**—It hath the same meaning, perhaps, in the following passages. Rom. iii. 3. Μη, *Will not their unbelief destroy the faithfulness of God?*—Ver. 5. Μη, *Is not God who inflicteth wrath, unrighteous?*—Rom. ix. 14. Μη, *Is not unrighteousness with God?* Yet I have not ventured to translate Μη in that manner. See, however, Rom. iii. 3. note.

248. Μη joined with πως or ποτε, hath an *affirmative* signification. Luke iii. 15. *And all men mused in their hearts of John,* (μηποτε) *whether he were the Christ.**—Μηπως, *If by any means, if somehow, perhaps.* 2 Tim. ii. 25. *In meekness instructing those who oppose themselves,* (μηποτε) *if God peradventure will give them repentance.**—Rom. xi. 21. Μηπου ουδε, *Perhaps neither will he spare thee.*

NAI.

249. Ναι is used *not only in affirmations, but in expressing one's wishes;* so may be translated, *I beseech, I pray.* Mark vii. 28. Ναι κυριε, *I beseech thee, Lord, for even the dogs eat of the crumbs.* If ναι is taken in this sense affirmatively, it must be translated, *True,*

Lord, but, &c.—Philem. ver. 20. Ναι, ἀδελφε, ἐγω σου ὀναιμην, *I beseech thee, brother, let me have joy of thee.*

Ὁ Π Ο Υ.

250. Ὁπου, *When, whereas.* 2 Pet. ii. 11. Ὁπου, *Whereas angels greater in power.** Ὁπου is used in this sense by Thucydides, Black. vol. i. p. 113.

Ὁ Π Ω Σ.

251. Ὁπως, joined with αν, denotes *the final cause,* or *purpose* for which a thing is done. Luke ii. 35. Ὁπως αν αποκαλυφθωσιν, *That the thoughts of many hearts may be revealed.**

252. Ὁπως denotes sometimes *the event simply,* and must be translated *so that.* Matt. xxiii. 35. Ὁπως ἐλθῃ, *So that on you shall come all the righteous blood shed,* &c.—Luke xvi. 26. *There is a great gulph fixed;* (ὁπως) *so that they which would pass from hence to you, cannot.**

Ὁ Τ Ι.

253. Ὁτι is used in all the variety of senses belonging to the corresponding Hebrew particle. Ὁτι, (*ut, quod*) *That,* Job. iii. 12. *Why did the knees prevent me? or why the breasts* (ὁτι) *that I should suck?**—Psal. xi. 2. *They make ready their arrow upon the string,* (ὁτι) *that they may privily shoot.**—Luke i. 45. *Happy is she that hath believed,* (ὁτι) *that there shall be a performance.*—Luke ii. 10. *I bring to you tidings of great joy, which shall be to all people;* 11. (ὁτι) *That unto you is born,* &c.—2 Thess. ii. 4. *Shewing himself* (ὁτι) *that he is God.**

254. Ὁτι, *Because.* Numb. xxii. 22. *And God's anger was kindled,* (ὁτι) *because he went.**—John ix. 17. *What sayest thou of him,* (ὁτι) *because he opened thine eyes?*—1 Cor. ii. 14. *Neither can he know them,* (ὁτι) *because they are spiritually discerned.**—1 Cor. xii. 15. *If the foot shall say,* (ὁτι) *Because I am not the hand.**—2 Cor. xi. 7. Ὁτι, *Because I preached.**—Rom. v. 8. *God commendeth his love to us,* (ὁτι) *in that while we were yet sinners, Christ died for us.**

255. Ὁτι is sometimes put for διοτι, *therefore, for which cause.* Hosea ix. 15. *All their wickedness is in Gilgal; for there I hated them.* This, which is the common translation, represent's God's hatred as the cause of the wickedness of the Israelites in Gilgal, contrary to the true sense of the passage, which ought to be thus translated, *All their wickedness is in Gilgal,* (ὁτι) *therefore I hated them there.*—Luke vii. 47. *Her sins which are many are forgiven,* (ὁτι) *therefore she hath loved* me (see ver. 42.) *much; but to whom little is forgiven, the same loveth* me *little.*—2 Cor. vii. 8. Ὁτι, *There-*

fore although I made you sorry by that letter, I do not repent.—Ver. 14. Ὅτι, *Therefore if I have boasted any thing to him concerning you, I am not ashamed.*—Eph. ii. 18. Ὅτι, *Therefore through him we have access.*

256. Ὅτι, *For.* 1 Cor. ix. 10. Ὅτι, *For he who plows, ought to plow in hope.* Stephen's Concord.—Gal. iii. 11. Ὅτι δὲ, *Now that by law no man is justified, is plain,* (ὅτι) *for the just by faith shall live.**

257. Ὅτι, *Seeing.* Luke xxiii. 40. *Dost thou not fear God,* (ὅτι) *seeing thou art in the same condemnation.**

258. Ὅτι, is used interrogatively. *Why, wherefore.* Mark. ix. 11. *They asked him, saying,* (ὅτι λεγουσιν) *Why say the scribes?**—Ver. 28. Ὅτι, *Why could not we cast him out?**

259. Ὅτι, in the Septuagint, hath sometimes the signification of (ὅτε) *when.* So Mintert says; wherefore John ix. 8. should be thus translated, *They who before had seen him,* (ὅτι) *when he was blind, said,* &c.

260. Ὅτι is sometimes used as a particle of affirmation. So Stephen in his Concord. tells us. *Hæc particula* (ὅτι) *non redundare, sed confirmandi vim habere videtur.* And in this the Greek grammarians and Beza agree with Stephen; particularly Beza, who, in the following passage, translates ὅτι, *certè.* 1 John iii. 20. Ὅτι μειζων, *Certainly God is greater than our heart,* &c.—Matt. vii. 23. *Then will I profess unto them,* (ὅτι οὐδεποτε ἐγνων) *surely I never knew you.*—John vii. 12. *There was much murmuring among the people concerning him: some indeed said,* (ὅτι) *Certainly he is a good man.*—Rom. iii. 8. Ὅτι ποιησωμεν, *Certainly, let us do evil, that good may come.*—1 Cor. xiv. 21. *In the law it is written,* (ὅτι) *Surely with men of other tongues and other lips I will speak.*—1 John iv. 20. *If any one say,* (ὅτι ἀγαπω) *assuredly I love God,* (καὶ μισῃ) *and yet hateth his brother.*

261. Ὅτι is used to introduce *a new sentiment* or *argument,* and must be translated, *besides, farther.* 1 John v. 7. Ὅτι τρεις εἰσιν, *Farther, there are three who bear witness.*—1 John v. 4. Ὅτι, *Besides all that is begotten of God.*

ΟΥΝ.

262. Οὖν properly is an *illative particle;* but it is likewise used as *a simple conjunction,* being put for καὶ, *and, now, then, but.* Matt. x. 25. *How much more will they call them of his household?* 26. (μη οὖν) *But fear them not.*—Matt. xii. 12. Πόσῳ οὖν, *How much now is a man better,* &c.—Mark xii. 6. Ἔτι οὖν, *But having yet one son.*—Luke xx. 29. Ἑπτα οὖν, *Now there were seven brethren.*—Luke xxii. 35. *Lacked ye any thing? and they said, Nothing.* 36. (εἰπεν οὖν αὐτοις) *Then said he unto them, But now, he that hath a purse,* &c.*—John vi. 45.

Πας ων, *Now every one who hath heard.*—John vii. 33. Ειπεν ων, *Then said Jesus.**—John xviii. 25. *Now Simon Peter stood and warmed himself,* (ειπον ων) *and they said to him.*—Rom. ii. 26. Εαν ων, *And if the uncircumcision.*—Rom. ix. 19. Ον, *But thou wilt say to me.*—1 Cor. xi. 20. Συνερχομενων ων, *But your coming together into one place, is not to eat.*—Heb. iv. 14. Εχοντες ων, *Now having a great high priest.*—Heb. ix. 1. Ειχε μεν ων, *Then verily the first covenant had,* &c.*—1 Tim. ii. 1. Παρακαλω ων, *Now I exhort.* In this sense Plato, in his Apol. Socratis, uses ων.

263. Ον, *For.* John xviii. 24. Απεστειλεν ων, *For Annas had sent him bound to Caiaphas the high priest.*—Rom. vi. 4. Συνεταφημεν ων, *For we are buried with him.*—In this causal sense, ων is used like γαρ, to introduce *a second,* and sometimes *a third reason,* in support of the same proposition: in which case it must, like γαρ, be translated, *besides, moreover, farther.* Matt. vii. 12. Παντα ων οσα, *Farther, whatever things ye would that men should do,* &c. Accordingly in the parallel passage, Luke vi. 31. this precept is introduced with και, *and.*—Matt. x. 32. Πας ων οστις, *Moreover, whosoever shall confess me.*—Luke xi. 36. Ει ων, *Besides, if thy whole body be full of light.*

264. Ον adversative, *Yet, nevertheless.* 1 Cor. x. 31. Ον, *Nevertheless, whether ye eat or drink.*—1 Cor. xiv. 10. *There are perhaps as many kinds of languages in the world, as ye utter, and none of them without meaning:* 11. (ουν) *Yet if I do not know the meaning of the language.*—Wherefore Matt. x. 26. Μη ων φοβηθητε αυτους, should be translated, *Nevertheless fear them not.*

Ὁ Υ Τ Ω, *and before a Vowel,* Ὁ Υ Τ Ω Σ.

265. Ουτως is sometimes used as *a conjunction.* Acts xx. 11. *Talked a long while, even till break of day,* (ουτως) *then departed.*—Acts xxvii. 17. *Strake sail,* (ουτως) *then were driven.*—Acts xxviii. 14. *Were desired to tarry with them seven days,* (και ουτως) *and then we went toward Rome.*—1 Cor. xi. 28. *Let a man examine himself* (και ουτως) *and then let him eat.*

266. Ουτω illative, *So then, therefore.* Matt. vii. 17. Ουτω παν δενδρον, *So then every good tree bringeth forth good fruit.*—Matt. xxvi. 40. Ουτως ουκ ισχυσατε, *So then ye are not able to watch with me one hour!*—Mark iv. 26. *And he said* (ουτως) *therefore is the kingdom of heaven like.*—Acts xvii. 33. Και ουτως, *And therefore Paul departed from them.*—Rom. i. 15. Ουτω, *Therefore to the utmost of my power.*—1 Cor. iv. 1. Ουτως ημας, *So then let a man consider us as servants of Christ.*—1 Cor. vi. 5. Ουτως ουκ εστιν, *So then there is not a wise man among you.*—1 Cor. xiv. 12. Ουτω και υμεις, *Wherefore ye also, seeing ye are earnestly desirous of spiritual gifts.*—1 Cor. xv. 42. Ουτω

και, *Wherefore also the resurrection of the dead* is possible.—Rev. iii. 16. Ουτως, *Therefore because thou art lukewarm.*—John iv. 6. *Now Jesus being weary with his journey, sat down* (ουτως) *therefore at the well.*

ΠΑΛΙΝ.

267. Παλιν, especially in the beginning of a sentence, signifies (*porro*) *Moreover.* Matt. xiii. 44. Παλιν, *Moreover the kingdom of heaven is like,* &c. See ver. 45. 47.—2 Cor. xi. 16. Παλιν, *Moreover I say.*—Wherefore John iv. 54. may be thus translated, Τουτο παλιν δευτερον σημειον, *Moreover this second miracle Jesus performed, having come again from Judea into Galilee.* In this sense παλιν is sometimes used by the LXX, as Mintert observes. See also Gal. v. 3.

268. Παλιν, *On the other hand.* Matt. iv. 7. Παλιν, *On the other hand it is written.*—John xviii. 40. Εκραυγασαν ουν παλιν παντες, *But they all cried on the other hand, not this man but Barabbas:* For the multitude had not, before this, cried to have Jesus crucified.—2 Cor. x. 7. *Let him* (παλιν) *on the other hand, reason this from himself.*

269. Παλιν, *In like manner.* 1 Cor. xii. 21. Η παλιν, *Nor in like manner the head to the feet.*—Matt. xxvi. 42. Παλιν εκ δευτερου απελθων, *In like manner a second time going away, he prayed.*

270. Παλιν, *A second time.* Heb. v. 12. *Ye have need of one to teach you* (παλιν) *a second time.*—Heb. vi. 1. *Not laying* (παλιν) *a second time, the foundation of repentance,* &c.

ΠΑΡΑ.

271. Παρα, *To.* Matt. xv. 29. *And Jesus departed thence, and came* (παρα) *to the sea of Galilee.*—Col. iv. 16. *When this epistle hath been read* (παρ' υμιν) *to you:* For it was to be read to them, when assembled together; and not by them.

272. Παρα, *Besides, except, save.* 1 Cor. iii. 11. *Other foundation can no man lay,* (παρα) *except that which is laid.*—2 Cor. xi. 24. *Forty stripes,* (παρα) *save one.**

273. Παρα, *Contrary to, against.* Rom. i. 26. *Changed the natural use, into that which is* (παρα φυσιν) *against nature.**—Rom. iv. 18. *Who,* (παρα) *against hope.**—Gal. i. 8. *Angel from heaven should preach to you,* (παρα) *contrary to what we have preached.*

274. Παρα, *More than.* Rom. i. 25. *Who worshipped and served the creature,* (παρα τον κτισαντα) *more than the Creator.**

275. Παρα, *Of.* Matt. ii. 4. *Inquired* (παρ' αυτων) *of them, where the Christ should be born.**—Ver. 7. *Inquired* (παρ' αυτων) *of them*

*diligently, what time the star appeared.**—John i. 14. *As the only begotten* (παρα πατρος) *of the Father.**

276. Παρα, *On account of, therefore.*—1 Cor. xii. 16. *Is it* (παρα τουτο) *therefore, not of the body?** Or, *Is it for this,* &c.

277. Παρα, *From.* 2 Tim. i. 18. *Grant to him to find mercy* (παρα) *from the Lord.*

ΠΕΡΙ.

278. Περι, *In.* Tit. ii. 7. Περι, *In all things shew thyself a pattern.**

279. Περι, *Concerning.* 1 Thess. iii. 2. Περι, *Concerning your faith.**—2 Thess. ii. 13. *Give thanks to God always* (περι) *concerning you.*

280. Περι, *For, on account of.* Matt. xxvi. 28. *Which is shed* (περι πολλων) *for many.**—Luke xix. 37. *Praised God with a loud voice* (περι) *for all the mighty works that they had seen.**—John x. 33. Περι, *For a good work we stone thee not, but* (περι) *for blasphemy.**

281. Περι, *About,* in respect of *time.* Matt. xx. 3. *And he went out* (περι) *about the third hour.** See also ver. 5, 6.

282. Περι, *Against.* Matt. xx. 24. *Were moved with indignation* (περι) *against the two brethren.**—John vi. 41. *The Jews then murmured* (περι) *at him;** against him.

283. Περι, *Above.* 3 John ver. 2. *I wish* (περι παντων) *above all things.** This sense of περι, Beza, in his note on 3 John ver. 2. proves by a quotation from Homer.

ΠΛΗΝ.

284. Πλην, *Moreover.* Matt. xxvi. 64. Πλην, *Moreover I say to you, Hereafter,* &c. See this sense established by a passage from Demetrius Phalereus, Blackwall, vol. ii. p. 132. 12mo edit.

285. Πλην, *Besides.* Mark xii. 32. *And there is no other* (πλην αυτου) *besides him.*—Acts xv. 28. *To lay upon you no greater burden* (πλην) *than* (besides) *these necessary things.**

286. Πλην seems to have an *illative* signification. Eph. v. 33. Πλην, *Therefore let every one of you in particular, so love his wife, even as himself.* See Beza on the passage.

287. Πλην, *Except.* Acts viii. 1. Πλην, *Except the apostles.**

ΠΡΟΣ.

288. Προς, *On account of.* Mark x. 5. Προς την σκληροκαρδιαν, *On account of the hardness of your heart, he wrote you this precept.*

289. Προς, *For the sake of.* Acts iii. 10. *That it was he which sat* (προς) *for alms.**—Acts xxvii. 34. Προς της ὑμετερας σωτηριας ὑπαρχει, *This is for your health.*—Thucyd. Lib. 3. p. 182. (Cited by Black-

wall, vol. i. p. 110.) Ου προς ὑμετερας δοξης ταυτ. "These things are not for your reputation."—Heb. xii. 10. *They verily* (προς) *for the sake of a few days.*

290. Προς, *Of, concerning.* Mark xii. 12. *For they knew that he had spoken the parable* (προς αυτους) *concerning them.* See also Luke xx. 19.—Rom. x. 21. Προς δε τον Ισραηλ, *But of Israel he saith.*—Heb. i. 7. Προς μεν τους αγγελους, *Of the angels he saith.**

291. Προς, *According to.* Gal. ii. 14. *They walked not uprightly,* (προς) *according to the truth.**—2 Cor. v. 10. Προς, *According to that he hath done.**

292. Προς, *Towards.* Luke xxiv. 29. *Abide with us, for it is* (προς) *towards evening.**

293. Προς, *Among.* Mark i. 27. *They questioned* (προς) *among themselves.**

294. Προς, *With.* Matt. xiii. 56. *His sisters, Are they not all* (προς ημας) *with us?*—Matt. xxvi. 18. *I will keep the passover* (προς σε) *at thy house.**—Mark ix. 19. *How long shall I be* (προς ὑμας) *with you?**—Mark xiv. 49. *I was daily* (προς ὑμας) *with you in the temple.**—John i. 1. *The word was* (προς τον Θεον) *with God.**

295. Προς, joined with words of *time*, signifies *during.* 2 Cor. vii. 8. Προς ὡραν, *During an hour.*—1 Thess. ii. 17. Προς καιρον ὡρας, *During the time of an hour.*

ΠΩΣ.

296. Πως, (quod) *That.* Mark ix. 12. Said to them, *Elias verily cometh first, and restoreth all things,* (και πως) *and that it is written* (επι) *concerning the son of man.*

ΣΥΝ.

297. Συν, construed with ειναι, signifies *to be on one's side.* Acts xiv. 4. *Part* (ησαν συν) *held with the Jews, and part* (συν) *with the apostles.**

298. Συν, *With, in respect of place.* Luke i. 56. *Mary abode* (συν) *with her.**

299. Συν, in composition, governing the accusative, commonly signifies *together.* Mark xv. 16. Συγκαλουσιν, *They call together the whole band.**—But when the compounded word governs the dative, it often signifies *together with.* 1 Cor. xiii. 6. *But* (συγχαιρει) *jointly rejoiceth,* rejoiceth with other good men, *in truth.*

300. Συν, *By.* 1 Cor. v. 4. Συν τη δυναμει, *By the power of our Lord Jesus Christ, to deliver such an one to Satan.*

ΤΕ.

301. Τε, *Even.* Rom. i. 20. Ἡ τε αιδιος, *Even his eternal power.** See Beza in loc.—Rom. i. 26. Τε γαρ, *For even their women.**

ΤΙ.

302. Τι is sometimes put for πως, *how*. Mark iv. 24. *Take heed* (τι) *how you hear*. Accordingly in the parallel passage, Luke viii. 18. it is, Βλεπετε ουν πως ακουετε, *Take heed how ye hear*.—1 Cor. vii. 16. Τι οιδας, *How knowest thou, O man?**

303. Τι is put likewise for δια τι, *why*. Matt. vi. 28. Τι μεριμνατε, *Why are ye anxiously careful?*—Matt. xvii. 10. Τι ουν, *Why then say the scribes?*—John i. 25. Τι ουν, *Why then baptizest thou?* See Whitby in loc.

304. Τι, *Whether*, namely, *of two things*. Luke v. 23. Τι, *Whether is easier to say, thy sins be forgiven thee?**

305. Τις, *What sort, how great*. Luke viii. 25. Τις αρα ουτος, *How great indeed is this man! for he commandeth*, &c.

306. Τις, *Every one*. 1 Cor. iv. 2. *It is required in stewards, that* (τις) *every one be found faithful*.

ΥΠΕΡ.

307. Υπερ, with the genitive case, signifies *concerning*. Rom. ix. 27. *Esaias also cries* (υπερ) *concerning Israel*.*—2 Cor. i. 7. *Our hope* (υπερ) *concerning you is firm*.—Ver. 8. *I would not brethren have you ignorant* (υπερ) *concerning our trouble*.—2 Cor. viii. 23. *Whether any enquire* (υπερ) *concerning Titus, he is my partner*.—2 Cor. viii. 24. *Our boasting* (υπερ υμων) *concerning you*.—2 Thess. ii. 1. *Now we beseech you brethren,* (υπερ) *concerning the coming of our Lord Jesus Christ, and our gathering together unto him*.

308. Υπερ, *For, instead of, in behalf of*. Rom. v. 7. *Scarcely* (υπερ) *for a righteous man*.*—Ver. 8. *Christ died* (υπερ ημων) *for us*.* Philip. i. 29. *To you it is given* (υπερ χριστου) *in behalf of Christ*.*—Philem. ver. 30. *Detained him with me, that* (υπερ σου) *in thy stead, he might have ministered*.

309. Υπερ, *On account of*. 1 Cor. xv. 29. *What shall they do who are baptized* (υπερ) *on account of the dead*.

310. Υπερ, *With respect to*. Col. i. 7. *Who is a faithful minister of Christ* (υπερ) *with respect to you*.

311. Υπερ, *From*, denoting *the motive* of an action. Philip. ii. 13. *Who worketh in you* (υπερ) *from good will*.

312. Υπερ, *More than*. Matt. x. 37. *Loveth father or mother* (υπερ) *more than me*.*—1 Thess. iii. 10. *Requesting* (υπερ εκ περισσου) *more than exceedingly*, that is, most exceedingly.

ΥΠΟ.

313. Υπο commonly signifies *under*; but with a genitive it denotes *the cause of a thing*, and must be translated *of, by, from*.

Matt. ii. 17. *Was spoken* (ὑπο) *by Jeremiah.**—1 Cor. vii. 25. *I give my judgment as one who hath obtained mercy* (ὑπο) *of the Lord.**—Heb. xii. 3. *Such contradiction* (ὑπο) *from sinners.*

314. Ὑπο, *At.* Acts v. 21. *They entered into the temple* (ὑπο τον ορθρον) *at day-break.*—James ii. 3. *Sit thou here* (ὑπο) *at my foot-stool.*

315. Ὑπο, *Under*, denoting *subjection.* Matt. viii. 9. *Having soldiers* (ὑπο) *under me,** under my command.

Ὡ.

316. Ὡ, preceded by ἐν, signifies *because.* Rom. viii. 3. *The thing impossible for the law to do,* (ἐν ᾧ) *because it was weak through the flesh.*—Heb. ii. 18. Ἐν ᾧ, *Because he suffered, being tempted, he is able to save.*—Heb. vi. 17. Ἐν ᾧ, *For which cause God willing,* &c. In this sense, the best Greek writers use the phrase. See Vigerus, p. 364.

317. Ἐν ᾧ signifies *while.* Mark ii. 19. *Can the children of the bride-chamber fast,* (ἐν ᾧ) *while the bridegroom,* &c.*—Rom. ii. 1. Ἐν ᾧ γαρ, *For whilst thou condemnest,* &c.

318. Ἐφ ᾧ, *Because.* Rom. v. 12. Ἐφ ᾧ, *Because all have sinned.**

Ὡ Σ. *See* Καθως.

319. Ὡς is sometimes used affirmatively, and must be translated *indeed, truly, certainly, actually;* for Hesychius and Phavorinus tell us, that ὡς is put for ὀντως, αληθως. Neh. vii. 2. Αυτος ὡς ανηρ αληθης, *He was indeed a true man.*—Matt. xiv. 5. *He feared the multitude, because they counted him* (John, ὡς προφητην) *really a prophet.*—John i. 14. *We beheld his glory, the glory,* (ὡς μονογενης) *indeed of the only begotten of the Father.*—Acts xvii. 22. *I see that in all things ye are* (ὡς) *certainly most religious.*—Rom. ix. 32. *But* (ὡς) *actually by works of law.*—2 Cor. ii. 17. Αλλ' ὡς εξ ειλικρινειας, αλλ' ὡς εκ Θεου, *But indeed from sincerity, and from God.*

320. Ὡς, *When.* Luke xx. 37. *Now that the dead are raised, even Moses shewed at the bush,* (ὡς λεγει) *when he called the Lord, the God of Abraham, the God of Isaac,* &c.*—Luke xxii. 66. Και ὡς εγενετο ἡμερα, *And when it was day.*—Luke i. 23. Ὡς επλησθησαν ἡμεραι, *When the days were fulfilled.*—Acts xxvii. 1. Ὡς, *When it was determined.**—Philip. ii. 12. *Not* (ὡς) *when in my presence only.*

321. Ὡς, *Seeing.* 2 Cor. v. 20. Ὡς του Θεου παρακαλουντος, *Seeing God beseeches you by us, we pray in Christ's stead, be ye reconciled to God.*—Col. ii. 6. Ὡς, *Seeing ye have received Christ Jesus,* &c. Scapula likewise gives ὡς this meaning.

322. Ὡς, *Namely.* 2 Cor. xi. 21. *I speak with respect to reproach,* (ὡς ὁτι) *namely, that we have been weak.*—2 Cor. v. 18. *And hath*

given us the ministry of reconciliation. 19. (ὡς ὅτι) *Namely, that God was in Christ reconciling the world to himself.**

323. Ὡς, illative, *Wherefore.* Heb. iii. 11. Ὡς, *So* (wherefore) *I sware.**

324. Ὡς, admiration, *How!* Rom. x. 15. Ὡς, *How beautiful!*—Rom. xi. 33. Ὡς, *How unsearchable!**

325. Ὡς, *That.* 1 Tim. i. 3. Ὡς, *That without ceasing.**

ΩΣΤΕ.

326. Ὡστε sometimes signifies *so then, so that.* 1 Cor. iii. 7. Ὡστε, *So then neither is he that planteth any thing.*—2 Cor. ii. 7. Ὡστε, *So that contrarywise ye ought rather to forgive.**—Gal. iv. 16. Ὡστε ἐχθρος, *So then I am become your enemy, because I speak truth to you?*

327. Ὡστε, *In like manner.* Iliad, B. line 474. M. line 278.

328. Ὡστε, *That.* 1 Cor. v. 1. Ὡστε, *That one should have,** &c.

329. Ὡστε, denoting *the end* for which a thing is done. Rom. vii. 6. Ὡστε, *That we should serve in newness of spirit.**

330. Ὡστε, causal, *for.* 2 Cor. v. 17. Ὡστε, *For if any man be,** &c.

331. Ὡστε, illative, *Wherefore.* Rom. vii. 4. Ὡστε, *Wherefore my brethren.**—Ver. 12. Ὡστε, *Wherefore the law is holy.**—1 Cor. x. 12. Ὡστε, *Wherefore let him that thinketh he standeth.**—1 Cor. xi. 27. Ὡστε, *Wherefore whosoever shall eat.**—2 Cor. v. 16. Ὡστε, *Wherefore henceforth we know no man after the flesh.*

Conclusion.—From the numerous passages of Scripture produced in this Essay, it appears, That the Greek particles, as used by the writers of the New Testament, have a great variety of significations: that no translation, especially of the apostolical epistles, in which the Greek particles have only a few of their significations given, will rightly express the meaning of these writings: and that the rectifying of the translation of the particles, though it be only by substituting one monosyllable for another, will often change the sense of a passage entirely, and render it a chain of strict logical reasoning: whereas, by a wrong translation, it becomes quite incoherent, if not inconsequent.

A NEW

LITERAL TRANSLATION

OF

ST PAUL'S EPISTLE

TO THE

ROMANS.

PREFACE.

SECT. I. *Of the Time when the Christian Religion was introduced at Rome.*

THE Scriptures do not inform us at what time, or by whom, the *gospel* was first preached in Rome. But from the following circumstances, it is probable that the church there was one of the first planted Gentile churches, and that it soon became very numerous.

When St Paul wrote his epistle to the Romans, A. D. 57. *their faith was spoken of throughout the whole world*, Rom. i. 8. and many of them possessed spiritual gifts, Rom. xii. 6. *and their obedience was known to all men*, Rom. xvi. 19.—Farther, the fame of the church at Rome had reached the apostle long before he wrote this letter. For he told them, *he had a desire for many years to come to them*, Rom. xv. 23. The gospel therefore was introduced in Rome very early, perhaps by some of the disciples who were scattered abroad after Stephen's death, in the end of the reign of Tiberius. Or the founding of the Roman church may have happened even before that period: for among the persons who heard Peter preach on the

day of Pentecost, and who were converted by him, *strangers of Rome* are mentioned, Acts ii. 10. 41. These Roman Jews, on their return home, no doubt preached Christ to their countrymen in the city, and probably converted some of them: so that the church at Rome, like most of the Gentile churches, began in the Jews. But it was soon enlarged by converts from among the religious proselytes; and in process of time, was increased by the flowing in of the idolatrous Gentiles, who gave themselves to Christ in such numbers, that at the time St Paul wrote his epistle to the Romans, their conversion was much spoken of.

These facts merit attention; because the opposers of our religion represent the first Christians as below the notice of the heathen magistrates, on account of the paucity of their numbers, and the obscurity with which they practised their religious rites. But if the faith of the Roman brethren was spoken of throughout the whole empire, at the time this letter was written, the disciples of Christ in Rome must have been numerous, and must have professed their religion openly; for the turning of a few obscure individuals in the city from the worship of idols, and their worshipping the true God clandestinely, could not be the subject of discourse in the provinces.—Farther, that there were many *Christians* in Rome when St Paul wrote this epistle, may be inferred from the tumults occasioned by the contests which the Jews had with them about the law, and which gave rise to Claudius's decree, banishing the whole of them from Rome, Acts xviii. 2. See sect. 3. page 147, at the beginning.—The salutations likewise in the end of this epistle, shew how numerous the brethren in Rome were at that time, some of whom were of long standing in the faith, as *Andronicus* and *Junias*, who were converted before Paul himself; others of them were teachers, as *Urbanus*; others were deacons and deaconesses, as *Mary*, *Tryphena*, *Tryphosa*, and *Persis*, all of whom were active in spreading the gospel; others were persons of station, such as the members of the family of Narcissus, if, as is commonly supposed, he was the emperor's favourite of that name. But although this should not be admitted, *the saints in Cæsar's household*, whose salutation, some years after this, the apostle sent to the Philippians, may have been persons of considerable note.

Sect. II. *Of the State of the Christian Church, at the Time St Paul wrote his Epistle to the Romans.*

The gospel being offered to the world as a *revelation from God*, the Jews justly expected, that it would agree in all things with the former revelations, of which they were the keepers. And therefore, when they perceived that many of the doctrines taught by the apostles were contrary to the received tenets, which *the scribes* pretended to derive from the writings of Moses and the prophets, the bulk of the nation rejected the gospel, and argued against it with the greatest vehemence of passion, in the persuasion that it was an impious heresy, inconsistent with the ancient revelations, and destructive of piety.

To remove this specious cavil, the apostles, besides preaching the doctrines of the gospel as matters revealed to themselves, were at pains to shew that these doctrines were contained in the writings of Moses and the prophets; and that none of the tenets contrary to the gospel, which the Jewish doctors pretended to deduce from their own sacred writings, had any foundation there. Of these tenets, the most pernicious was, their misinterpretation of the promise to Abraham; that *in his seed all the nations of the earth should be blessed.* For the Jews, considering the moral precepts of the law of Moses as a perfect rule of duty, and its sacrifices and purifications as real atonements for sin, and believing that no man could be saved out of their church, affirmed that the blessing of the nations in Abraham's seed, consisted in the conversion of the nations to *Judaism* by the Jews. Hence the Jewish believers, strongly impressed with these notions, taught the Gentiles, *Except ye be circumcised after the manner of Moses, ye cannot be saved*, Acts xv. 1. But this doctrine, though obstinately maintained, was a gross error. The law of Moses was no rule of justification. It was a political institution, established for governing the Jews as the subjects of God's temporal kingdom in Canaan. And therefore the *apostles*, *elders*, and *brethren*, assembled in the council of Jerusalem, justly decreed, that the yoke of the law was not to be imposed on the Gentiles, as necessary to their salvation.

A decision, so deliberately and solemnly pronounced, by such an assembly, ought, among the disciples of Christ, to

have silenced all disputations on the subject. Nevertheless, the converted Jews, having been accustomed to glory in their relation to God as his people, and in the privileges which they had so long enjoyed, were extremely offended, when, according to the new doctrine, they found the *Gentiles* under the gospel, raised to an equality with them in all religious privileges. Wherefore, disregarding the decrees which were ordained of the *apostles* and *elders*, they exhorted the Gentiles every-where to become Jews, if they wished to be saved. And this exhortation made the stronger impression on the Gentiles, that the Jewish worship by sacrifices, purifications, and holidays, was, in many respects, similar to their former worship. Besides, as the Jews were the only people who, before the introduction of the gospel, enjoyed the knowledge of the true God, and a revelation of his will, and as the Christian preachers themselves appealed to that revelation in proof of their doctrine, the Gentiles naturally paid a great regard to the opinion of the Jews in matters of religion, and especially to their interpretations of the ancient oracles. Hence some of the Gentile converts, especially in the churches of Galatia and Phrygia, who before their conversion were extremely ignorant in religious matters, hearkening to the Judaizing teachers, received circumcision, and thereby bound themselves to obey the law of Moses, in the persuasion that it was the only way to secure the favour of the Deity.

According to this view of the matter, the controversy which in the first age disturbed the Christian church, was not, as Locke supposes, whether the Gentiles, in their uncircumcised state, should be admitted into the church, and enjoy equal privileges with the Jews; and whether it was lawful for the Jews to hold religious communion with them, while they remained uncircumcised; but plainly, whether there was any church but the Jewish, in which men could be saved. For when the Judaizers taught the Gentile brethren, *except ye be circumcised after the manner of Moses, ye cannot be saved*, they certainly meant that salvation could be obtained no where, but in the Jewish church.

In this controversy, the unbelieving Jews, and all the Judaizing Christians, ranged themselves on the one side, strongly and with united voices affirming, that Judaism was

the only religion in which men could be saved; that there was no *gospel church* different from the Jewish, nor any *revealed law of God* but the law of Moses; and that the gospel was nothing but an explication of that law, of the same kind with the explications given of it by the prophets. On the other side, in this great controversy, stood the apostles and elders, and all the well informed brethren, who, knowing that the Jewish church was at an end, and that the law of Moses was abrogated, strenuously maintained, that a new church of God was erected, in which *all mankind* might obtain salvation by faith without circumcision; and that the *gospel* was the only law of this new church. They therefore maintained the freedom of the Gentiles from the law of Moses in all its parts, and boldly asserted, that the gospel alone was sufficient for the salvation of the Gentiles; consequently, that they were under no obligation to have recourse to the Levitical sacrifices and purifications, for procuring the pardon of their sins.

The controversy concerning the obligation of the law of Moses, viewed in the light wherein I have placed it, was a matter of no small importance, since on its determination depended, whether the *law of Moses* or *the gospel of Christ* should be the religion of the world. No wonder, therefore, that St Paul introduced this controversy in so many of his epistles; and that he wrote three of them in particular, for the express purpose of confuting an error so plausible and so pernicious: I mean his epistles to the *Romans*, to the *Galatians*, and to the *Hebrews*. These learned epistles, in process of time, produced the desired effect. By the strength of the arguments set forth in them, and by representing the same things every-where in his preaching and conversation, the apostle enlightened many of the Jewish converts; and these well instructed Jewish brethren, in their several churches, effectually opposed the errors of the Judaizers: by all which *Judaism* hath at length been banished from the Christian church, in which *for a while* it had taken root, through the misguided zeal of the Jewish converts; and the gospel now remains the only *revealed religion*, authorized by God, and obligatory on men.

Sect. III. *Of the occasion of writing the Epistle to the Romans.*

The controversy concerning the law of Moses, described in the foregoing section, was agitated very early at Rome, where the Jews being rich and factious, disputed the matter with greater violence than in other churches. And the unbelieving part taking a share in the controversy, they occasioned such tumults, that the emperor Claudius, in the eleventh year of his reign, banished the contending parties from the city. So the Roman historian Suetonius informs us, who, confounding the Christians with the Jews, calls the whole by the general name of *Jews*, and affirms that they were excited to these tumults by *Christ*, (*Christo impulsore*, Claud. c. 25.), because he had heard, I suppose, that Christ was the subject of their quarrels.

Among the banished from Rome was Aquila, a Jew, born in Pontus, and his wife Priscilla, both of them Christians. These came to Corinth, about the time St Paul first visited that city; and being of the same occupation with him, they received him into their house, employed him in their business, and gave him wages for his work, with which he maintained himself all the time he preached the gospel to the Corinthians. During his abode with them, Aquila and Priscilla, no doubt, gave the apostle a full account of the state of the church at Rome, before its dispersion; and, among other things, told him, that the unbelieving Romans, following the Greeks, affirmed the light of natural reason to have been from the beginning a sufficient guide to mankind in matters of religion: that, being great admirers of the Greeks, they considered their philosophy as the perfection of human reason, and extolled it as preferable to the gospel, which they scrupled not to pronounce mere foolishness: that, on the other hand, the unbelieving Jews, no less prejudiced in favour of the law of Moses, affirmed, it was the only religion in which men could be saved; and condemned the gospel as a detestable *heresy*, because it did not adopt the sacrifices, purifications, and other rites enjoined by Moses.—They farther told the apostle, that many, even of the converted Jews, extolled the institutions of Moses, as more effectual for the salvation of sinners than the gospel,

and, in that persuasion, pressed the Gentiles to join the law with the gospel, that, by its sacrifices and purifications, the gospel might be rendered a complete form of religion: that the Gentile converts, who knew their freedom from the law of Moses, despised their Judaizing brethren as *superstitious bigots*, while the others regarded them as *profane*, for neglecting institutions which they esteemed sacred: that those who possessed spiritual gifts, had occasioned great disturbance in the church, each extolling his own gifts, and striving to exercise them in the public assemblies, without giving place to others: *Lastly*, That some, both of the Jewish and Gentile believers, reckoning it disgraceful to obey constitutions made by *idolaters*, had, in several instances, contemned the wholesome laws of the state, and were in danger of being punished as evil doers, to the great scandal of the Christian name.

As the apostle had not been in Rome when he wrote this epistle, some persons, well acquainted with the affairs of the church there, must have made him acquainted with all the particulars above mentioned. For his letter to the Romans was evidently framed with a view to these things. If so, who more likely to give the information than Aquila and Priscilla, with whom the apostle lodged so long? And though the Roman brethren were then dispersed, consequently the apostle had no opportunity of writing to them as a church; yet the disorders which prevailed among them, having made a deep impression on his spirit, we may suppose he resolved to embrace the first opportunity of remedying them. Accordingly, during his second visit to the Corinthians, having heard that the church was re-established at Rome, St Paul wrote to the Romans this excellent and learned letter, which bears their name; wherein, at great length, he discoursed of the justification of sinners; answered the objections made to the gospel doctrine of justification; proved from Moses and the prophets the calling of the Gentiles, the rejection of the Jews, and their future restoration; and gave the Roman brethren many precepts and exhortations, suited to their character and circumstances.

From the pains which the apostle took in this letter, to prove that no Gentile can be justified by the law of nature, nor Jew by the law of Moses, and from his explaining in it

all the divine dispensations respecting religion, as well as from what he says, chap. i. 7. 13, 14, 15. it is reasonable to think it was designed for the unbelieving Jews and Gentiles at Rome, as well as for the brethren; who therefore would shew the copies which they took of it to their unbelieving acquaintance. And inasmuch as the apostle professed to derive his views of the matters contained in this letter, from the former revelations, and from inspiration, it certainly merited the attention of every unbeliever to whom it was shown, whether he were a Jewish scribe, or a heathen philosopher, or a Roman magistrate, or one of the people; some of whom, I make no doubt, read it. And though, by reading it, they may not have been persuaded to embrace the gospel immediately, the candid and intelligent, by seriously weighing the things written in it, must have received such instruction in the principles and duties of natural religion, as could hardly fail to lead them to see the absurdity of the commonly received idolatry; which was one good step towards their conversion.—To conclude: As in this learned letter, the principal objections, by which Jews and Deists have all along impugned the gospel, are introduced and answered, it is a writing which the adversaries of revelation, who pretend to oppose it on rational principles, ought to peruse with attention and candour.

The commentators observe, that although the apostle, in the inscription of this letter, hath asserted his *apostolical authority*, to make the Romans sensible, that the things written in it were dictated to him by the Spirit; yet, as he was personally unknown to the greatest part of them, he does not teach, exhort, and rebuke them with that authority which he uses in his letters to the churches of his own planting, but he writes to them in a mild and condescending manner, in order to gain their affection.

Sect. IV. *Of the Time and Place of writing the Epistle to the Romans.*

The first time Paul visited Corinth, he found Aquila and Priscilla, *lately come from Italy*, in consequence of Claudius's edict, (Acts xviii. 2.) which was published in the eleventh year of his reign, answering to A. D. 51. (See Pref. 1 Cor. sect. 1.)

Probably the apostle arrived at Corinth in the summer of that year. And as he abode there more than eighteen months, before he set out for Syria, (Acts xviii. 18.) he must have left Corinth in the spring of A. D. 53.—In his voyage to Syria, the apostle touched at Ephesus, then sailed straight to Cesarea. From Cesarea he went to Jerusalem, and after that to Antioch. And *having spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening the disciples,* Acts xviii. 21, 22, 23. Then *passing through the upper coasts, he came to Ephesus,* Acts xix. 1. His voyage from Corinth to Cesarea, and his journey through the countries just now mentioned, may have been performed in a year and ten months. Wherefore, if he sailed from Corinth in February 53, he may have come to Ephesus in the end of the year 54. And seeing he abode at Ephesus about three years, (Acts xx. 31.) before he went into Macedonia, his arrival in Macedonia (Acts xx. 1.) must have happened in the year 57. At this time the apostle went over all these parts, and gave them much exhortation, before he went into Greece, Acts xx. 2. Probably this was the time he preached the gospel in the borders of Illyricum, Rom. xv. 19. And as these transactions would take up the summer of the year 57, we cannot suppose he came into Greece sooner than in the autumn of that year. The purpose of his journey into Greece, was to receive the collections which the churches of Achaia had made for the saints in Judea, 2 Cor. ix. 3,—5. Having therefore abode three months in Greece, (Acts xx. 3.) he departed with the collections early in the year 58.—The time of the apostle's departure from Greece with the collections being thus fixed, there can be no doubt concerning the date of his epistle to the Romans; for he told them he was going to Jerusalem, when he wrote it, Rom. xv. 25. *But now I go to Jerusalem, ministering to the saints.* Wherefore the epistle to the Romans was written at Corinth, as we shall see immediately, in the end of A. D. 57, or in the beginning of A. D. 58, full seven years after the Jews and Christians were banished from Rome by Claudius, and about three years after their return. For Claudius dying in the year 54, his edict terminated with his life; and not being renewed by his successor, the Jews and Christians came back to Rome in such numbers, that, in the

third year of the emperor Nero, when the apostle wrote this letter, the Roman church had acquired its former celebrity.—To conclude: The circumstances, by which the date of the epistle to the Romans is fixed, are so well ascertained, that learned men are nearly agreed in their opinion upon the point: some, with Pearson, dating it at Corinth, in the year 57; others, with Lardner, in the beginning of 58; and others, with Mill, in 58, without determining the time of the year.

The salutations from *Gaius* or *Caius*, the apostle's host, and from *Erastus*, the chamberlain of the city, Rom. xvi. 23. are additional proofs that this epistle was written at Corinth. For that Gaius lived there, seems plain from 1 Cor. i. 14. as did Erastus likewise, 2 Tim. ii. 14. Besides, Phœbe, a deaconess of the church at Cenchrea, the eastern part of Corinth, having been the bearer of this letter, Corinth, by that circumstance also, is so plainly pointed out as the place where it was written, that there was no occasion for the apostle to be more particular.

ROMANS.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

THE unbelieving Jews having violently opposed the gospel, because it was preached to the uncircumcised Gentiles, and because *Jesus*, whom the Christians called *the Christ*, was not such an one as they expected, the apostle, in the inscription of this epistle, affirmed that the gospel was preached to the Gentiles, in fulfilment of God's promise made by the prophets in the Scriptures, ver. 1, 2.—And that Jesus, whom the apostles called *the Christ*, was, as to his flesh, sprung of the seed of David, ver. 3.—But as to his divine nature, he was, with the greatest power of evidence, declared to be the Son of God, by his resurrection, ver. 4.—And because Paul was personally unknown to most of the Christians in Rome, he assured them that he was made an apostle by Christ himself, for the purpose of preaching the gospel to the Gentiles, ver. 5.;—of which class of men, most of the inhabitants of Rome were, ver. 6.—He was therefore authorised to write this letter to the whole inhabitants of Rome. So many particulars crowded into the inscription, hath made it uncommonly long. But they are placed with great judgment, in the very entrance, because they are the foundations on which the whole scheme of doctrine contained in the epistle is built.

Because it might seem strange, that Paul, the apostle of the Gentiles, had not hitherto visited Rome, the most noted Gentile city in the world, he assured the Romans he had often purposed to come to them, but had hitherto been hindered, ver. 13, 14.—However, he was still willing to preach the gospel in Rome, ver. 15.;—being neither afraid, nor ashamed, to preach it in that great and learned city; because it reveals the powerful method which God hath devised for bestowing salvation on every one who believeth; on the *Jew* first, to whom it was to be first preached, and also on the *Greek*, ver. 16.—

In this account of the gospel, the apostle insinuated, that no Jew could be saved by the law of Moses, nor any Gentile by the law of nature. For, if the Jews could have been saved by the one law, and the Greeks by the other, the gospel, instead of being the *power of God for salvation to every one who believeth*, would have been a needless dispensation; and the apostle ought to have been ashamed of it, as altogether superfluous.

To prove that the gospel is *the power of God for salvation to every one who believeth*, the apostle first of all observes, that *therein the righteousness of God by faith is revealed*; in the gospel, the righteousness which God will accept and reward, is revealed to be a righteousness, not of *works*, but *of faith*. And this being the only righteousness of which sinners are capable, the gospel which discovers its acceptableness to God, and the method in which it may be attained, is, without doubt, the power of God for salvation, to all who believe, ver. 17. Here an essential defect, both in the *law of Moses*, and in the *law of nature*, is tacitly insinuated. Neither the one law, nor the other, reveals God's intention of accepting and rewarding any righteousness, but that of a perfect obedience.—*Secondly*, To prove that the gospel alone is *the power of God for salvation*, the apostle observes, that both in the law of nature, and the law of Moses, *the wrath of God is revealed from heaven*, &c. That is, these laws, instead of granting pardon to sinners, subject them to punishment, however penitent they may be; consequently, these laws are not the power of God for salvation, to any one. But the gospel, which promises pardon and eternal life, is the effectual means of saving sinners. In short, any hope of mercy sinners entertain, must be derived from revelation alone, ver. 18. And in regard the apostle wrote this epistle to the Romans for the purpose of explaining and proving these important truths, the declaration of them, contained in verses 16, 17, 18. may be considered as the *proposition of the subjects* to be handled in this epistle.

Accordingly, to shew that no person, living under the law of nature, has any hope of salvation given him by that law, the apostle begins with proving, that, instead of possessing that perfect holiness, which is required by the law of nature, in order to salvation, all are guilty before God, and doomed by that law to punishment. To illustrate this proposition, St Paul took the *Greeks* for an example; because, having carried the powers of reason to the highest pitch, their philosophy might be considered as the perfection both of the light and of the law of nature; consequently, among them, if any where, all the knowledge of God, and of the method of salvation, discover-

able by the light of nature, and all the purity of manners, which men can attain by their own powers, ought to have been found. Nevertheless that people, so intelligent in other matters, were in religion foolish to the last degree, and in morals debauched beyond belief. For notwithstanding the knowledge of the being and perfections of the one true God subsisted among them, in the most early ages, ver. 19.—being understood by the works of creation, ver. 20.—their legislators, philosophers, and priests, unrighteously holding the truth concerning God in confinement, did not glorify him as God, by discovering him to the common people, and making him the object of their worship: But, through their own foolish reasonings, fancying *polytheism and idolatry* more proper for the vulgar than the worship of the one true God, they themselves at length lost the knowledge of God to such a degree, that their own heart was darkened, ver. 21.—Thus the wise men among the Greeks became fools in matters of religion, and were guilty of the greatest injustice, both towards *God* and *men*, ver. 22.—For, by their public institutions, they changed the glory of the incorruptible God, into an image of corruptible man, and of birds, &c. which they held up to the people as objects of worship. And by their own example, as well as by the laws which they enacted, they led the people to worship these idols, with the most impure and detestable rites, ver. 23. —For which crime, God permitted those pretended wise men, who had so exceedingly *dishonoured* him, to *dishonour* themselves with the most brutish carnality; of which the apostle gives a particular description, ver. 24,—26.: and observes, that those proud legislators and philosophers, who thought they had discovered the highest wisdom in their religious and political institutions, thus received in themselves the recompense of their error that was meet, ver. 27.—So that the abominable uncleanness, which was avowedly practised by the Greeks, and which was authorised by their public institutions, as well as by the example of their great men, was both the natural effect, and the just punishment of that idolatry, which, in every state, was established as the *national religion*.—Farther, because the *Grecian legislators* did not approve of the true knowledge of God as fit for the people, the great men, as well as the vulgar whom they deceived, lost all sense of right and wrong, in their behaviour towards one another, ver. 28.—most of them being filled with all manner of injustice, fornication, wickedness, &c. ver. 29,—31. Nay, although by the law of God written on their hearts, they knew that those who commit such crimes are worthy of death, to such a degree did they carry their profligacy, that they not only committed these sins themselves,

but encouraged the common people to commit them, by the pleasure with which they beheld their debaucheries in the temples, and their revellings on the festivals of their gods, ver. 32.

Such is the apostle Paul's account of the manners of the Greeks: from which it appears, that their boasted philosophy, notwithstanding it enabled them to form excellent plans of civil government, whereby the people were inspired with the love of their country, and good laws for maintaining the peace of society, it proved utterly ineffectual for giving the legislators the knowledge of salvation, and for leading them to establish a right public religion: defects which entirely destroyed any influence which their political institutions might otherwise have had, in aiding the people to maintain a proper moral conduct. In short, the vicious characters of the false gods, whom the legislators held up to the people as objects of their worship, and the impure rites with which they appointed them to be worshipped, corrupted the morals of the people to such a degree, that the Greeks became the most debauched of mankind, and thereby lost all claim to the favour of God. But if this was the case with the most intelligent, most civilized, and most accomplished heathen nations, under the tuition of their boasted philosophy, it will easily be admitted, that the light of nature, among the barbarous nations, could have no greater efficacy in leading them to the worship of the true God, and in giving them the knowledge of the method of salvation. The most civilized heathen nations, therefore, equally with the most barbarous, having, under the guidance of the light of nature, lost the knowledge of God, and become utterly corrupted in their morals, it is evident, that none of them could have any hope of a future life from the law of nature, which condemns all to death without mercy, who do not give a sinless obedience to its precepts. Wherefore, both for the knowledge of the method of salvation, and for salvation itself, the Greeks were obliged to have recourse to the gospel, which teaches, that because all have sinned, and are incapable of perfect obedience, God hath appointed for their salvation, *a righteousness without law*, that is, a righteousness which does not consist in perfect obedience to any law whatever, even *the righteousness of faith*, that being the only righteousness attainable by sinners; and at the same time declares, that God will accept and reward that kind of righteousness through Christ, as if it were a perfect righteousness.—These inferences, indeed, the apostle hath not drawn in this part of his letter, because he intended to produce them, (chap. iii. 20. 23. 28.) as general conclusions concerning all mankind, after having

proved the insufficiency of the law of Moses for justifying the Jews. Yet it was fit to mention them here, that the reader might have a complete view of the apostle's argument.

I shall finish this illustration with the following remarks.

1. The picture which the apostle hath drawn of the manners of the Greeks, is by no means aggravated. The intercourse which he had with the philosophers, and more especially with his own disciple, Dionysius the Areopagite, enabled him to form a just judgment of the learning and religion of that celebrated people: as his long residence in Athens, Corinth, and other Greek cities, made him perfectly acquainted with their manners. But though his description is not exaggerated, we must remember that it does not extend to every individual. It is an image of the manners of the *Greek nations* in general, or rather of such of them as were in the higher ranks of life. I call the reader's attention to this remark, because the apostle himself supposes, in the second chapter, that the Gentiles, who have not the benefit of revelation, may attain that faith and holiness which is necessary to justification: in which case he assures us, that they shall be rewarded with glory and peace. Besides, it is well known, that, in every Gentile nation, there were always many who believed in the one true God, and who, in the persuasion that he is, and that he is the rewarder of them who diligently seek him, were anxious to know and do his will; and who being instructed and strengthened by God, behaved in such a manner as to be acceptable to him.

2. My second remark is, That although the revelation of the wrath of God from heaven, against all ungodliness and unrighteousness of men, mentioned by the apostle, Rom. i. 18. certainly implies, that no sinner can have any hope of salvation from the law of nature, it does not follow, that the pious heathens had no hope of salvation. The heathens in general believed their deities placable, and, in that persuasion, offered to them propitiatory sacrifices, and expected to be pardoned and blessed by them, even in a future state, (See Guardian, No. 27.): nay, many of them believed they were to reanimate their bodies. But these hopes they did not derive from the law or light of nature, but from the promise which God made to the first parents of mankind. For that promise being handed down by tradition to Noah, and his sons, they communicated the knowledge thereof, together with the use of sacrifice, to all their descendants. So that the hope of pardon and immortality, which the pious heathens entertained, was the very hope which the gospel hath more clearly brought to light, and was derived from the same source, namely, from divine reve-

lation. Withal, being agreeable to the natural wishes of mankind, and the only remedy for their greatest fears, these circumstances contributed to preserve it in the world.—Since, then, the hope of pardon and of a future state, which the heathens entertained, was derived, not from the light of nature, but from the primitive revelations, the apostle's reasoning in this chapter is perfectly just, and his conclusion stands firm; namely, that the light and law of nature hold out no method in which a sinner can be saved, and that it is the gospel alone which hath brought the important secret to light, by explaining and enlarging the primitive revelations, and by teaching, in the clearest manner, that God will accept men's faith for righteousness, and, at the judgment, reward it as if it were a perfect righteousness, on account of the obedience of Jesus Christ.

3. My third remark is, That the description which the apostle hath given of the national manners of the Greeks, however disgraceful to human nature, being perfectly true, merits attention; because it is a complete confutation of those who contend, that natural reason hath always been sufficient to lead mankind to just notions in religion, and to a proper moral conduct. For after the weakness of human reason, in matters of religion and morality, hath been so clearly demonstrated by experience in the case of the Greeks, who, of all mankind, were the most distinguished for their intellectual endowments, the futile pretence of the sufficiency of the light of nature, set up by modern infidels, for the purpose of rendering revelation needless, should be rejected with the contempt due to so gross a falsehood. And all who are acquainted with the actual state of the world under the guidance of the light of nature, ought thankfully to embrace the instruction contained in the gospel, as the most effectual means of training ignorant sinful creatures to virtue; and should humbly submit to the method of salvation by Christ, therein revealed, as of divine appointment, and as the only method in which sinners can be saved.

PREMONITION TO THE READER.

SOME perhaps may be of opinion, that to have done justice to the following translation of the *apostolical epistles*, the author, as often as it differs from the common version, should have shewn the import and propriety of these differences, with the reasons on which they are founded, especially when

they are of the minute kind; because negligent readers, fancying differences of that sort of little moment, and not attending to those which are of greater magnitude, are apt to conclude, that the translation, now submitted to the public, differs so little from the one in common use, that it might have been spared. But nothing can be worse founded than such a conclusion. Persons who are judges of language, know that the alteration of a single word in a sentence, and even a different pointing, will change its meaning entirely; as was shewn by some examples, p. 38. Gen. Pref. But to have illustrated in the same manner all the alterations and corrections which the author hath introduced into his translation would have swelled the work to an enormous size. And therefore to shew in what particulars this differs from the common version of the epistles, the author hath contented himself, as was observed, p. 34. with printing what is different in *italic* characters, and hath left it for the most part to the reader's own sagacity, not only to judge of the propriety of his corrections, but to investigate the reasons by which they are supported.

Yet to prevent cursory readers from disregarding this translation of the epistles, merely because a number of the corrections which it offers are of the minute kind, the author will here compare one of its chapters only with the common English version of the same chapter, and will shew, that even by the slightest alterations, when made agreeably to the original, such a change in the sense is sometimes produced, as throws great light on the sentiments and reasonings of the inspired writers. The chapter chosen for comparing the two translations, shall be the first of the epistle to the Romans; not because the alterations introduced into the new translation of that chapter, are either of greater magnitude, or more in number, or of higher importance than those in the other chapters of the epistle, (for in reality, they are fewer, more minute, and of less importance,) but because the reader will naturally fix his eye on that chapter first, from its presenting itself first to his view.

Rom. i. 3. *Who was made of the seed of David according to the flesh.* This leads the reader to think of the formation of our Lord's body. Whereas the apostle's meaning is, that with respect to his flesh he was descended from David, and that by a female. In the new translation, these ideas are suggested, by substituting the word *born* (which is one of the literal significations of γινομαι) in place of the word *made*, in this manner: *Who was born of the seed of David, with respect to the flesh.*

Ver. 4. *Was declared to be the Son of God with power, by the resurrection from the dead.* This implies that Jesus was declared to be the Son of God, by his raising other persons from the dead. But as Jesus himself often appealed to his own resurrection in proof of his being the Son of God, the phrase εξ αναστασεως νεκρων, is undoubtedly an ellipsis, in which two words are omitted. One of them is supplied by our translators, namely, the word *from*: the other word *his* is supplied in the new translation, which runs thus: *Declared the Son of God by* his *resurrection* from *the dead.* The meaning is, that Jesus was declared the Son of God by his own resurrection, and not by raising others from the dead.

Ver. 5. *By whom we have received grace and apostleship, for obedience to the faith among all nations for his name.* This rendering, besides being inelegant, is faulty in two particulars. For, *first*, Paul did not receive his apostleship *by* Christ; that is, from God by the intervention of Christ, but *from* Christ himself, as holding the right originally of making an apostle. *Secondly*, υπακοην της πιστεως does not signify *obedience to the faith*, but *the obedience of faith.* In the new translation these faults are thus corrected. *From whom we have received grace and apostleship, in order to the obedience of faith among all the Gentiles, on account of his name.* The apostle received his office from Christ himself, that by preaching him every where as the Son of God, and Saviour of the world, he might produce the obedience of faith among all the Gentiles, on account of his dignity and authority as the Son of God.

Ver. 9. *Without ceasing making mention of you always in my prayers*, is a tautology, which, in the new translation, is avoided, by joining the clause, *always in my prayers*, with the word *requesting* in the beginning of ver. 10. with which it stands connected in the Greek.

Ver. 12. Τουτο δε εστι, *that is to say.* According to this translation, ver. 12. is an explication of ver. 11. But every reader must be sensible, that the things contained in the two verses are entirely different. Wherefore τουτο δε εστι should not be translated, *that is to say*, as in our Bible, where δε is neglected as an expletive, and the words *to say* are supplied, but the verse should be supplied and translated in the following manner: *And this is* proposed, *that I may be comforted together with you, by the mutual faith of you and me.*

Ver. 15. *So, as much as in me [illegible] I am ready to preach the gospel to you that are in Rome also.* The new translation of this verse is more perspicuous and emphatical. *Therefore*, (namely, because I am a debtor, &c.) *I am willing, according to my ability, to preach the gospel even to you who are in Rome.*

For to hinder the Romans from suspecting that the apostle had hitherto avoided coming to Rome, because he was afraid to preach the gospel to such a learned and intelligent people, he told them, that notwithstanding their great learning, he was willing to preach the gospel even to them. And to shew that this is his meaning, he added, ver. 16. *For I am not ashamed of the gospel of Christ*, &c.

Ver. 17. *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.* —*The righteousness of God revealed from faith to faith*, is an assemblage of words, to which no distinct meaning can be affixed. But the original, rightly construed, gives the following clear literal sense: *The righteousness of God by faith, is revealed in it, in order to faith.* The apostle was not ashamed of the gospel, because a righteousness of God's appointment, to be obtained by faith, is revealed in it, in order to produce faith in them to whom it is preached. The latter clause, *as it is written, The just shall live by faith*, were better translated, *The just by faith, shall live.* For although in the Hebrew it is, *The just shall live by his faith*, the copy of Habakkuk's prophecy, from which the LXX took their translation, and the apostle his quotation, certainly wanted the pronoun *his*. Besides, as the apostle's design in making this quotation, was to prove, that Habakkuk wrote concerning a righteousness by faith, either the most ancient and best copies of his prophecy wanted the pronoun, or the passage must be construed and translated thus: *The just by his faith*, the man who is just by his faith, *shall live*. For otherwise translated, this quotation is no proof of the apostle's assertion, that Habakkuk hath written of a righteousness by faith.

Ver. 19. *That which may be known of God is manifest in them.* According to this translation, the apostle's meaning is, That the knowledge of God, attainable by the light of nature, was manifest in the minds of the Grecian philosophers. But to say, that knowledge is manifest in any one's mind, merely because it exists there, is very improper. Knowledge in the mind cannot be manifest, except it be shewn either by words, or by actions. That the heathen philosophers did not manifest the existence of the knowledge of God in their minds by their actions, is plain from their public institutions of religion, in which they shewed the grossest ignorance of God. As little did they manifest that knowledge, in their discourses to the common people. They rather unrighteously concealed it from them, as the apostle affirms, ver. 18. By their writings only, they manifested their knowledge of God to the few who could read them. This therefore being the apostle's meaning,

to express it, the word εν, instead of being translated *in*, as in our Bible, ought to have been translated *among*, as in the new translation. *That which may be known of God, is manifest among them, for God hath manifested it to them.*

Ver. 20. *For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, so that they are without excuse.* The phrase, *from the creation of the world*, is ambiguous; for it may signify either *by* the creation of the world, or *since* the creation of the world. The latter is the apostle's meaning; *because clearly seen by the creation of the world*, is precisely the same in sense with the clause which follows it; namely, *being understood by the things that are made;* which thus becomes a tautology. But, both the ambiguity and the tautology will be removed, if the preposition απο is translated *since*, as it is Luke ii. 36. thus: *His invisible things, even his eternal power and Godhead,* απο *since the creation of the world, are clearly seen, being understood by the things that are made, so that they are inexcusable,* &c.

Ver. 21. *Because that when they knew God, they glorified him not as God, neither were thankful.* The apostle's meaning is not, that *at what time they knew God, they glorified him not,* &c. but that *although the legislators and philosophers knew the true God*, they neither glorified him as God, by making him the object of the people's worship, nor appointed any public thanksgivings to be offered to him, as the author of all the good things mankind enjoy. These ideas the common translation does not express distinctly; but in the new version, they are suggested with sufficient plainness, by rendering the words η ευχαριστησαν literally, *neither gave him thanks*, and by giving the participle γνοντες its adversative sense, thus: *Because although they knew God, they did not glorify him as God, neither gave him thanks, but became foolish by their own reasonings:* those reasonings, by which they pretended to justify polytheism and idolatry, as the most proper religion for the vulgar.

Ver. 32. *Who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but take pleasure in them that do them.* The new translation of this verse is more accurate and emphatical. *Who though they knew,* το δικαιωμα, *the law of God, that they who practise such things are worthy of death, not only do them, but even are well pleased with those who practise them.* The heathen legislators, instead of punishing, were well pleased with their people when they practised the enormities mentioned in the preceding part of this chapter.

There are other variations in the new translation of this chapter, by which it is brought more close to the original than

the version in common use: but it is needless to mention them, as the examples produced may suffice to shew, that even the smallest alterations in the translation, when comformable to the original, make a great change in the meaning of the passages. It is of more importance to observe, that, from the above examples, the reader may justly conclude, that the minute alterations in the other chapters of the Romans have the same effect, as they likewise have in all the chapters of the other epistles, where they are introduced; consequently, that they should not be passed over slightly, but considered with attention, that their importance may be understood. It is necessary also to observe, that notwithstanding so much has been said to shew the value of these minute alterations, the reader must not therefrom conclude, that all, or even the greatest part of the alterations in this translation, are of the minute kind. In every epistle, there are many of much greater magnitude, than those in the first chapter to the Romans. But there is no occasion to show this by examples. They will strike the reader at first sight. Neither is it necessary here to point out, in what respects they alter the meaning of the passages where they are introduced. In the notes, the propriety of many of them is sufficiently illustrated: and for the rest, they will recommend themselves to the learned by their exact agreement with the original.

By this time the reader no doubt understands, that the *alterations* and *corrections*, concerning which so much hath been said in this premonition, are those which, in the following translation, are made on the English version commonly used. But the principles on which these alterations are founded having been explained at great length in different parts of the General Preface, no farther information concerning them is requisite, except to put the reader in mind, that they consist in the following particulars. 1. In substituting modern English words and phrases in place of such as are now become obsolete.—2. In correcting the language of the common version, where it is ungrammatical.—3. In rejecting ambiguous expressions, of which there are many in our English Bible.—4. In placing the words of the translation in the order which the corresponding words hold in the original, as often as either the meaning, or the perspicuity of any passage depends on that order.—5. In supplying the elliptical expressions properly; and for the most part, either from what goes before, or from what follows in the text.—6. In excluding all such words and clauses as have been added by our translators unnecessarily. Of this kind there are a number in their version, which hurt the sense.—7. In accurately marking those

words, which in the common translation are added to the text, without being marked as added; but which being retained in this, as necessary to complete the sense, it was fit to distinguish them from the original words, that the reader may judge of their propriety.—8. In rightly construing the Greek text, where it requires to be construed; and in translating the passages according to that right construction.—9. In translating the Greek words and phrases according to their true literal meaning, both where they have been mistranslated, and where they have been paraphrased: because, in general, the literal will be found to agree better with the context, and to be more emphatical and beautiful, than any free translation whatever.—10. In not varying the translation of the same words and phrases in the same sentence, unless they are evidently used in different senses: a rule which our translators have often transgressed, to the darkening of the meaning of many passages.—11. In altering the pointing of some sentences, for the purpose of rendering their meaning more consonant to the context.—12. In translating the Greek particles properly, according to that variety of meaning in which they are used by the sacred writers.

The corrections comprehended under this last class are so numerous, and, though minute, make such a change in the sense of the apostolical writings, that any version, in which the Greek particles are properly translated, may well be accounted *new*. For it is certain, as was observed before, from B. Lowth, that upon the right rendering of the connective parts of sentences, depends the relation which the dif-

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OLD TRANSLATION.	GREEK TEXT.
CHAP. I. 1. Paul a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God.	1 Παυλος δουλος Ιησυ Χριστυ, κλητος αποστολος, αφωρισμενος εις ευαγγελιον Θευ,

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Ver. 1.—1. *Paul, a servant.* The original word δουλος, properly signifies *a slave.* Here it is a name of honour: For in the East the chief ministers of kings were called δουλοι, *slaves.* In this sense, Moses is called δουλος θυ, *the slave,* or *servant* of God, Josh. i. 1. This honourable name, therefore, denotes the high authority which Paul possessed in the kingdom of Christ, as one of his chief ministers.

2. *A called apostle.* The name *apostle* was given to different orders of men, Rom. xvi. 7. note 4. But in its highest sense, it was appropriated to the *twelve,* whom Christ appointed to be with him,

ferent members of the discourse have to each other: and that by the mutual relation of these members, the train of thought, the course of reasoning, and the whole progress of the mind in continued discourse, are laid open. Accordingly it will be found, that, in the following translation, the scheme of the apostle's reasoning is oftentimes entirely changed, from what it appears to be in the common version, merely by giving the particles their proper signification. But if the alterations comprehended under one class only, make such a change in the train of the apostle's reasonings, as to entitle this to the appellation of a *new translation*, the numerous corrections comprehended under the other classes, must set it at a still greater distance from the common version, and fully justify the author in calling it *A new translation from the original, of all the apostolical epistles.*

It only remains to request the learned reader, to examine the *translation* of the epistles, the *commentary*, and the *notes*, all now submitted to the public, by the principles laid down in the General Preface, and to judge of the whole with that candour, which is due to an attempt sincerely meant to exhibit the divinely inspired writings, in the genuine simplicity of their meaning, that, being rightly understood, they may not be applied, as they sometimes have been, for supporting opinions destructive of piety and morality.

N. B.—The NUMBERS *in the new translation, following the Greek words, mark the paragraphs of Essay IV. where the translation of the word is supported by proper proofs.*

NEW TRANSLATION.

CHAP. I. 1. Paul a servant[1] of Jesus Christ, *a called*[2] *apostle*, separated[3] *to* the gospel of God,[4]

COMMENTARY.

I. 1. *Paul a servant of Jesus Christ*, and *an apostle called* expressly as the other apostles were, and *separated* by him *to* preach *the good news from God*,

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Mark iii. 14. and whom, after his resurrection, he sent forth to preach the gospel. See Prel. Ess. p. 59.

3. *Separated to the gospel of God.* We are told, Acts xiii. 2. that *the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them.* But this being nothing but a separation of Paul from the teachers at Antioch, to go and preach to the Gentiles, the higher separation, mentioned Gal. i. 15. is here meant.

4. *Gospel of God.* See ver. 15. note. The gospel is said to be *God's*, because it is good news from God; than which a greater commendation of the gospel cannot be conceived.

2 (Which he had promised afore by his prophets in the holy scriptures.)

3 Concerning his son Jesus Christ our Lord, which was made of the seed of David, according to the flesh,

4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations for his name.

2 Ὁ προεπηγγειλατο δια των προφητων αυτυ εν γραφαις αγιαις,

3 Περι τυ υιυ αυτυ, τυ γενομενυ εκ σπερματος Δαβιδ κατα σαρκα,

4 Τυ ὁρισθεντος υιυ Θευ εν δυναμει, κατα πνευμα αγιωσυνης, εξ αναστασεως νεκρων· Ιησυ Χριστυ τυ Κυριυ ἡμων.

5 Δι' ὁυ ελαβομεν χαριν και αποστολην εις ὑπακοην πιστεως εν πασι τοις εθνεσιν, ὑπερ τυ ονοματος αυτυ·

Ver. 2. *Which he promised before by his prophets*, &c. The promise in the Scriptures, that the gospel should be preached to the Gentiles, is taken notice of by the apostle, to convince the unbelieving Jews, that in preaching to the Gentiles, Paul did not contradict, but fulfil the ancient revelations.

Ver. 3.—1. *Concerning his Son.* *The gospel* is good news from God, concerning the coming of his Son to save the world. Wherefore the Son of God is the subject of the gospel, as well as its author.

2. *Who was born of the seed of David, with respect to the flesh.* Σαρξ, *flesh*, sometimes denotes the human body, 1 Cor. vii. 28. sometimes the human mind, Rom. vii. 19. 2 Cor. vii. 7. and sometimes the whole man, John iii. 6.—Here being opposed to *the spirit of holiness*, it signifies our Lord's body. For it cannot be thought, that he derived his human soul from his mother, because that would imply the divisibility of the soul of the parent. Beza, in his note on this verse, supposing that the word γινομενος denotes the formation of our Lord's body, says, the Holy Ghost took of the substance of Mary's body, and formed it into a body for our Lord. He adds, that the ancients urged this text against Valentinus, Marcion, and the rest: some of whom affirmed, that our Lord's body was only imaginary; others, that it was formed of celestial matter, and sent into the body of his mother from heaven. But although the apostle, in this place, speaks only of our Lord's body, it does not follow, that he had nothing of the human nature but a body. The passages in which he is called a *man*, and *the man Jesus Christ*, and *our brother*, and in which his sufferings are described, imply that he had a real human soul also.

Ver. 4.—1. *Declared*, ὁρισθεντος. The original word signifies to fix the boundaries of a thing, consequently to make it appear what it is.

2. *With power.* Locke understands this of the miraculous power,

2 Which *he promised before*, by his prophets, in the holy scriptures,[1]

3 Concerning his *Son*,[1] *who was born* of the seed of David, *with respect* to the flesh,[2]

4 *BUT was declared*[1] the Son of God with power,[2] *with respect to* the spirit of holiness, by *HIS* resurrection *FROM* the dead:[3] *EVEN Jesus Christ our Lord.*

5 (Δι', 121.) *From* whom we have received grace, and apostleship,[1] *in order to the obedience of faith*[2] *among all the Gentiles*, (ὑπερ) *on account of his name*;[3]

2 *Which he promised before by his prophets in the holy scriptures*, should be preached to the Gentiles,

3 *Concerning* the coming of *his Son* to save the world, *who*, as it was foretold, *was born of a woman descended from David*, the king of Israel, *with respect to his flesh*,

4 *But was declared the Son of God, with* great *power* of evidence, *with respect to his holy spiritual nature, by his resurrection from the dead*, after he had been crucified by the Jewish rulers for calling himself the Son of God, *even Jesus Christ our Lord.*

5 *From whom*, since his resurrection, *I have received miraculous powers and apostleship, in order that* through my preaching him as the Son of God, *the obedience of faith* may be given to him, *among all the Gentiles, on account of his being the Son of God.*

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described Eph. i. 19, 20. whereby Jesus was raised from the dead. I rather think *power* denotes the strength of the evidence by which he was demonstrated to be the Son of God.

3. *By his resurrection from the dead.* Here I have supplied the pronoun *his*, because the scope of the reasoning requires it to be supplied.—Jesus being put to death as a blasphemer, for calling himself *Christ the son of the blessed*, God would not have raised him from the dead, if he had been an impostor; especially as he had often foretold his own resurrection, and appealed to it as a proof of his being the Son of God, John ii. 19. His resurrection therefore was a public testimony, borne by God himself, to the truth of our Lord's pretensions, which put the matter beyond all doubt. See Heb. i. 5. note 1.

Ver. 5.—1. *From whom we have received grace and apostleship.* That is, *the grace or favour of apostleship.* See Gal. ii. 9. Eph. iii. 2. where the apostolic office is styled *grace.* Or, if *grace and apostleship* are taken separately, *apostleship* may signify the office, and *grace* the supernatural endowments bestowed on Paul, to fit him for that office.

2. *In order to the obedience of faith.* Either *obedience* from a principle of faith, or *faith* itself, called *obedience* simply, chap. xvi. 19.

3. *On account of his name.* *Name* here signifies the character of Christ, as the Son of God and Saviour of the world. This *name*,

6 Among whom are ye also the called of Jesus Christ.

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ, for you all, that your faith is spoken of throughout the whole world.

6 Εν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ·

7 Πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ, ἀγαπητοῖς Θεοῦ, κλητοῖς, ἁγίοις· Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

Paul was appointed *to bear*, or publish *before the Gentiles and kings, and the children of Israel.* Acts ix. 15. And it is on account of this *name*, or character, that all men are bound to obey him.

Ver. 7.—1. *Unto all who are in Rome.* This epistle being written to persuade the unbelieving Jews and Gentiles to embrace the gospel, as exhibiting the only effectual method of salvation, it was fitly addressed to the whole inhabitants of Rome, to the heathens as well as to the Jews and Christians. See ver. 13, 14, 15.

2. *To the beloved of God, to the called,* (see Rom. ix. 7. note,) *to the saints.* See Ess. iv. 48. These are the honourable appellations which God anciently gave to the Jewish nation, as his people and church. But they now belonged to the disciples of Christ, as the visible church of God, substituted in place of the Jews. By these honourable appellations, therefore, the Christians at Rome were distinguished from the idolatrous inhabitants of the city, and from the unbelieving Jews; the whole being comprehended in the general description, *All who are in Rome.*

3. *Grace to you.* In the apostolic benedictions, *grace* signifies the influences and fruits of the Spirit, the favour and protection of God, the pardon of sin, the enjoyment of eternal life; all which are called *grace*, because they are gratuitously bestowed by God.

4. *And peace.* The usual salutation among the easterns was, *Peace be to you*, by which they meant every kind of worldly felicity. But in Paul's writings, *peace* signifies that satisfaction which results from being in friendship with God. Thus Rom. v. 1. *Being justified by faith, we have peace with God.* It also signifies the happiness of heaven, called, Philip. iv. 7. *The peace of God, which passeth all comprehension.* In this sense, I think, it is used in the apostolic benedictions, and Rom. ii. 9.—Because most of the Roman brethren were unacquainted with Paul, he judged it necessary, in the inscription of his letter, to assure them that he was an apostle called by Jesus Christ himself, and that he was separated to preach the gos-

6 Among whom *are also ye*, the called of Jesus Christ:

7 To all *who are* in Rome,[1] *to the beloved* of God, *to the called*,[2] *to the saints:* grace BE to you,[3] and peace[4] from God our Father, and the Lord Jesus Christ.

8 (Πρωτον μεν, 238.) *And* first, I thank my God through Jesus Christ for *all of you*,[1] that your faith is spoken of[2] throughout the whole world.

6 *Among the number of which* Gentiles *are also ye the called* disciples *of Jesus Christ.*

7 Being thus commissioned, I write this letter *to all who are in Rome;* and more especially *to those who are the beloved of God*, on account of their faith, *to the called* seed of Abraham, *to the saints* by profession. *May grace be multiplied to you, and peace from God our Father, and from the Lord Jesus Christ.*

8 *And first, I thank my God through Jesus Christ, on account of all of you*, who have embraced the gospel, *that your faith* in Jesus Christ is so conspicuous, that it *is spoken of throughout the whole Roman empire.*

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pel to the Gentiles, in fulfilment of the promises which God had made by the prophets in the Scriptures, that the gospel should be preached to them. These circumstances he mentioned, to remove the prejudices of the believing, as well as of the unbelieving Jews, who he knew were displeased with him for preaching the gospel to the Gentiles. Withal, because the church of Rome had not been planted by any apostle, he instructed them in some particulars concerning the nature and character of Christ, which it was of great importance for them to know.

Ver. 8.—1. *I thank my God, through Jesus Christ, for all of you.* In the beginning of his epistles, Paul generally subjoined to the apostolic benediction, a solemn thanksgiving for the faith, charity, patience, and other virtues of the brethren to whom he wrote, to make them sensible of their happy state, and to lead them to a right improvement of the advantages which they enjoyed as Christians.

2. *That your faith is spoken of throughout the whole world.* The faith of the Romans, which occasioned so much discourse, was their turning from idols. An event of this kind could not fail to be spoken of with wonder through the whole empire, as there were multitudes of strangers continually coming to Rome from the provinces, who on their return home would report what they had seen. For this the apostle thanked God, because the conversion of the Romans encouraged the inhabitants of other cities to forsake the established idolatry. Besides, Rome being the metropolis of the world, the conversion of so many of its inhabitants brought no small credit to the evidences of the gospel.

9 For God is my witness whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers,

10 Making request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established;

12 That is, that I may be comforted together with you, by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

9 Μαρτυς γαρ μου εστιν ὁ Θεος, ᾧ λατρευω εν τῳ πνευματι μου, εν τῳ ευαγγελιῳ του υἱου αυτου, ὡς αδιαλειπτως μνειαν ὑμων ποιουμαι·

10 Παντοτε επι των προσευχων μου δεομενος, ει πως ηδη ποτε ευοδωθησομαι εν τῳ θεληματι του Θεου, ελθειν προς ὑμας.

11 Επιποθω γαρ ἰδειν ὑμας, ἱνα τι μεταδω χαρισμα ὑμιν πνευματικον, εις το στηριχθηναι ὑμας·

12 Τουτο δε εστι, συμπαρακληθηναι εν ὑμιν δια της εν αλληλοις πιστεως, ὑμων τε και εμου.

13 Ου θελω δε ὑμας αγνοειν, αδελφοι, ὁτι πολλακις προεθεμην ελθειν προς ὑμας, (και εκωλυθην αχρι του δευρο) ἱνα καρπον τινα σχω και εν ὑμιν, καθως και εν τοις λοιποις εθνεσιν·

Ver. 9. *For God is my witness.* The Roman brethren being mostly Jews, this solemn asseveration concerning the mention which the apostle made of them in his prayers, was intended to convince them that their conversion was as much the subject of his thanksgiving to God, as the conversion of the Gentiles.

Ver. 11. *That I may impart to you some spiritual gift.* That many of the brethren at Rome were already possessed of spiritual gifts, is evident from Rom. xii. where directions are given them concerning the exercise of these gifts. A number of the Roman brethren having been converted in the east, may have received spiritual gifts from one or other of the apostles; and with respect to the rest, St Paul proposed to enrich some of them with these gifts on his coming to Rome.

Ver. 12. *Mutual faith both of you and me.* As often as the apostles communicated spiritual gifts to their disciples, it was a new proof to themselves of the divine presence with them, and an addi-

9 For God is my witness,[t] whom *with my spirit I serve* in the gospel of his Son, that *continually* I make mention of you,

10 *Always in my prayers, requesting that by some* means, now at length, I *may* have a prosperous journey, by the will of God, to come to you.

11 For I *greatly desire* to see you, that I may impart *to* you some spiritual gift,[t] *in order that ye* may be established.

12 *And this is* PROPOSED THAT I may be comforted together with you, (διὰ) *through* the mutual faith both of you and me.[t]

13 *Now, brethren,* I would not have you ignorant, that oftentimes I purposed to come *to* you, (καὶ, 211. *though I have been hindered* hitherto, Rom. xv. 22.) that I might have some fruit among you also, even as among *the* other Gentiles.

9 In saying, I am thankful for your conversion, I speak the truth; *for I call God to witness, whom, with the utmost earnestness, I serve in the ministry of the gospel of his Son,* that *constantly I make* affectionate *mention of you,*

10 *Always in my prayers, requesting that by some means, now at length, I may have a prosperous journey to* Jerusalem, (ch. xv. 25.) *by the will of God,* under whose direction I execute my ministry, and then *to come to you.*

11 *For I greatly desire to see you, that I may impart to you some spiritual gift, in order that* ye may *be established* against the heathens, who wish to bring you back to idolatry, and the Jews, who would subject you to the law.

12 *And this is proposed, that I may be comforted together with you, through the mutual faith both of you,* whose faith will be confirmed by these gifts, *and of me,* whose faith will be confirmed, when I see unbelievers converted by these gifts.

13 *Now, brethren,* lest ye should be surprised, that I who am the apostle of the Gentiles, and who have expressed such a desire to see you, have never yet preached in Rome, *I would not have you ignorant, that oftentimes I purposed to come to you, (though I have been hindered hitherto,) in order that I might have some fruit* of my ministry *among you* the idolatrous inhabitants of Rome *also, even as among the other Gentiles.*

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tional confirmation of their mission from God in the eyes of others, both of which, no doubt, gave them great joy.

14 I am debtor both to the Greeks, and to the barbarians, both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.

17 For therein is the righteousness of God re-

14 Ἕλλησι τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοητοῖς ὀφειλέτης εἰμί·

15 Οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.

16 Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.

17 Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως

Ver. 14. *To the Greeks and to the barbarians.* Under the name of *Greeks*, the Romans were comprehended, because they were now become a learned and polished people. For the meaning of the name *barbarian*, see 1 Cor. xiv. 11. note.

Ver. 15. *To preach the gospel to you who are in Rome also.* The original word, εὐαγγελίζεσθαι, was first used by the LXX, to signify *the publishing of any good news:* and having inserted it in their translation of Isa. lx. 6. lxi. 1. where Messiah's preaching good tidings to the poor is foretold, (see Luke iv. 21.) the apostles justly appropriated it to the preaching of the gospel, as the best news mankind could hear. In regard that Paul, after acknowledging he was bound to preach the gospel both to the Greeks and to the barbarians, adds, I am *ready to preach* the gospel *even to you who are in Rome*, the idolatrous inhabitants of Rome certainly were included in the expression, *you who are in Rome.* This verse, therefore, as well as the following, is a proof that the epistle to the Romans was intended, not for the Roman brethren alone, but for *unbelievers* also, to whom copies of it might be shewn.

Ver. 16.—1. *For I am not ashamed of the gospel.* Here the apostle insinuates, with great propriety, that the gospel is not an institution like the heathen mysteries, which the keepers concealed from all but the initiated; either because they were ashamed of the infamous things practised in them, Ephes. v. 11, 12. or because they thought the only way to render them venerable, was to conceal them; whereas the doctrines and precepts of the gospel being honourable in themselves, and beneficial to society, cannot be too openly published. Perhaps, also, the apostle meant, that notwithstanding the idolatrous Greeks and Romans boasted of their genius and learning, he would boldly preach the gospel even to them, fully assured that it is *the power of God unto salvation;* a dispensation of

14 I am *a* debtor, both to the Greeks and to the barbarians,[1] both to the *learned* and to the *ignorant*.

15 *Therefore, I am willing, according to my ability,* to preach the gospel *even* to you *who* are *in* Rome.[1]

16 For I am not ashamed[1] of the gospel of Christ, *because* it is the power of God *for* salvation, to every one *who* believeth, to the Jew first,[2] and also to the Greek.[3]

17 *For the righteousness of God,* (*a*, 161.) *by faith, is revealed in it,*[4]

14 Being the apostle of the Gentiles, *I am bound* to preach *both to the Greeks,* however intelligent, *and to the barbarians, both to the philosophers, and to the common people.*

15 *Therefore,* notwithstanding your great proficiency in the sciences, *I am willing, according to my ability, to preach the gospel even to you* unbelieving Gentiles, *who are in Rome.*

16 *For* although the learned among you think it foolishness, *I am not ashamed of the gospel of Christ, because it is the power of God,* (1 Cor. i. 24.) the powerful means which God makes use of for working out *salvation to every one who believeth; to the Jew first, and also to the Gentile.*

17 First, The gospel is the power of God for salvation, to every one who believeth; *because the righteous-*

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religion in which God most effectually exerts his power, for saving every one who believeth.

2. *To the Jew first.* This is said, because, according to Christ's commandment, the gospel was to be first preached to the Jews, as the keepers of the ancient revelations. See Rom. xv. 8. note 1.

3. *And also to the Greek.* After Alexander's generals established their empire in Egypt and Asia, the inhabitants of these countries were considered as Greeks, because they generally spake the Greek language; and as the Jews were little acquainted with the other idolatrous nations, they naturally called all the heathens *Greeks.* Hence, in their language, *Jew* and *Greek* comprehended all mankind.

Ver. 17.—1. *For the righteousness of God by faith, is revealed in it, in order to faith.* This translation, which results from construing the words properly, affords a clear sense of a passage, which, in the common translation, is absolutely unintelligible. Besides, it is shewn to be the right translation, by other passages of Scripture, in which the expression, δικαιοσυνη εκ πιστεως, *righteousness by faith,* is found, Rom. iii. 22. ix. 30. x. 6. Philip. iii. 9.—*Righteousness by faith,* is called *the righteousness of God,* 1. Because God hath enjoined faith as the righteousness which he will count to sinners, and hath declared that he will accept and reward it as righteousness: 2. Because it stands in opposition to the *righteousness of men,* which consists in a sinless obedience to the law of God. For if men gave

vealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.

εις πιστιν· καθως γεγραπται· Ὁ δε δικαιος εκ πιστεως, ζησεται.

18 Αποκαλυπτεται γαρ οργη Θεου απ' ουρανου, επι πασαν ασεβειαν και αδικιαν ανθρωπων, των την αληθειαν εν αδικια κατεχοντων·

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that obedience, it would be *their own righteousness*, and they might claim reward as a debt.

2. *Is revealed in it.* The righteousness of God by faith, was made known to the Jews darkly in the covenant with Abraham, and in the types of the law of Moses: but it is now clearly revealed in the gospel to all mankind.

3. *The just by faith, shall live.* They who are just by faith, shall live. This translation is agreeable both to the order of the words in the original, and to the apostle's design; which is to shew, that the doctrine of the gospel concerning *a righteousness by faith*, is attested even by the prophets. Besides, it represents Habakkuk's meaning more truly than the common translation. For, in the passage from which the quotation is made, Habakkuk describes the different dispositions of the Jews, about the time they were threatened by the Chaldeans. Some *of their souls were lifted up:* they presumptuously trusted in their own wisdom and power, and, contrary to God's command, refused to submit to the Chaldeans, and were destroyed. But, *the just by faith*, they who believed God and obeyed his command, lived. However, as the reward of faith is not confined to the present life, persons who are just, or good, by believing and obeying God, shall certainly live eternally. See another interpretation of Habakkuk's words, as they stand in our present Hebrew copies, Heb. x. 38. note.

Ver. 18.—1. *Besides, the wrath of God is revealed from heaven against all ungodliness.* As the *righteousness of God by faith* is revealed in the *gospel*, so the *wrath of God* is revealed *from heaven* against, &c. It is revealed by the works of creation and providence, and by their own consciences, clearly teaching that God will severely punish all ungodliness, especially idolatry. It is revealed also in the law of Moses, where it is written, Deut. xxvii. 26. *Cursed*, &c.

2. *And unrighteousness of men. Unrighteousness* signifies those injuries which men do, either to themselves, or to their neighbours.

3. *Who confine the truth by unrighteousness.* Κατεχοντων. This is a strong figurative word, which it is not easy to translate into our language. But its meaning is, that the knowledge of the one true God, the Maker and Governor of the universe, which the persons here spoken of had attained by contemplating the works of creation, they did not discover to the rest of mankind; but confined it

(ως, 147.) *in order to faith*:[2] as it is written, (Habak. ii. 4.) *But* (δικαιος εκ πιστεως,) *the just by faith*, shall live.[3]

18 (γαρ, 91.) *Besides*, the wrath of God is revealed from heaven[1] against all ungodliness, (see Titus ii. 12. note) and unrighteousness[2] of men, (κατεχοντων) who *confine* the truth (εν, 165.) *by* unrighteousness.[3]

ness of *God's appointment by faith, is revealed in it, in order to* produce *faith* in them to whom it is preached. And to this righteousness the Jews cannot object, since *it is written: But the just by faith, shall live.*

18 *Next*, The gospel alone is the power of God for salvation, because it alone grants pardon to sinners on repentance: whereas in the law of nature, ver. 32. and in the law of Moses, *the wrath of God is plainly revealed against all impiety and unrighteousness of men, who conceal the truth* concerning God from the vulgar, *by* their *unrighteous institutions.*

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in their own breast, as in a prison, by the most flagrant unrighteousness. For they presented, as objects of worship, beings which are not by their nature God; nay, beings of the most immoral characters: and by so doing, as well as by the infamous rites with which they appointed these false gods to be worshipped, they led mankind into the grossest errors concerning the nature and attributes of the objects of their worship. This corrupt form of religion, though extremely acceptable to the common people, was not contrived and established by them. In all countries they were grossly ignorant of God, and of the worship which he required. They therefore could not be charged with the crime of concealing the truth concerning God. The persons guilty of that crime were the legislators who first formed mankind into cities and states, and who, as the apostle observes, ver. 21. though they knew God, did not glorify him as God, by making him the object of the people's worship, but unrighteously established polytheism and idolatry as the public religion. Of the same crime, the magistrates and philosophers were likewise guilty, who, in after times, by their precepts and example, upheld the established religion. Of this number, were Pythagoras, Socrates, and Plato, whom, therefore, we may suppose, the apostle had here in his eye. For, although these men had attained the knowledge of the true God, none of them worshipped him publicly, neither did they declare him to the people, that they might worship him. Concerning Socrates, see ver. 21. note 2. and with respect to Plato, he held, that the knowledge of the one God was not to be divulged. See Euseb. Præpar. Evang. lib. xi. c. 9. And in his Timæus, he says expressly, "It is neither "easy to find the Parent of the Universe, nor safe to discover him "to the vulgar, when found." The same conduct was observed by Seneca, *as Augustine* hath proved from his writings: De Civit. Dei. lib. vi. c. 10. His quotations from Seneca, Augustine con-

19 Because that which may be known of God, is manifest in them; for God hath shewed *it* unto them.

19 Διοτι το γνωστον του Θεου φανερον εστιν εν αυτοις· ὁ γαρ Θεος αυτοις εφανερωσε.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse.

20 Τα γαρ αορατα αυτου απο κτισεως κοσμου, τοις ποιημασι νοουμενα καθορατται, ητε αιδιος αυτου δυναμις και θειοτης· εις το ειναι αυτους αναπολογητους.

21 Because that when they knew God, they glo-

21 Διοτι γνοντες τον Θεον, ουχ ως Θεον εδοξασαν, η ευχαριστησαν·

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cludes in the following manner: "Sed iste qui illustris Romani "populi senator erat, colebat quod reprehendebat; agebat quod "arguebat; quod culpabat, adorabat, *idque* propter leges civium, "moresque hominum: *videlicet*, eo damnabilius, quod illa quæ "mendaciter agebat, sic ageret, ut eum populus veraciter agere ex- "istimaret." The same Augustine, as Estius informs us, in his book, De Vera Relig. c. 5. blames the philosophers in general, because they practised the most abominable idolatries with the vulgar, although in their schools they delivered doctrines concerning the nature of the gods, inconsistent with the established worship.

Ver. 19.—1. *That which may be known of God*, is his existence, his unity, his power, his wisdom, his goodness, and his righteous government of the world, called his invisible things, ver. 20.

2. *Is manifest among them.* The apostle's assertion is confirmed by the writings of the philosophers still remaining. See ver. 21. note 1.

Ver. 20.—1. *For his invisible things.* The being and perfections of God are called *his invisible things*, in opposition to the heathen deities, who being all corporeal, their being and attributes were *things visible.*

2. *Even his eternal power and Godhead.* The true God being *eternal*, is thereby distinguished from the fictitious gods of the heathens, who all had a beginning; the most ancient of them having come out of chaos, and their birth being sung by the heathen poets. Of the particular attributes of God, the apostle mentions only his *power*, because the effects of the divine power are what first strike the senses of men, and lead them most directly to the acknowledgment of a Deity.

3. *And Godhead.* Θειοτης. This denotes every thing comprehended in the idea of God; namely, his unity, incorporeity, immutability, knowledge, wisdom, justice, &c. all which, together with

19 Because that which may be known[1] of God, is manifest (ω, 172.) *among* them,[2] for God (φανερωσε) *hath manifested it to* them.

20 For *his invisible things*,[1] *even his eternal power*[2] *and Godhead*,[3] *since the creation of the world*,[4] are clearly seen, being understood by the things that are made,[5] (εις το ειναι, 154.) so that they are *inexcusable*:

21 (Διοτι γνοντες, 16.) Because *though they knew God*,[1] *they did not glo-*

19 *Of* this crime, all the Greek legislators, statesmen, and philosophers have been guilty. *Because that which may be known of God, is known among them; for God hath manifested it to them*, by his works of creation.

20 *For his invisible attributes, even his eternal power and Godhead*, though not discernible by the eye of the body, *ever since the creation of the world, are clearly seen* by the eye of men's mind, *being understood by the things which he hath made, so that they are inexcusable.* The apostle means, that the Greek legislators and philosophers were inexcusable:

21 *Because though they knew God, they did not glorify him as God*, by teaching the people what they knew

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God's eternal power, the apostle affirms, every intelligent person may understand by the things that are made.

4. *Since the creation of the world are clearly seen.* Καθοραται. The present tense, *are seen*, denotes the continued manifestation of the being and perfections of God, by the works of creation from the beginning; agreeably to Psal. xix. 1. *The heavens declare the glory of the Lord.* Accordingly, the apostle does not use the preposition δι, *by*, but απο, *from*, or *ever since* the creation.

5. *Being understood by the things that are made.* In this mundane system, every thing is so formed, that to the pious among the vulgar, God himself appears to be the author of all the operations of nature. But they who have attained a partial knowledge of what is called *natural philosophy*, have, from the discovery of some second causes, been led to fancy, that the whole system may be accounted for, without the intervention of a Deity. This is what the apostle calls, ver. 21. *becoming fools by their own reasonings.* Those, however, who have made the greatest advances in true philosophy, know, that *second causes*, properly speaking, are no *causes*, because they have no efficiency in themselves, but are set in motion by God. And thus the most perfect philosophy always ends, where the natural sense of mankind begins.

Ver. 21.—1. *Because though they knew God.* For this translation, see Ess. iv. 16. The writings of Plato, Xenophon, Plutarch, Cicero, and other philosophers, which still remain, together with the quotations made by Just. Martyr and Clem. Alexandrinus, from those which are lost, prove that the learned heathens, though igno-

rified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

αλλ', εματαιωθησαν εν τοις διαλογισμοις αυτων, και εσκοτισθη ἡ ασυνετος αυτων καρδια.

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rant of the way of salvation, were acquainted with the unity and spirituality of God, and had just notions of his perfections, of the creation and government of the world, and of the duties which men owe to God, and to one another. Their sin, therefore, in worshipping idols, and in concealing the true God from the vulgar, did not proceed from ignorance, but from corruption of heart.

2. *They did not glorify him as God.* To *glorify* one, is to think of him frequently with esteem, and to pay him that outward respect, both in speech and action, which is due to the worthiness of his character. *To glorify God,* therefore, is to think highly of him, to speak of him with reverence, and to worship him publicly, as the Maker and Governor of the universe; of which worship a principal part is to give him thanks, as the Author of all the good things mankind enjoy.—The apostle having blamed the Greek legislators, ver. 18,—20. for concealing from the people the knowledge which they had attained of the true God, he here condemned them, because though they knew the absurdity of polytheism, they established it by their laws, as the religion most proper for the vulgar, and joined them in all the impious and obscene rites of worship which they practised. He condemned the philosophers also, because they followed the same course.—Of this, Socrates, the greatest of them all, is a remarkable example, who, it is well known, both by precept and practice, countenanced the false religion of his country. For he taught his disciples, in matters of worship, to govern themselves, νομῳ πολεως, *by the custom of their country;* and himself sacrificed at the public altars, and sent to consult the oracle at Delphi. And, at his trial, as Xenophon informs us from Hermogenes, pleaded these facts as known to his accusers, to prove that he had not denied the gods of his country. Moreover, if at any time he spake against the established religion, it was only in secret, and feebly, as we learn from Plato in Euthyph. where Socrates, discoursing with Euthyphro, who was bringing an action for murder against his own father, asked him, *If he thought it just and pious to do so? Yes,* says the other, *it is right and pious to bring an offender to justice, though he be my father. For so Jove bound his father Saturn in chains for devouring his children; and Saturn before, castrated his father for some other crime. I confess,* replied Socrates, *when I hear such things said of the gods,* (δυσχερως πως αποδεχομαι) *I assent with some difficulty.*—Farther, this celebrated philosopher, after his condemnation, when he had nothing farther to fear, instead of bearing witness to the truth concerning God, by speaking plainly against the popular religion, rather confirmed it, if he was serious in the hymn to Apollo and Diana, which he composed in prison, and in ordering his friends to sacrifice a cock to Esculapius.

rify him as God,[2] neither *gave him thanks*,[3] but (ματαιωθησαν) became *foolish by their own reasonings*,[4] and their (ασυνετος) *imprudent heart*[5] was darkened. (See Jer. x. 14.)

concerning him; *neither did they give him thanks*, by making him the object of their worship, *but became foolish by their own reasonings*, concerning the worship fit for the vulgar; *and their imprudent heart was darkened*, so as to relish idolatry equally with the vulgar.

But be these things as they may, the above well known facts show, that Socrates, as a *teacher of religion*, deserves no praise; and that the honourable appellation of a *martyr for truth* was never worse applied than to him. With respect to Plato, the utmost length he ventured to go in opposing the popular theology, was to banish the poets, the great supporters of that theology, from his Republic. Yet, not to shock the prejudices of the vulgar too much, in his treatise of laws, (lib. viii.) and in his books De Republ. he orders worship and rites to be performed to the gods, and to demons, and to Esculapius.—In like manner, Varro, as Augustine informs us, (De Civit. Dei, iv. 31.) speaking of the established religions, says, *Many things are true, which are not only not fit for the vulgar to know, but if they should be false, it is fit the vulgar should think otherwise, and therefore the Greeks kept* (*teletas et mysteria*,) *their initiations and mysteries in secrecy, and within private walls.*—In short, the famed distinction of *Exoteric* and *Esoteric doctrine*, invented by the philosophers in excuse for their teaching the common people *the grossest falsehoods*, while they reserved *truth* for the ear of the learned, may convince us that none of them had any zeal for truth, and that all of them were restrained from publishing it, by the evils which they feared they might have suffered on that account.—How different was the conduct of Christ's apostles in all these particulars! Instead of communicating the truth concerning God to *a few of their companions*, as the philosophers did, they went about everywhere preaching it publicly: they every-where commanded all men to turn from idols: they exposed the vanity of idol worship: they condemned the vices that were practised as parts of that worship; and, by so doing, they exposed themselves to persecution; and, at last, suffered death in that honourable cause, with a triumphant courage and joy.

3. *Neither gave him thanks.* As the true God was not the object of the popular religion, no public thanksgivings were offered to him in any country. And, with respect to the private conduct of individuals, though, as Estius observes, there are still extant hymns in honour of the heathen gods, written by Orpheus, Homer, Pindar, and Horace, who were themselves philosophers as well as poets, we have never heard of any psalm or hymn composed by any heathen poet or philosopher in honour of the true God.

4. *But became foolish by their own reasonings.* This Le Clerc understands of the attempts of the philosophers to explain in a

22 Professing themselves to be wise, they became fools:

23 And changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie,

22 Φασκοντες ειναι σοφοι, εμωρανθησαν.

23 Και ηλλαξαν την δοξαν τυ αφθαρτυ Θευ εν ὁμοιωματι εικονος φθαρτυ ανθρωπυ, και πετεινων και τετραποδων και ἑρπετων.

24 Διο και παρεδωκεν αυτυς ὁ Θεος εν ταις επιθυμιαις των καρδιων αυτων εις ακαθαρσιαν, τυ ατιμαζεσθαι τα σωματα αυτων εν ἑαυτοις·

25 Οἵτινες μετηλλαξαν την αληθειαν τυ Θευ εν τῳ ψευδει, και

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physical sense all the ridiculous things which the poets had written concerning their gods. But the context implies, that the object of their reasonings was to show, that the established *theology* and *worship*, as the vulgar understood it, was the fittest *theology* and *worship* for them. So we are expressly told by Cicero, De Nat. Deor. lib. i.

5. *And their imprudent heart.* So the original word ασυνετος, may be translated: one of the senses of the word συνετος, of which it is compounded, being *prudent*. In scripture, the *heart* is sometimes put for *the affections*, and sometimes for *the understanding*. The Greek legislators and philosophers, in the affair of settling the public religion, having acted without prudence, their understanding was darkened by the pernicious influence of their own institutions.

Ver. 22. *Professing to be wise men, they became fools.* In this stricture, the apostle finely ridiculed that ostentation of wisdom which the Greek philosophers made, by taking to themselves the name of *wise men*. And his irony was the more pungent, that it was put into a writing addressed to the Romans, who were great admirers of the Greeks.

Ver. 23.—1. *For they changed the glory, &c.* Properly, *glory* denotes the bright rays about the body of the sun, by which the sun himself and all other objects are seen, 1 Cor. xv. 41. Applied to God, it signifies his perfections, by which he discovers himself to his intelligent creatures. It signifies also particular attributes of the Deity. Thus, *the power* by which Christ was raised from the dead, is called, Rom. vi. 4. *The glory of the Father.* In like manner, the *veracity* of God is called, Rom. xv. 7. *His glory.*

2. *Of the incorruptible God.* The original word signifies likewise, *the immortal God.* 1 Tim. i. 17. But that sense does not suit here

22 *Professing to be* (σοφοι) *wise men,*[1] (See 1 Cor. i. 20. note 1.) they became fools:

23 *For they* changed the glory[1] of the incorruptible God,[2] into *the likeness of an image of* corruptible man,[3] and *of* birds, and *of* four-footed beasts, and *of* creeping things.

24 (Διο) *Therefore also God* (iv, 167.) *through the lusts* of their own hearts, *delivered them over* to uncleanness,[4] to dishonour their own bodies between themselves.

25 Who changed the truth (τω θεω, 24.) *concerning God* (iv, 163.) into a lie,[1] and worship-

22 Thus, the Grecian statesmen and philosophers, *who assumed the pompous title of wise men, became fools* in their public institutions of religion.

23 For *they misrepresented the perfections of the incorruptible God, by an image made in the likeness of corruptible men, and of birds, and of beasts, and of reptiles,* and thereby led the vulgar to believe, that God was like the animals whose images they worshipped.

24 *Therefore also,* as the just punishment of their impiety in likening him to men and beasts, *God, through the lusts of their own hearts* impelling them, *gave these pretended wise men up to every sort of uncleanness, whereby they dishonoured their own bodies between themselves:*

25 I speak *of* the legislators, philosophers, and priests, *who changed the truth concerning God into falsehood,* by likening him to men and

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so well as the other. For, as in the subsequent clause, *corruptible,* applied to *man,* signifies not only *liable to dissolution,* but to moral *pollution; incorruptible,* applied to God, signifies that he is not liable to either.

3. *The likeness of an image of corruptible man,* &c. The evil of the heathen idolatry consisted in the setting up images of men and beasts in their temples, as representations of the Deity, by which the vulgar were led to believe, that God was of the same *form, nature,* and *qualities* with the animals represented by these images. The persons who thus *changed the glory of God,* were not the common people among the Greeks, but the legislators, magistrates, priests, and philosophers; for they were the persons who framed the public religion in all the heathen countries, who established it by their laws, and who recommended it by their example.

Ver. 24. *God, through the lust of their own hearts, delivered,* &c. That is, God *permitted them to fall into all uncleanness.* See Ess. iv. 4. He withdrew his spirit from them, as he did from the antediluvians; the consequence of which was, that their lusts excited them to commit every sort of uncleanness. The truth is, a contempt of religion is the source of all wickedness.

Ver. 25.—1. *Who changed the truth of God into a lie. The truth of God,* is the true idea of God, and of his perfections, exhibited in

and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

εσεβασθησαν και ελατρευσαν τη κτισει παρα τον κτισαντα, ος εστιν ευλογητος εις τους αιωνας. Αμην.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

26 Δια τουτο παρεδωκεν αυτους ο Θεος εις παθη ατιμιας· αι τε γαρ θηλειαι αυτων μετηλλαξαν την φυσικην χρησιν εις την παρα φυσιν·

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is un-

27 Ομοιως τε και οι αρσενες αφεντες την φυσικην χρησιν της θηλειας, εξεκαυθησαν εν τη ορεξει αυτων εις αλληλους, αρσενες εν αρσεσι την ασχημοσυνην κατεργαζο-

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the works of creation, ver. 20. The *lie* here spoken of, is the images of men and beasts, by which the Greeks pretended to represent the incorruptible God. These are fitly called *a lie*, being most false representations of the Deity. Hence idols are called *lying vanities*, Psal. xxxi. 6. And every image of an idol is termed *a teacher of lies*, Habak. ii. 18.

2. *And worshipped and served.* The original word, εσεβασθησαν, signifies the paying veneration to great and excellent characters: but the other word, ελατρευσαν, denotes the paying outward religious worship to beings esteemed gods.

3. *Who is blessed for ever.* The Jews, when they spake of God, especially if they had occasion to mention any thing dishonourable to him, commonly added some *benediction* or *thanksgiving*, to testify their high veneration of him.

Ver. 26.—1. *For this, God delivered them over to shameful passions.* In verses 24. and 25. the apostle evidently speaks of the punishment inflicted by God on the Greek legislators, philosophers, and priests, for having established *polytheism* and *idolatry* as the public religion. But in this verse, and what follows, he represents the people also as deserted of God, and given up to all manner of wickedness, on account of the same crime. And the punishment was just, because it was the extreme propensity of the people to worship visible gods, which led their legislators to fancy that *polytheism* and *idolatry* was the only religion proper for them. So that being accessories to the crime of their rulers, they justly shared with them in their punishment.

2. *For even their females changed the natural use.* The women of Lesbos are said by ancient authors, to have been, many of them, guilty of this vice. They were called *Tribades*. Martial inscribes the 90th epigram of his first book to a woman of that character, named *Bassa*. See also Lev. xviii. 23.

ped and served[2] the creature *rather than* the Creator, who is blessed[3] for ever. Amen.

26 (Δια τουτο) *For this God delivered*[1] *them over to shameful passions:* for even their *females changed* the natural use[2] into *what* is *contrary to* nature.

27. *In like manner also, the males,* leaving the natural use of the *female,* burned *with* their lust *towards one another, males with males working out* that which is *shameful,*[1] and receiving

beasts; *and who,* pretending to worship God under these symbols, *worshipped and served the creature rather than the Creator, who is to be praised for ever. Amen.*

26 I say, *because they changed the truth concerning God into a lie, God left them to be led by the most shameful lusts. For even their women changed the natural use* of their bodies, *into that which is contrary to nature,* burning with lust towards one another.

27 *In like manner also the men forsaking the natural use of the women, burned with their lust towards one another, men with men working habitually that which is shameful, whereby they received in their own minds and bodies that punishment for their error* concerning God, *which was fit.*

Ver. 27.—1. *Males with males working out that which is shameful.* Κατεργαζομενοι, *studiosè et impensè operantes.* Estius. The apostle is not speaking simply of the Greeks committing the uncleanness which he mentions, but of their lawgivers authorising these vices by their public institutions of religion, by their avowed doctrine, and by their own practice. With respect to *fornication,* the heathens actually made it a part of the worship of their deities. At Corinth, for example, as Strabo informs us, lib. viii. p. 581. there was a temple of Venus, where more than a thousand courtesans (the gift of pious persons of both sexes) prostituted themselves in honour of the goddess; and that thus the city was crowded, and became wealthy. In the court of the temple of Venus at Cnidos, there were tents placed under the trees for the same lewd purposes. Lucian. Dial. *Amores.* —And 2 Macc. vi. 4. we are told, *the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women in the circuit of the holy places.* With respect to sodomy, it is not so commonly known that it was practised by the heathens as a part of their religious worship; yet in the history which is given of Josiah's endeavours to destroy idolatry, there is direct evidence of it, 2 Kings xxiii. 7. *And he brake down the houses of the sodomites, that were by the house of the Lord.*

That the Greek philosophers of the greatest reputation were guilty not only of *fornication,* but even of *sodomy,* is affirmed by ancient authors of good reputation. With the latter crime Tertullian and Nazianzen have charged Socrates himself, in passages of their writ-

seemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave

μενοι, και την αντιμισθιαν ην εδει της πλανης αυτων εν εαυτοις απολαμβανοντες.

28 Και καθως ουκ εδοκιμασαν τον Θεον εχειν εν επιγνωσει, παρε-

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ings quoted by Estius. The same charge Athenæus, a heathen writer, hath brought against him, Deipnosophist. lib. xiii.; not to speak of Lucian, who, in many passages of his writings, hath directly accused him of that vice. I am not ignorant, however, that some learned moderns have endeavoured to clear Socrates from that accusation, by observing, that neither Aristophanes, in his comedy of the Clouds, written on purpose to discredit Socrates, nor his accusers at his trial, have advanced any thing tending to impeach him on that head; and that it is not probable Socrates would have dissuaded his disciples from unnatural love, as we know he did, (Xenoph. Memor. lib. i. c. 2, 3.) if he had been addicted to it himself. But allowing the above mentioned accusations to be calumnies, what shall we say of the conversation which this great philosopher had with Theodota, a noted courtesan in the city, of which Xenophon has given an account? Memor. lib. iii. c. 11. On that occasion Socrates, in presence of two of his disciples, advised the prostitute to employ persons to bring lovers to her, and taught her the most artful methods of exciting their passions, and of bestowing her favours; and all this professedly for the purpose of effectually retaining them in her snares, and of drawing money from them. In relating this conversation, Xenophon certainly did not mean to dishonour his master Socrates. It therefore remains an unambiguous proof, of how little estimation *chastity* was, in the eye both of the master and of his disciples. The above mentioned Athenæus has charged Aristotle and Zeno as guilty of *sodomy;* so likewise has Diogenes Laertius accused Plato; in which accusation he is joined by Theodoret, as quoted by Estius. Theodoret likewise takes notice, that Lycurgus, by a law, permitted the love of boys. And Chrysostom, in his commentary, affirms the same of Solon. However, to pass from these testimonies, Cicero, a little before the publication of the gospel, De Nat. Deor. lib. i. § 28. introduces Cotta, a man of the first rank, plainly owning to other Romans of the same quality with himself, that he practised this infamous vice, and quoting the ancient philosophers in vindication of it, and mentioning Q. Catulus, a principal man in the city, who was in love with Roscius. Lastly, Virgil's second eclogue is founded wholly on this unnatural love.

These things I should not have brought into the reader's view, had it not been to prove the truth of the apostle's charge, namely, that the abominable crimes mentioned by him, were not prohibited either by *the religion* or by *the laws* of the heathens; but, on the

(v) in themselves that recompense of their error[2] which was *fit*.

28 *And as* they did not *approve*[1] *of holding* God *with acknowledgment*,[2] God *delivered them over*

The idolatry whereby they dishonoured God, naturally led them to dishonour themselves, by lascivious practices, in imitation of their gods.

28 *And as the Grecian legislators and philosophers did not approve of holding the knowledge of God with that worship which is due to him, God*

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contrary, were authorised by both, and avowedly practised by men of the first characters in the heathen world. When, therefore, the statesmen, the philosophers, and the priests, notwithstanding they enjoyed the light of nature, improved by science, thus avowedly addicted themselves to the most abominable uncleannesses; nay, when the gods whom they worshipped were supposed by them to be guilty of the same enormities; when their temples were *brothels*, their pictures *invitations to sin*, their sacred groves *places of prostitution*, and their sacrifices *a horrid mixture of superstition and cruelty*; there was certainly the greatest need of the *gospel revelation* to make mankind sensible of their brutality, and to bring them to a more holy practice.

That some professing Christianity are guilty of the crimes of which we have been speaking, is true. But it is equally true, that their religion does not, like the religion of the heathens, encourage them in their crimes, but deters them, by denouncing, in the most direct terms, the heaviest wrath of God against all who are guilty of them. Besides, the gospel, by its divine light, hath led the nations to correct their civil laws; so that in every Christian country these enormities are prohibited, and when discovered, are punished with the greatest severity. The gospel, therefore, hath made us far more knowing, and, I may add, more virtuous, than the most enlightened and most polished of the heathen nations were formerly.

2. *Receiving in themselves the recompense of their error.* That is, *of their idolatry*, named *error*, because it was the greatest and most pernicious of all errors. It is named *error*, also, 2 Pet. ii. 8.

Ver. 28.—1. *And as*, καὶ ἐδοκίμασαν, *they did not approve.* So the word δοκιμάζω may be translated; for it signifies *to try* metals, in order to distinguish the good from the bad; consequently, *to approve* what is found good after trial; and simply *to try*. See Rom. v. 4. note.

2. *Of holding God with acknowledgment.* That is, did not approve of holding God as the object of the people's acknowledgment or worship, but approved of the worship of false gods, and of images, as more proper for the vulgar; and on that account substituted idolatry in place of the pure spiritual worship of the one true God, and established it by law: *therefore God gave them up to an undiscerning mind*, &c. According to Beza, to *have God in acknowledgment*, is *to acknowledge God*; as *habere in honore*, is the same with *honorare*.

them over to a reprobate mind, to do those things which are not convenient:

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventers of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

δωκεν αυτους ὁ Θεος εις αδοκιμον νουν, ποιειν τα μη καθηκοντα·

29 Πεπληρωμενους πασῃ αδικιᾳ, πορνειᾳ, πονηριᾳ, πλεονεξιᾳ, κακιᾳ· μεστους φθονου, φονου, εριδος, δολου, κακοηθειας·

30 Ψιθυριστας, καταλαλους, θεοστυγεις, ὑβριστας, ὑπερηφανους, αλαζονας, εφευρετας κακων, γονευσιν απειθεις,

31 Ασυνετους, ασυνθετους, ασοργους, ασπονδους, ανελεημονας.

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3. *To an unapproving mind.* The original words, ἀδόκιμον νοῦν, denote a mind not capable of discerning and approving what is good, either in principle or practice; *an injudicious mind*, a mind void of all knowledge, and relish of virtue. Men of this stamp are called ἀπηλγηκοτες, *without feeling*, Eph. iv. 19.

4. *To work those things.* The original word, ποιειν, here, as in many other passages, denotes *the habit of doing a thing.*

Ver. 29.—1. *Being filled with wickedness,* πονηρια, is a disposition to injure others by craft. Hence the devil is called ὁ πονηρος, *the wicked one*, by way of eminence.

2. *Maliciousness,* κακια, is a disposition to injure others, from ill will to them.

3. *Bad disposition,* κακοηθια, according to Aristotle, is a disposition to take every thing in the worst sense. With this vice, Plutarch charged Herodotus in his book, περι της Ηροδοτου κακοηθιας, *concerning the evil disposition of Herodotus.*—Estius thinks this word denotes *asperity of manners, rudeness.*

4. *Whisperers,* ψιθυριστας, are those who secretly speak evil of persons when they are present.

Ver. 30.—1. *Revilers,* καταλαλους, as distinguished from *whisperers*, are persons who speak evil of others to their face, giving them opprobrious language, and bad names.

2. *Insolent,* ὑβριστας, from ὑβρις, *violent anger.* This word denotes persons who commit injuries with violence, or who oppress others by force.

3. *Proud,* ὑπερηφανους, are persons elated on account of their fortune, or station, or office.

to an unapproving mind,[3] to *work*[4] those things which are not *suitable:*

29 Being *filled with all injustice,* fornication, wickedness,[1] covetousness, maliciousness;[2] full of envy, murder, *strife, cunning, bad disposition;*[3] whisperers,[4]

30 *Revilers,*[1] haters of God, *insolent,*[2] proud[3] boasters,[4] inventors of *evil* PLEASURES, disobedient to parents:

31 *Imprudent,*[1] covenant-breakers,[2] without natural affection,[3] implacable,[4] unmerciful;

delivered them and their people *over to a dead conscience,* so that *they practised habitually those things which are not suitable* to human nature.

29 *Being* not slightly tinctured, but *filled with every kind of injustice, uncleanness, treachery, covetousness, malicious dealing; full of envy, murder, strife, cunning, habitual bad disposition, whispering evil of their neighbours,*

30 *Revilers, haters of God* on account of his purity, *insolent* towards their inferiors, *proud, boasters* of qualities which they did not possess, *inventors of unlawful pleasures, disobedient to parents:*

31 *Imprudent* in the management of affairs, *having no regard to the faith of covenants, without natural affection* to their children and relations, *implacable* towards their enemies, *unmerciful* to the poor:

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4. *Boasters,* αλαζονες, are persons who assume to themselves the reputation of qualities which they do not possess.

Ver. 31.—1. *Imprudent,* ασυνετους, are persons who, not forming just judgments of things, act improperly.

2. *Covenant breakers,* ασυνθετους. The Greeks expressed the making of covenants by the word συντιθεσθαι.

3. *Without natural affection.* In this the apostle seems to have had the Stoics in his eye, who recommended their *apathy,* or freedom from all affection and passion, as the highest pitch of virtue; and who reckoned the affection between parents and children, husbands and wives, and the like, among the vices. But their tenets are here condemned with the greatest reason; for the very best men need the impulses of *affection* and *passion,* to move them to what is good: and God hath implanted these in our nature, for that very purpose.—Beza thinks the apostle in this condemned the unnatural custom of the Greeks, who exposed their children; and the rather, that in some states they were allowed by the laws to do so.

4. *Implacable.* The original word ασπονδους, which comes from σπονδη, *a libation,* is used to signify *irreconcilable,* because when the heathens made their solemn covenants, by which they bound themselves to lay aside their enmities, they ratified them by a sacrifice on which they poured a libation, after drinking a part of it themselves.

32 Who knowing the judgment of God, (that they which commit such things are worthy of death) not only do the same, but have pleasure in them that do them.

32 Οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.

Ver. 32.—1. *Who though they know,* τὸ δικαίωμα, *the law of God.* The original word, δικαίωμα properly signifies *righteousness,* or a *righteous appointment.* But because God's law is founded in righteousness, and is the rule thereof to us, the word is often used in scripture, to denote *an ordinance, statute, or particular law,* Numb. xxvii. 11. xxxi. 21. and in the plural it signifies *the precepts* of God, Luke i. 6. Rom. ii. 26. Heb. ix. 1.; even those which were purely ceremonial, Heb. ix. 10. Here δικαίωμα signifies the *law of God written on men's hearts,* called by philosophers *the law of nature,* and by civilians, *the law of nations.* For the Greeks could know no other law of God, being destitute of revelation.

2. *That they who practise such things are worthy of death.* God hath written on the hearts of men, not only his law, but the sanction of his law. For the fear of punishment is inseparable from the

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CHAP. II.

View and Illustration of the Reasoning in this Chapter.

HAVING shewn that the Gentiles could not entertain the least hope of salvation, according to the tenor of the law of nature, it was next to be considered, Whether the law of Moses gave the Jews any better hope. This inquiry the apostle managed with great address. Well knowing, that on reading his description of the manners of the Greeks, the Jews would pronounce them worthy of damnation, he suddenly turned his discourse to the Jews, telling them, that they who passed such a judgment on the Gentiles, were inexcusable in hoping to be saved through the law of Moses; because, by condemning the Gentiles, they virtually condemned themselves, who, being guilty of the very same crimes, were thereby under the curse of Moses' law, ver. 1.—And to enforce his argument, the apostle observed, that God's sentence of condemnation, passed in the curse of the law, upon them who commit such things, is known by all to be according to truth,

32 *Who* (επιγνοντες, 16.) *though they know the law*[1] of God, that they *who practise* such things, are worthy of death,[2] not only do *them*, but *even are well pleased with those who practise* THEM.[3]

32 So utterly corrupt are they, that *although they know the law of God, that they who practise such things, shall be punished with death,* they *not only commit these crimes* themselves, *but even take delight in* and encourage *those who practise them;* which is a demonstration that their wickedness is not to be cured by their own natural powers.

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consciousness of guilt. Farther, that the heathens knew that the persons guilty of the crimes mentioned by the apostle merited death, is evident from the laws which they enacted for punishing such persons with death.

3. *Have pleasure in those who practise them.* In this stricture, the apostle glances at the Greek legislators, priests, and philosophers, who, by their institutions, example, and presence, encouraged the people in the practice of many of the debaucheries here mentioned, especially in the celebration of the festivals of their gods.

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ver. 2.—But although every Jew was condemned by the curse of the law of Moses, they all expected salvation, on account of their being Abraham's children, Matt. iii. 8, 9. and of their enjoying the benefit of revelation, Rom. ii. 13. Wherefore to shew them the vanity of that hope, the apostle proposed the following question: Dost thou, who condemnest the Gentiles for their crimes, and yet committest the same thyself, think that thou shalt escape the righteous sentence of God, declared in the curse of the law of Moses, merely because thou art a son of Abraham, and a member of God's visible church? ver. 3.—By entertaining such a notion, thou judgest amiss of thy privileges, which are bestowed on thee, not to make sinning more safe to thee than to others, but to lead thee to repentance, ver. 4.—These privileges, therefore, instead of making thy salvation sure, if abused by thy obdurate and impenitent heart, will make thy punishment greater *in the day of wrath, and revelation of the righteous judgment of God,* ver. 5.

Having mentioned the general judgment, the apostle, for the instruction of the Jews, and of all, who like them, expect

salvation, because they are favoured with revelation, discoursed at large concerning future retributions. And first of all, he shewed them from the natural character of God, that *rewards and punishments will be dispensed* at the judgment to every man, not according to the outward privileges and advantages which he enjoyed in this life, nor according to the flattering opinion which he entertains of himself, but *according to his works*, ver. 6.—More particularly, to them who, by perseverance in well-doing, earnestly seek glory, honour and immortality, God will render eternal life, ver. 7.—But them who obey unrighteousness, he will punish with indignation and wrath, ver. 8.—Lest, however, the Jews might have imagined from the apostle's mentioning *eternal life*, (ver. 7.) that he spake of the members of the visible church of God only, and that no others are to have eternal life, he repeated his account of the judgment in such terms as to make his readers sensible, that he is speaking of men of all nations and religions. *Affliction and anguish shall come upon every soul of man who worketh evil, of the Jew first, and also of the Greek*, ver. 9.—*But glory, honour, and peace shall be to every one who worketh good, to the Jew first, and also to the Greek*, ver. 10. For as *Jew* and *Greek* is a division which comprehends *all mankind*, there can be no doubt of the apostle's intention to declare, on the one hand, that every impenitent sinner, and among the rest the impenitent members of God's visible church, shall assuredly be punished; and, on the other, that all who have wrought good, whether they be Jews, or heathens, or Christians, shall have *glory, honour, and peace*, that is eternal life, rendered to them: *Because with God there is no respect of persons*, ver. 11.

His account of the judgment, the apostle introduced in this place with great propriety, not only for the reason already mentioned, but lest the heathen philosophers and Jewish scribes, from his teaching that no man can be saved, either by the law of nature, or by the law of Moses, might have suspected it to be his opinion, that all are to be condemned who have not the gospel revelation; and that such good works as Jews and heathens perform, who are out of the Christian church, will be of no use to them at the last. For by declaring that glory and peace shall come not only upon such Jews, but upon such Greeks, as have wrought good, he hath taught that salvation is not confined to them who have enjoyed revelation; that in all nations there are men who fear God, and work righteousness; and that at the judgment, such shall have the benefit of the method of salvation established at the

fall, and revealed in the gospel, extended to them, though it was not discovered to them during their lifetime on earth.

Moreover, because the Jews really held the uncharitable opinion, falsely imputed to the apostle, consigning to damnation all who had not the Mosaic revelation, the apostle assured them, that the revealed law of God is not the rule by which the heathens are to be judged: *As many as have sinned without law, shall perish without law;* without being judged by any revealed law. So that in punishing them, God will consider those hinderances of their virtues, and those alleviations of their sins, which resulted from the imperfection of the dispensation under which they were placed, and will make proper allowances. Whereas all who have sinned under a revealed law, shall be judged by that law; the aggravations of their sins, resulting from the advantages they enjoyed, will be taken into the account, and punished, ver. 12.—And with respect to men's being saved, because they have enjoyed an external revelation, the apostle expressly declared, that *not the hearers of the law are just before God, but the doers of the law shall be justified,* ver. 13.—He therefore concluded, that when the Gentiles, who have not a revealed law, do, by the guidance of natural reason, the works enjoined by that law, these men furnish a law to themselves, by which they must direct themselves, ver. 14.—and shew that there is a law of God written in their hearts, to which their reason and conscience bear witness, ver. 15.—which, if they obey sincerely, they shall obtain eternal life, in the day when God will judge the hidden things of men, namely, their inward dispositions, by Jesus Christ, according to the gospel which Paul every-where preached, ver. 16.

Here let it be observed, *first,* That by making *the doing of law,* ver. 13. as far as our imperfections will admit, necessary to justification, the apostle hath guarded his readers against misinterpreting the doctrine he was about to deliver, chap. iii. 28. *That by faith man is justified, without works of law.* For if he had not expressly declared, that the doing of law to a certain degree is necessary, even when men are justified freely through Christ, it might have been objected, that he made void their obligation to do good works altogether.—Farther, by declaring, at the conclusion of his account of the judgment, that in punishing the wicked, and rewarding the righteous, both among the Jews and Greeks, God will proceed *according to his gospel,* the apostle hath taught us two things of great importance. The first is, that in judging men God will not proceed according to the tenor, either of the law of nature, or of the law of Moses, by inquiring after an obedience absolute-

ly perfect; because, according to that method of judgment, no one could be acquitted. *But he will judge their hidden things*, their inward frame of mind, *according to the gospel*; that is, he will examine, whether in the present life men have been guided by a sincere desire to know and to do his will, in whatever manner it was manifested to them. And in whomsoever *such a faith* is found, he will count it for righteousness, and reward it, whether the person who possessed it were a Gentile, a Jew, or a Christian.—The second thing taught in this declaration is, that wicked men, of all nations, shall be punished according to the demerit of their sins, while the righteous shall be rewarded, not on account of the merit of their good works, but through the mere favour of God, who, for the sake of Christ, will accept their spirit of faith, as if it were a perfect righteousness. For these being the doctrines which Paul every-where preached, they are *his gospel*, according to which men are to be judged.

In the *next* place, to shew the unbelieving Jews the vanity of placing their hope of salvation on God's having chosen them for his people, and on his having given them the law, the apostle inquired what efficacy the law of Moses, with their other privileges as the people of God, had had in leading the men of rank and learning among the Jews to a right practice. Now, that he might not seem to undervalue their privileges as Jews, he enumerated them particularly: *Behold, thou art called a Jew, and restest in the law*, &c. ver. 17,—20.—Then asked the doctors and scribes, how it came to pass that, notwithstanding they had the express image of knowledge and truth in the law, and had set themselves up as guides of the blind Gentiles, they had not so instructed themselves, as to refrain from breaking the law in the many flagrant instances which he mentioned, ver. 20,—23.—At the same time, that he might not charge the Jews with those gross immoralities without foundation, he quoted passages from their own scriptures, which declare, that the name of God was blasphemed among the Gentiles through the wickedness of the Jewish rulers and scribes, ver. 24.—Wherefore, seeing not the hearers of the law, but the doers of it, shall be justified, the men of rank and learning among the Jews, being so wicked, had not the least ground to expect salvation through the law, but were under a necessity of seeking justification through faith: and the Gentiles were under no obligation to be guided, in the interpretation of the revelations of God, (see ver. 19.) by persons whose practice was so contrary to the precepts of revelation.

In the *third* place, because the Jews expected salvation, on account of their being the children of Abraham, and members of God's covenant, and gloried in their circumcision, as the sign of that covenant, and of their descent from Abraham, the apostle told them, that their circumcision, though a proof of their descent from Abraham, and of their relation to God as his people, would not profit them, if they were breakers of the law: but in that case, they would be in no better a condition than the uncircumcised Gentiles, ver. 25.—Whereas, if the Gentiles are found to have performed the good actions enjoined by the law of God given to the Jews, their uncircumcision will be no obstacle to their salvation, ver. 26.—Consequently, they will put the Jews to shame, by obtaining that justification which shall be denied to the Jews, ver. 27.—For he is not a *Jew*, or son of Abraham, and heir of the promises, who is so by descent and profession only, ver. 28.; but he is a son of Abraham, and an heir of the promises, in their highest meaning, whatever his pedigree or profession of religion may be, who is Abraham's son in the temper of his mind: and true circumcision is that of the heart, which is made by cutting off evil affections, according to the spirit, and not according to the letter of the law of circumcision. And where that circumcision was found, though such a person might not receive praise from the Jews, as one of the people of God, he shall assuredly receive it from God at the judgment, who will own him as one of his people, by conferring upon him the blessings promised to Abraham, and to his seed, ver. 29.

Reader, behold and admire the benignity and impartiality of the divine government, as set forth in the gospel. At the judgment, God will render to every man according to his works, without showing more favour to those who have enjoyed revelation, than to those who, in the exercise of his sovereignty, have been denied that favour. In other words, the enjoyment of revelation will not be imputed to any man for merit, nor the want of it be considered as a fault; but in judging men, God most righteous, will consider the advantages and disadvantages which result from the nature of the dispensation under which they lived, and will pass sentence upon them accordingly. And therefore, if, at the judgment, some who have not enjoyed revelation, are found to have feared God, and wrought righteousness notwithstanding the disadvantages they laboured under, he will not deny them those rewards, which persons in more happy circumstances have reason to expect, from his mercy in Christ.

To this liberal doctrine, it hath been objected,

1. That no works being good, but such as proceed from faith, none of the heathens will be found at the judgment to have wrought good, as they had no opportunity to believe the revelations of God: consequently the apostle's doctrine, that *glory, honour, and peace*, shall be to every one who worketh good, is not to be understood of the heathens, but must be limited to such Jews and Greeks as have enjoyed the benefit of an external revelation.

But the answer is, *Faith* does not consist in the belief of particular doctrines, (see Rom. iii. 28. note 1.) far less in the belief of doctrines which men never had an opportunity of knowing, but in such an earnest desire to know and do the will of God, as leads them conscientiously to use such means as they have, for gaining the knowledge of his will, and for doing it when found. Of this kind was Abraham's faith. (See Rom. iv. 3. note 1.) And inasmuch as the influences of the Spirit of God are not confined to them who enjoy revelation, but are promised in the gracious covenant made with mankind at the fall, to all who are sincere, a heathen by these influences may attain the faith just now described, and thereby may please God. For faith is more a work of the heart, than of the understanding. So our apostle teaches, Rom. x. 10. *With the heart, we believe unto righteousness.* So that although the persons to whom revelation is denied, may not have the same objects of belief with those who enjoy revelation, they may have *the same spirit of faith*, as it is termed, 2 Cor. iv. 13. Of this Abraham, Rahab, the centurion whose son Christ healed, the Ethiopian eunuch, and Cornelius, are examples; for in uncircumcision they exercised such faith as was acceptable to God. And therefore Peter did not scruple to say, Acts x. 33. *Of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth God and worketh righteousness, is accepted with him.* And 1 Pet. i. 17. *The Father, without respect of persons, judgeth according to every man's work.*

That the pious heathens should have their faith counted to them for righteousness at the judgment, notwithstanding it may have been deficient in many particulars, and even erroneous, is not unreasonable; provided, in these instances of error, they have used their best endeavours to know the truth, and have not been led by these errors into habitual sin. For, as Mr Claude observes in his treatise of self-examination, chap. vii. "When one takes a view of false religions, they "seem to make no less impression on the heart of those who "are sincere in them, than the true religion does on the "hearts of the faithful. In the one and in the other, we see

"the same good intention, the same zeal, the same readiness "to do every thing they believe will tend to the glory of God; "they love God according to the idea they form of him; they "worship him in their own way; and through fear of him, "they endeavour to live irreproachably among men." Between them, indeed, there is this difference; the conceptions of the one are true, but the notions of the other are in many particulars false; and the service which the one pays to God, is a rational service, whereas the worship of the other is mixed with much superstition. However, as the pre-eminence of the one above the other, in point of knowledge and worship, is owing not to the greater rectitude of their disposition, but to the greater favour of God, who hath bestowed on them a more perfect discovery of his will, why should it be thought strange, that God, who is equally related to all his creatures, should, in judging them, consider the circumstances of each, and make the proper allowances, (as the apostle expressly affirms in this chap. ver. 12.) and bestow on them, for the sake of Christ, such a degree of happiness as their good disposition makes them capable of enjoying? In short, if the heathens are not to be saved, by having their spirit of faith counted to them for righteousness, through Christ, notwithstanding they have lived in false religions, what shall we say concerning the salvation of the various sects of Christians, many of whom, in the articles of their faith, differ from one another, and from truth, almost as widely as they do from some who live and die in paganism?

2. It hath been objected to the salvation of the heathens, that they have not that explicit knowledge of Christ, nor faith in him as the Saviour of the world, which is required in the gospel. But to this I reply: The gospel does not make it necessary to salvation, that men have an explicit knowledge of Christ, and a direct faith in him, if they never have had an opportunity of knowing and believing on him. On the contrary, by informing us, that all mankind live at present, and shall hereafter be raised from the dead, through the obedience of Christ, although the greatest part of them know nothing of him, nor of his obedience, the sacred oracles lead us to conclude, that at the general judgment many shall be saved through Christ, who till then never heard of him. Besides, is it not as agreeable to justice and goodness, to save the pious heathens through Christ, notwithstanding they never heard of him, as it was to condemn all mankind to death, for the sin of Adam, although the greatest part of them never heard of his disobedience? Withal, since at the judgment the ground of the salvation of mankind shall be declared in the hearing of

the assembled universe, the discovery of Christ as Saviour will be made to the saved heathens, in time sufficient to lay a foundation for their gratitude and love to him, through all eternity. In fine, if the efficacy of Christ's obedience does not extend to the saving of the pious heathens, what interpretation can we put on Rom. v. 12,—21. where the professed purpose of the apostle's reasoning is to shew, that the effects of Christ's obedience are greater than the consequences of Adam's disobedience?

3. To the salvation of the heathens it hath been objected, that if justifying faith consists not so much in the number and extent of the doctrines believed, as in the disposition of the heart to believe, so that many who have lived and died in false religions may be saved, what purpose does it serve, to give any of mankind the true form of faith and worship, by revelation? This objection the apostle himself hath stated in the beginning of chap. iii. and hath answered it very solidly, by shewing, that in the true religion men have many more and better opportunities of cultivating good dispositions, and of being prepared for heaven, by the discoveries which revelation makes of spiritual things, than can be had in any false religion; the errors of which, though they may not absolutely extinguish goodness of heart, are certainly great impediments to virtue, if not rather temptations to sin. In short, the true form of religion, instead of being of no use, is the greatest blessing men can enjoy; because, by affording better means of improvement, it enables them to acquire a greater measure of virtue, and a more distinguished reward.

This illustration will not be thought tedious, by those who consider the importance of rightly understanding what the gospel teaches concerning the salvation of the heathens. For,

First, To know that this liberal doctrine makes part of the Christian revelation, must give the highest pleasure to every

OLD TRANSLATION.	GREEK TEXT.
CHAP. II. 1 Therefore thou art inexcusable, O man, whosoever thou art	1 Διο αναπολογητος ει ω αν- θρωπε πας ὁ κρινων· εν ῳ γαρ κρι-

Ver. 1. *Wherefore thou art inexcusable.* Here the illative particle διο is used to introduce a conclusion, not from what goes before, but from something not expressed, the proof of which is to be immediately added: As if the apostle had said, For this reason, O Jew! thou art without excuse, in judging the Gentiles worthy of death, because by that judgment thou condemnest thyself. Accordingly,

benevolent mind, on account of the glory which will redound to God, from the salvation of so many of the human race, through the coming of his Son into the world.

In the *second* place, this liberal doctrine puts an end to those specious cavils, whereby the enemies of revelation have endeavoured to discredit the gospel, in the eyes of the intelligent. For it can no longer be pretended, that by making faith the means of salvation, the gospel hath consigned all the heathens to damnation. Neither can God be accused of partiality, in conferring the benefit of revelation upon so small a portion of the human race, in the false notion, that the actual knowledge of revelation is necessary to salvation. For although the number of those who have lived without revelation, hath hitherto been much greater than of those who have enjoyed that benefit, no unrighteousness can be imputed to God, since he hath not excluded those from salvation who have been denied revelation, but hath graciously determined, that all in every dispensation, who, by perseverance in well doing, seek for glory, honour, and immortality, shall obtain eternal life, by having their spirit of faith counted to them for righteousness, through Jesus Christ. Moreover, all the heathen, who are condemned, shall be condemned, not because they lived without revelation, but because they have lived in opposition to the law of God written on their heart.—Wherefore, the strongest of all the objections with which revelation hath been attacked, having no foundation, the gospel ought to be received by every one to whom it is offered, as a discovery from God, of the only method in which sinners can be saved; namely, not by a *righteousness of law*, which in our present state is unattainable, but by *a righteousness of faith* counted to us by the mere favour of God, on account of the obedience of Christ.

NEW TRANSLATION.	COMMENTARY.
CHAP. II. 1 (Δι᾽) *Wherefore* thou art inexcusable,[1] O man, who-	CHAP. II. 1 *Since all who practise these crimes are worthy of death, thou art inexcusable O man, whosoever*

to shew that he was thinking of the judgment which the Jews passed on the Gentiles for their crimes, he immediately adds: *For wherein thou judgest the Gentiles* worthy of death, *thou condemnest thyself, because thou who judgest, committest the same things.* Whitby, in his note on this verse, quotes passages from Josephus, by which it appears that the Jews in his time were guilty of most of the crimes imputed to the Greeks in the first chapter of this epistle.

that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, dost the same things.

2 But we are sure that the judgment of God is according to truth, against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

νεις τον ἑτερον, σεαυτον καταϰρινεις, τα γαρ αυτα πρασσεις ὁ ϰρινων.

2 Οιδαμεν δε ὁτι το ϰριμα τυ Θευ εστι ϰατα αληθειαν επι τυς τα τοιαυτα πρασσοντας.

3 Λογιζῃ δε τυτο, ω ανθρωπε ὁ ϰρινων τυς τα τοιαυτα πρασσοντας, ϰαι ποιων αυτα, ὁτι συ εϰφευξῃ το ϰριμα τυ Θευ;

4 Η τυ πλυτυ της χρηστοτητος αυτυ ϰαι της ανοχης ϰαι της μαϰροθυμιας ϰαταφρονεις, αγνοων ὁτι το χρηστον τυ Θευ εις μετανοιαν σε αγει;

Ver. 2.—1. *Besides we know that the sentence of God.* The original word ϰριμα, often signifies *a judicial sentence*, especially that by which one is doomed to punishment. Thus Deut. xxi. 22. LXX, ϰριμα θανατυ, is *the sentence of death*. Rom. v. 13. *For verily*, το ϰριμα, *the sentence*, &c. Hence it is translated *condemnation*, Luke xxiii. 40. xxiv. 20. 1 Tim. iii. 6. Jude, ver. 4.: and *damnation*, Rom. iii. 8. 1 Cor. xi. 29. 34. Wherefore, as in the preceding chapter the apostle had spoken of the law of God written on the hearts of men, whereby they who commit crimes are condemned to death, I am of opinion that ϰριμα τυ Θευ, *the sentence of God*, in this passage, is *the curse of the law of Moses*, whereby all the Jews who committed the things which the apostle laid to their charge, were condemned to death.

2. *Is according to truth*, is not only according to justice, but according to the true meaning of God's covenant with the fathers of the Jewish nation. By this declaration, the apostle reprobated the erroneous opinion confidently maintained by the Jews, who fancying that, by their natural descent from Abraham, they were entitled to the promises made to his seed, firmly believed that no Jew would be damned.

Ver. 4.—1. *Or dost thou misconstruct.* The original word ϰαταφρονεις, being compounded of φρονεω, *to think*, and the preposition ϰατα, *against*, signifies literally *to think wrong*, and is fitly translated in this place, *Dost thou form a wrong opinion* of the goodness of

soever thou art *who* judgest: for (ὁ ᾧ, 317.) *whilst* thou judgest another, thou condemnest thyself; (γὰρ, 90.) *because* THOU *who* judgest, *practisest* the same things.

2 (δὲ, 104.) *Besides, we know* that the *sentence*[1] of God is according to truth,[2] (ἐπὶ) *upon* them *who* commit such things.

3 (δὲ, 101.) And *dost thou think* this, O man, *who* judgest *those who practise* such things, *and yet workest* the same, that thou shalt escape *the sentence* of God?

4 *Or dost thou misconstruct*[1] the riches of his goodness and forbearance[2] and *slowness to anger*;[3] not knowing that (τὸ 71.) *this* goodness of God leadeth thee to repentance?

thou art, who thus *judgest*, and yet expectest that thyself shall be saved; *for whilst thou judgest the Gentiles* worthy of death, *thou condemnest thyself; because thou who* thus *judgest, committest the very same things.*

2 *Besides, we know that the sentence of God* contained in the curse of the law of Moses, *is agreeable to truth*, even when it is pronounced *upon the Jews who commit such crimes*, and condemns them to death.

3 *This being the case, dost thou think, O* Jewish *man, who condemnest those* heathens *who commit such sins, and yet committest the same sins thyself, that thou shalt escape the sentence of God*, because thou art a son of Abraham, and a member of God's visible church?

4 *Or dost thou misconstruct the greatness of his goodness*, in bestowing on thee a revelation of his will, *and forbearing* to punish thee, *and his being slow to anger* with thee, by inferring from these things that God will not punish thee; *not knowing that this goodness of God is designed to lead thee to repentance?*

God; *Dost thou misconstruct it.* See 1 Cor. xi. 22. where the Greek word has the same signification. God's *goodness*, of which the Jews formed a wrong opinion, consisted in his having made them his church and people, and in his having bestowed on them a revelation of his will. From these marks of the divine favour, they vainly inferred that God would punish no descendant of Abraham for his sins. But in this they formed a very wrong judgment of the goodness of God, which was not intended to make sinning safe to the Jews, but to lead them to repentance.

2. *And forbearance*, ἀνοχῆς. *Forbearance* is that disposition in God, by which he restrains himself from instantly punishing sinners.

3. *And slowness to anger*, μακροθυμίας. The apostle means God's patiently bearing the ill use, which the Jews made, of the privileges they enjoyed as his church and people.

5 But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well-doing, seek for glory and honour, and immortality; eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation, and wrath;

5 Κατα δε την σκληροτητα σε και αμεταvοητον καρδιαν, θησαυριζεις σεαυτῳ οργην εν ἡμερᾳ οργης και αποκαλυψεως δικαιοκρισιας τε Θεε,

6 Ὁς αποδωσει ἑκαστῳ κατα τα εργα αυτε.

7 Τοις μεν καθ' ὑπομονην εργε αγαθε, δοξαν και τιμην και αφθαρσιαν ζητεσι, ζωην αιωνιον·

8 Τοις δε εξ εριθειας, και απειθεσι μεν τῃ αληθειᾳ, πειθομενοις δε τῃ αδικιᾳ, θυμος και οργη.

Ver. 5.—1. *Impenitent heart.* Αμεταvοητον, literally signifies, *which cannot repent*; but here it signifies, *which does not repent*: as αμετακινητος, *unmoveable*, is used, 1 Cor. xv. 58. for *unmoved*.

2. *Thou treasurest up to thyself wrath.* In our language, *a treasure* signifies a collection of things useful or precious. But the Hebrews gave that appellation to *an heap*, or *an abundance* of any thing, whether good or bad, Prov. x. 2. *Treasures of wickedness.*

3. *Against the day of wrath. Wrath*, the cause, is often put for punishment, its effect. The apostle calls the day of judgment, *the day of wrath*, to make the wicked sensible, that as men greatly enraged do not suffer their enemies to escape, so God, highly displeased with the wicked, will assuredly punish them in the severest manner at length.

Ver. 7. *Seek glory, honour, and immortality. Glory* is the good fame which commonly attends virtuous actions; but *honour* is the respect paid to the virtuous person himself, by those who have intercourse with him.

Ver. 8.—1. *But to them who are contentious.* According to Locke, οι εξ εριθιας, *the contentious who obey not the truth*, are the Jews who refused to obey the gospel. But as the apostle is speaking of the punishment of the wicked Gentiles, as well as of the wicked Jews, εριθια, *contention*, must be a vice common to both. Accordingly, ερισθιαι, *contentions*, are mentioned among *the works of the flesh*, to which wicked men in general are addicted, Gal. v. 20. And Suidas tells us, that ερισθια, *contention*, is ἡ δια λογε φιλονικια, *contention by words, keen disputings.* Wherefore, *the contentious* are persons who

5 (κατα δι, 100.) *Nevertheless, according to thy obdurate* (20.) and impenitent[1] heart, *thou* treasurest[2] up *to* thyself wrath, (ω) against the day of wrath,[3] and revelation of the righteous judgment of God;

6 Who will render to every *one* according to his *works:*

7 To them *verily, who* by (υπομονην) *perseverance* in well doing, *seek glory*[1] honour and immortality, *HE WILL RENDER* eternal life:

8 But *to* them *who* are contentious,[1] and *obey not* the truth,[2] but obey unrighteousness,[3] *anger* and wrath[4] *SHALL BE.*

5 *Whatever thou mayest think, in proportion to thy own obdurateness and impenitency of heart, thou layest up in store for thyself punishment,* to be inflicted on thee *in the day of punishment, when there shall be an illustrious display of the righteous judgment of God,* made before the assembled universe;

6 *Who will render to every man,* not according to his external privileges, but *according to* the real nature of *his works:*

7 *To them, verily, who by perseverance* (1 Thess. i. 3.) *in faith and holiness,* according to the light which they enjoy, (see Illustration, page 183.) *seek glory, honour, and immortality, he will render eternal life:*

8 *But to them, who,* being of a proud sceptical disposition, *dispute against, and obey not the truth* concerning God and his will, made known to them, *but obey unrighteousness* from false principles and evil inclinations, *anger and wrath shall be* rendered.

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spread evil principles, and maintain them by keen disputings. This was the vice of many of the heathens, who disputed themselves into a disbelief of the plainest principles of morality, and argued even in support of atheism. Agreeably to this account of *the contentious,* the apostle represents them here as enemies of the truth, and as friends of unrighteousness. Οι εξ εριθιας, is the same form of expression with οι εκ νομου, Rom. iv. 14.

2. *Who obey not the truth.* Locke contends, that *truth* in this passage signifies *the gospel,* called by way of eminence, *the truth,* Gal. iii. 1. 1 Tim. ii. 4. But as *truth* is here opposed to *unrighteousness,* it must signify not only the truths discovered by revelation, but those likewise respecting religion and morality, which are discoverable by the light of nature, and which, among the heathens, were the only foundations of a righteous conduct.

3. *Unrighteousness,* in this passage, denotes all those impious false principles which atheists, infidels, and sceptics, propagate with a view to destroy the obligations of religion and morality, and to defend their own vicious practices.

4. *He will render,* θυμος, *anger, and* οργη, *wrath.* See Eph. iv. 31. note, where the difference between θυμος and οργη, is explained.

9 Tribulation and anguish, upon every soul of man (see Rom. xiii. 1. note 1.) that doth evil, of the Jew first, and also of the Gentile.

10 But glory, honour and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

11 For there is no respect of persons with God.

12 For as many as have sinned without law, shall also perish without law:

9 Θλιψις και στενοχωρια επι πασαν ψυχην ανθρωπε τε κατεργαζομενε το κακον, Ιεδαιε τε πρωτον, και Ἑλληνος.

10 Δοξα δε και τιμη και ειρηνη, παντι τῳ εργαζομενῳ το αγαθον, Ιεδαιῳ τε πρωτον και Ἑλληνι.

11 Ου γαρ εστι προσωπολημψια παρα τῳ Θεῳ.

12 Ὁσοι γαρ ανομως ἡμαρτον, ανομως και απολουνται· και ὁσοι

Ver. 9.—1. *Who worketh evil.* In this and the following verse, we have the only description of *good* and *bad men*, which at the day of judgment will be acknowledged. And in this description John agrees with Paul, 1 Epist. iii. 7. *He that doth righteousness, is righteous, even as he is righteous.*

2. *Of the Jew first, and also of the Greek.* In this and the following verse, the apostle, by using the most general expression possible, *every soul of man*, and by twice introducing the distribution of *Jew and Greek*, which, according to the ideas of the Jews, comprehended all mankind, (see Rom. i. 16. note 3.) has left his reader no room to doubt, that he is discoursing of *the judgment of all nations*, of heathens as well as of Jews and Christians. Therefore, not only what he saith of *the punishments*, but what he saith of *the rewards* to be distributed at that day, must be understood of the heathens, as well as of those who have enjoyed the benefit of revelation.

Ver. 10. *But glory, honour*, (see ver. 7. note) *and peace. Peace* added to *glory* and *honour*, signifies the uninterrupted possession of the happiness of heaven, called *the peace of God.* See Rom i. 7. note 4.

Ver. 11. *For there is no respect of persons with God. Persons*, according to Beza, are men, as distinguished from one another by their external qualities, their country, kindred, sex, dignity, office, wealth, and profession of religion. This declaration concerning God *as judge*, the apostle made, to shew the Jews their folly in expecting favour at the judgment, because they had Abraham for their father, and were themselves members of God's church.

Ver. 12.—1. *As many therefore as have sinned without law.* Since none of mankind ever lived without the law of nature, ανομως, *without law*, in this clause, and εν νομῳ, *under law*, in the following clause, must be understood of that law. Neither can they be understood

9 *I* SAY *affliction* and *great distress* SHALL COME upon every soul of man *who worketh*[1] evil, of the Jew[2] first, and also of the *Greek*.

9 I speak of all men without exception: for, *I say the severest punishment will be inflicted on every man who practises evil; upon the Jew first*, or heaviest, because his sins are aggravated by superior advantages, *and also upon the Gentile*, because, being taught his duty by the light of nature, he is justly punishable.

10 But glory, honour and peace[1] SHALL BE to every *one* who worketh good, first to the Jew, and also to the *Greek*.

10 *On the other hand*, I affirm, that *eternal life* shall be *to every one who practises good; first* or chiefly *to the Jew*, who through his superior advantages, hath made greater progress in virtue, *and also to the Greek*, whose improvement hath been in proportion to his advantages.

11 (Ου γαρ εστι προσωποληψια παρα) For there is no respect of persons with God.[1]

11 *For there is no respect of persons with God.* A wicked Jew shall not escape at the judgment, because he is a son of Abraham; neither shall a wicked Gentile be spared, because he lived without revelation.

12 *As many* (γαρ, 93.) *therefore*, as have sinned *without law*,[1] shall also

12 *As many, therefore, as have sinned without revelation, shall also perish without* being judged by *reve-*

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of the law of Moses, as Locke fancies, seeing it is affirmed in the subsequent clause, that *as many as have sinned under law, shall be judged by law*. For the Jews are not to be judged by the law of Moses. See ver. 13. note 2. In this context, νομος, *law*, signifies *divine revelation* in general. Thus *the oracles of God*, with which the Jews were intrusted, Rom. iii. 2. have the name of ὁ νομος, *the law*, often given to them in scripture. For example, Psal. xix. 7. John x. 34. xii. 34. xv. 25. Rom. ii. 17. 20. iii. 19. 21. 1 Cor. ix. 20. xiv. 21. 34. Gal. iv. 21.; in all which places, *the law* signifies the whole of *the divine revelations*, taken complexly as they stand recorded in the Jewish scriptures.

But when the Jewish scriptures are distinguished into parts, as Luke xxiv. 44. *Written in the law of Moses, and in the Prophets, and in the Psalms; the law*, in that division, denotes *the five books of Moses* only; as it does likewise, Rom. iii. 21. *Being witnessed by the law and the prophets*. In this restricted sense, νομος generally, though not always, has the article prefixed.

Farther, because *the covenant with Abraham* is one of the greatest of the ancient oracles of God, and is in substance the gospel-covenant, it is called in some passages *the law*; as Rom. ii. 25, 26. And

and as many as have sinned in the law, shall be judged by the law,

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

εν νομῳ ἡμαρτον, δια νομυ κριθησονται,

13 (Ου γαρ οἱ ακροαλαι τυ νομυ δικαιοι παρα τῳ Θεῳ· αλλ' οἱ ποιηλαι τυ νομυ δικαιωθησονται.

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the law of faith, Rom. iii. 27. See note 4.—In like manner, *the gospel* is sometimes called *the law*, 1 Cor. vii. 39.. James iv. 11.: And *the law of Christ*, 1 Cor. ix. 21.: And *the law of the Spirit of life in Christ Jesus*, Rom. viii. 2.: And *the law of liberty*, James i. 25.—*Law* also signifies the law of nature, Rom. iii. 20. note 1. Gal. ii. 16.: which law being written on men's hearts, they are said, on that account, to be *a law to themselves*, Rom. ii. 14. *Lastly*, *Law* is used in a metaphorical sense for *any thing which hath the force and strength of a law*. Thus, *law of sin; law of the members; law of death*. Rom. vii. 21. *I find this law to me inclining to do good, that evil lies near me.*

2. *Shall also perish.* Some understand this of the annihilation of the heathens, but without reason.

3. *As many as have sinned under law*, under revelation, whether the patriarchal, the Jewish, or the Christian, *shall be judged by law.* Though κρινω, *to judge*, sometimes signifies *to condemn*, the word κριθησονται is rightly translated in this passage, *shall be judged*, because the apostle's intention is to shew, that all who have enjoyed the benefit of an external revelation, shall be more severely punished, if wicked, than the Gentiles who have not had that advantage: an idea that is better conveyed by the expression, *shall be judged*, than it would have been by the expression, *shall be condemned.* The reason is, *judgment* implies an accurate consideration of all circumstances, whether of aggravation or of alleviation, and the passing such a sentence as appears to the judge equitable, upon due consideration of the whole case.

Ver. 13.—1. *For not the hearers of the law are just before God.* In this the apostle condemned the folly of the Jews, who thought themselves sure of eternal life, because God had favoured them with a revelation of his will. See Whitby on this clause.

2. *But the doers of the law shall be justified.* As no person ever was, or ever will be justified, by the doing, either of the law of nature, or of the law of Moses, *the law*, by the doing of which the Jews are to be justified at the judgment, must be that which is called, Rom. iii. 27. *The law of faith:* namely, the gracious covenant or law, which God established for all mankind immediately after the fall, and by which he required not perfect obedience, as the means of their justification, but the obedience of faith. See Rom. iii. 27. note 4. Rom. vii. Illustr. This covenant or law, was made known to the Jews in the covenant with Abraham, and afterwards to all men by the preaching of the gospel.

perish[2] without *BEING JUDGED BY* law; and as many as have sinned (iv. 175.) *under law*,[3] shall be judged *by law*.

13 (For not the hearers of the law ARE just before God,[1] but the doers of the law shall be justified,[2]

lation; their punishment will be less on account of their want of revelation. *And as many as have sinned under revelation, shall be judged by revelation*; their guilt being aggravated by the advantages which they enjoyed, they shall be punished in proportion to their guilt.

13 *For not those who have enjoyed revelation, are* esteemed *just in the sight of God, but those* only *who do* (ver. 10.) *the things enjoined in revelation, shall be justified* at the judgment.

Shall be justified, δικαιωθησονται. See illustr. Here the word *justified* occurs for the first time in the epistle to the Romans. And being introduced in the account given of the general judgment, that circumstance suggests two things. *First*, That the words *justify* and *justification* are forensic terms, denoting the act of a judge, who, after a fair legal trial, declares one innocent who was accused at his bar, either of having neglected some duty, or of having committed some crime. This *forensic* sense of the word *justify*, was very familiar to the Jews, being the sense which it hath in the precept concerning the Israelitish judges, Deut. xxv. 1. *They shall justify the righteous, and condemn the wicked.* Prov. xvii. 15. *He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.*—The *second* thing suggested by the apostle's mentioning the word *justify* for the first time in his account of the judgment, is, That as often as he discourses in this epistle, of *the justification of sinners*, he hath in his eye the inquiry which Christ will make into their conduct, and the sentence of acquittal which, as judge, he will then pronounce on believers, whereby they will both be freed from punishment, and entitled to reward. In this forensic sense, our Lord himself used the word *justify*, Mat. xii. 36. *Every idle word that men shall speak, they shall give account thereof in the day of judgment.* 37. *For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*—Acts xiii. 38, 39. *The forgiveness of sins* is termed *justification*. And Rom. viii. *justification* is represented as putting an end to *accusation*. 33. *Who shall bring an accusation against God's elect? It is God that justifieth.*

Such being the use of the word *justify* in scripture, it is evident, that when the apostle speaks of being *justified by deeds* or *works of law*, Rom. iii. 20. Gal. ii. 16. he means *justified according to the tenor of law*, by performing all the *deeds* or *works* enjoined by law, without the least failure; consequently he speaks of *a meritorious justification*, obtained by the sentence of a judge, declaring, after inquiry, that the judged person hath performed all that was requir-

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing, or else excusing one another).

16 In the day when God shall judge the secrets of

14 Οταν γαρ εθνη τα μη νομον εχοντα, φυσει τα τȣ νομȣ ποιῃ, ȣ̓τοι νομον μη εχοντες, ἑαυτοις εισι νομος·

15 Οἵτινες ενδεικνυνται το εργον τȣ νομȣ γραπτον εν ταις καρδιαις αυτων, συμμαρτυρȣσης αυτων της συνειδησεως, και μεταξυ αλληλων των λογισμων, κατηγορȣντων η και απολογȣμενων.)

16 Εν ἡμερᾳ ὁτε κρινει ὁ Θεος τα κρυπτα των ανθρωπων, κατα το

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ed of him, so that he is not only freed from punishment, but entitled to the promised reward, and may complain of injustice, if these are denied him. On the other hand, when *justification by faith* is mentioned, in opposition to justification by deeds of law, the apostle means *a gratuitous justification*, founded, not on the accused person's *innocence* or *righteousness*, but proceeding merely from the mercy of his judge, who is pleased, out of pure favour, to accept of his *faith* in the place of *righteousness*, and to reward it as if it were *righteousness*; and all for the sake of Christ.

This distinction between *meritorious* and *gratuitous justification*, deserves notice, not only on account of the light which it throws on the apostle's reasonings concerning justification, but because it reconciles his doctrine on that head with the doctrine of the apostle James. The justification which Paul declares to be unattainable by works of law, is *a meritorious justification*; but the justification which James tells us is to be attained, *not by faith only, but by works also*, is a gratuitous justification, to which both faith and works are necessary. See Rom. iii. 28. note 2.

Ver. 14. *When therefore the Gentiles who have not a law.* Many are of opinion, that the Gentiles mentioned in the preceding part of this chapter, who are to be rewarded with eternal life, are the Gentiles who embrace the gospel. But this verse shews, that the apostle is speaking of such Gentiles as have not a revealed law; and the things said here concerning them plainly imply, (though the apostle hath not directly expressed it) that they may be saved by performing the law which they furnish to themselves. All the ancient Greek commentators interpreted this passage of the Gentiles who had not a revealed law, as Whitby hath shewn. But both he and they were mistaken, in thinking the reward of the pious heathens will be of a different nature from the reward of those who have enjoyed revelation. For the whole strain of the apostle's reasoning, in this and the following chapter, is to shew, that God hath

14 *When therefore* the Gentiles, *who* have not *a law*, do by nature (Eph. ii. 3. note 2.) the *things of the law*,[1] these *persons, though they have not a law*, are a law to themselves:

15 *Who shew plainly* the work of the law written *on* their hearts,[1] their conscience bearing witness, *and also* THEIR *reasonings between one another, when they accuse or* else *excuse* EACH OTHER.)

16 In the day,[1] when God *will* judge *the hid-*

14 *When, therefore, the Gentiles who have not revelation, do, by the guidance of their reason and conscience, the things enjoined by revelation, these persons, though they have no external revelation* to direct them, *furnish a revelation to themselves*, by obeying which they may be justified through Christ, equally with the Jews.

15 *These shew plainly, that the distinction between virtue and vice, inculcated in revelation, is written* not on tables of stone, but *on their hearts, their conscience bearing witness thereto, as also their debates with one another: in which they either accuse one another* of evil actions, *or else defend each other* when so accused.

16 What I have said concerning God's rendering to every one ac-

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established one method of justification for all men, and will follow one rule in rewarding and punishing them. So Peter also taught Cornelius.

Ver. 15. *Who shew plainly the work of the law written on their hearts.* As *the law* in this context signifies *divine revelation*, (See ver. 12. note 1.) *the work of the law* must be the discovery of men's duty, which revelation makes by its precepts. The same discovery is in part made by men's natural reason and conscience, on which account it is said to be written on their heart. The reality of such a *natural revelation* made to the heathen, Taylor observes, the apostle hath proved by three arguments: 1. By the pious and virtuous actions which many of the heathens performed: 2. By the natural operation of their consciences: 3. By their reasonings with one another, in which they either accused or excused one another. For in these accusations and defences, they must have appealed to some law or rule. Thus, in the compass of two verses, the apostle hath explained what *the light of nature is*, and demonstrated that there is such a light existing. It is *a revelation from God*, written on the heart or mind of man; consequently is a revelation common to all nations; and so far as it goes, it agrees with the things written in the external revelation, which God hath made to some nations: for the mind of man, as made by God, harmonizes with the mind of God.

Ver. 16. This verse must be construed with ver. 12.: for ver. 13, 14, 15. are a parenthesis.

men by Jesus Christ, according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God;

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law,

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of

ευαγγελιον μυ, δια Ιησυ Χριστυ.

17 Ιδε, συ Ιυδαιος επονομαζη, και επαναπαυη τω νομω, και καυχασαι εν Θεω,

18 Και γινωσκεις το θελημα, και δοκιμαζεις τα διαφεροντα, κατηχημενος εκ τυ νομυ·

19 Πεποιθας τε σεαυτον οδηγον ειναι τυφλων, φως των εν σκοτει,

20 Παιδευτην αφρονων, διδασκαλον νηπιων, εχοντα την μορφωσιν

Ver. 17. *Behold thou art sirnamed a Jew.* After the returning of the Israelites from the Babylonish captivity, they were all called *Judæi*, Jews, because *Judah* was the principal, and almost the only tribe then existing, and because to that tribe the others joined themselves. And as the Jews differed from all nations in point of religion, the name *Jew and Israelite* at length signified *the profession of a religion.* When therefore it is said, *Behold thou art sirnamed a Jew*, the meaning is, thou art a worshipper of the true God, and enjoyest the benefit of a revelation of his will. In this and the following verses, if I mistake not, the apostle addressed the men of rank and learning among the Jews. It is no objection to that supposition, that probably there were no doctors of the law, nor Jewish scribes and priests at Rome, when this letter was written: for as the apostle was reasoning against the whole body of the nation, his argument required that he should address the teachers of every denomination, to whom the things written in this and the following verses best agree. Besides, as he had addressed the heathen legislators, philosophers, and priests, in the first chapter, for the purpose of shewing them the bad improvement they had made of the knowledge they derived from the works of creation, it was natural for him in this, to address the Jewish scribes, priests, and doctors, to shew them how little they had profited by the knowledge which they had derived from revelation. Of the Jewish common people, the apostle speaks, Rom. iii. 20. where he proves, that they also were extremely vicious.

Ver. 18.—1. *And approvest the things that are excellent.* The original words, δοκιμαζεις τα διαφεροντα, may be translated, *and tryest the things that differ.*

den things of men, by Jesus Christ, according to my gospel.

17 Behold, (επονομαζη) thou art *sirnamed* a Jew,[1] and restest in the law, and *boastest in* God;

18 And knowest his will, and approvest the things that *are excellent*,[1] being instructed (ις, 161.) *by* the law,[2]

19 And *boastest*[1] that thou thyself art a guide of the blind,[2] a light of them *who* are in darkness,

20 An instructor of the foolish, a teacher of babes, *having the image*[1]

cording to his works, and concerning the judgment of those who have sinned, whether under law or without law, will happen *in the day when God will judge the inward dispositions of men by Jesus Christ, according to the gospel which I preach.*

17 What improvement have ye Jews made of revelation? *Behold, thou hast the honourable appellation of a Jew, and restest in the law* as a complete rule of duty, *and boastest in God* as the object of thy worship,

18 *And knowest what God requires, and approvest the things that are excellent, being instructed* by the law which is a revelation from God, and a much surer rule than philosophy,

19 *And boastest that thou thyself art a guide* in matters of religion *to the* Gentiles, who, notwithstanding their philosophy, are *blind, and a light to all who are in the darkness* of heathenism;

20 *A reprover of the foolish, a teacher of* persons as destitute of spiritual ideas as *babes;* these titles

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2. *Being,* κατηχουμενος εκ, *instructed by the law.* Beza thinks the propriety of the Greek word might be retained in the translation, thus, *Being instructed from thy childhood out of the law.*

Ver. 19.—1. *And boastest.* As the Greek noun καυχησις, signifies *boasting,* 2 Cor. iii. 4. the verb in this passage may be translated *boastest.*

2. *That thou thyself art a guide of the blind,* &c. The Jewish doctors, in contempt of the Gentiles, always spake of them as persons who were *blind,* and in *darkness,* and *foolish,* and *babes,* and boasted of themselves as *guides,* to whose direction the Gentiles, in matters of religion, ought implicitly to submit. This boasting of the Jews, the apostle introduced here, to show that their sins were greatly aggravated by the revelation of which they boasted.

Ver. 20. *Having the image of knowledge and of truth in the law.* This could not be said with propriety of the law of Moses: but it is true of the whole body of the divine revelations contained in the Jewish scriptures. The original word μορφωσις, according to Bos, signifies the sketch or outlines of a thing; its form. But as the Jews are said to have this *form in the law,* I rather think St Paul

knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law, dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles, through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righ-

της γνωσεως και της αληθειας εν τω νομω·

21 Ὁ ουν διδασκων ἑτερον, σεαυτον ου διδασκεις; ὁ κηρυσσων μη κλεπτειν, κλεπτεις;

22 Ὁ λεγων μη μοιχευειν, μοιχευεις; ὁ βδελυσσομενος τα ειδωλα, ἱεροσυλεις;

23 Ὃς εν νομω καυχασαι, δια της παραβασεως του νομου τον Θεον ατιμαζεις;

24 Το γαρ ονομα του Θεου δι' ὑμας βλασφημειται εν τοις εθνεσι, καθως γεγραπται.

25 Περιτομη μεν γαρ ωφελει, εαν νομον πρασσῃς· εαν δε παραβατης νομου ᾖς, ἡ περιτομη σου ακροβυστια γεγονεν.

26 Εαν ουν ἡ ακροβυστια τα δικαιωματα του νομου φυλασσῃ, ουχι

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compares the law to a looking-glass, which gives exact images of things; as the apostle James likewise does, chap. i. 25.

Ver. 21. *Thou who preachest, do not steal, Dost thou steal?* This and what follows, is mentioned to shew, that the knowledge which the scribes and doctors pretended to derive from the law, had had no manner of influence on their temper and manners; so that their boasting in the law, and their claim to be the teachers of the Gentiles, were very little to be regarded by the Gentiles.

Ver. 22. *Dost thou rob temples?* The Jews, who defrauded the Levites of their tithes, are said Mal. iii. 8. *To rob God.*

Ver. 25. *Circumcision indeed profiteth, if thou practise law.* Εαν νομον πρασσῃς. Here, as in many other passages, the apostle speaks to the thoughts of his Jewish readers. They fancied that circumcision, by shewing that they were descended from Abraham, and were members of God's covenant, would insure their salvation, though they were ever so wicked. But the apostle told them, their circumcision would avail them only, if they practised law; that is,

of knowledge and of truth in the law.

21 Thou *then who* teachest another, teachest thou not thyself? Thou *who* preachest, *do not steal*, dost thou steal?

22 Thou (ὁ λεγων, 55.) *who commandest, Do not commit* adultery, dost thou commit adultery? Thou *who* abhorrest idols, (ιεροσυλεις;) dost thou *rob temples?*[1]

23 Thou *who boastest in* the law, *by the breaking of the* law, dishonourest thou God?

24 For, *as it was written*, (Isa. lii. 5. Ezek. xxxvi. 20.) The name of God *is evil spoken of* among the Gentiles, through you.

25 (Περιτομη μεν γαρ, 238. 94.) *Now* circumcision *indeed* profiteth, if thou *practise law*;[1] but if thou be a *transgressor of law*, thy circumcision *hath become* uncircumcision.

26 (Εαν ουν, 262.) *And if* the uncircumcision thou assumest, *because thou hast a just representation of religious knowledge and truth in the scriptures.*

21 Is thy behaviour suitable to those high pretensions? *Thou then who teachest the Gentiles, Why teachest thou not thyself? Thou who preachest to them, do not steal, Dost thou steal?*

22 *Thou* enlightened Jewish doctor, *who sayest to* the Gentiles, *Do not commit adultery, Dost thou commit adultery? Thou who abhorrest idols, Dost thou rob temples* of the tithes destined for the support of the worship of God? as if impiety were criminal in heathens, but pardonable in thee.

23 *Thou who boasteth of revelation, Dost thou, by breaking the precepts of revelation, dishonour God* who bestowed it on thee? (See ver. 4.)

24 I do not charge you Jews with these crimes rashly: *For, as it was written* to your fathers, so I write to you, *the name of God is evil spoken of among the Gentiles, through your wickedness*, who call yourselves his people.

25 Whilst ye continue wicked, it is foolish to expect salvation, because ye are circumcised; for *circumcision, indeed*, as the sign of God's covenant, *will profit thee, if thou keepest the law* of faith enjoined in the covenant; *but if thou be a transgressor of that law, thou art in the condition of a wicked Gentile.*

26 *And if a heathen*, instructed by right reason, and by the grace of

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performed the things required in the covenant with Abraham, (see ver. 12. note 1.); in which case, as the seal of that covenant, it would give them assurance of salvation. But, if they did not perform the precepts of that covenant, their circumcision would be of no use to them.

teousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, and not in the letter; whose praise *is* not of men, but of God.

ἡ ακροβυστια αυτου εις περιτομην λογισθησεται;

27 Και κρινει ἡ εκ φυσεως ακροβυστια τον νομον τελουσα, σε τον δια γραμματος και περιτομης παραβατην νομου;

28 Ου γαρ ὁ εν τῳ φανερῳ, Ιουδαιος εστιν· ουδε ἡ εν τῳ φανερῳ, εν σαρκι, περιτομη.

29 Αλλ' ὁ εν τῳ κρυπτῳ, Ιουδαιος· και περιτομη καρδιας, εν πνευ-

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Ver. 26. *Keep*, τα δικαιωματα, *the precepts of the law.* For this translation, see Rom. i. 32. note 1. *The law*, here and in the following verse, cannot be the *law of Moses*, because the uncircumcised Gentiles could not keep the precepts of that law: they were utterly ignorant of them, and never could, by any exercise of reason, find out, either that they were agreeable to God, or that he required them of the Gentiles. Most commentators are of opinion, that the *moral precepts* of the law of Moses are here meant, which the Gentiles might know by the light of nature. But as neither they nor the Jews could *keep these precepts*, in the manner the law required, so as to merit life by them, it is more reasonable to think, the *law* here spoken of, whose precepts the Gentiles are supposed to keep, is the *law of faith*, (see Rom. ii. 13. note 2.) the precepts of which the Gentiles may both know and keep. For the light of natural reason dictates its two great precepts, namely, that men should *believe in God*, and *obey him* from love. Farther, the precepts of this law are very properly expressed by words which literally signify, *righteousnesses of the law*; because they who keep them are accounted righteous in the sight of God; that is, are treated by God as righteous persons for the sake of Christ.

Ver. 27.—1. *The uncircumcision which by nature fulfilleth the law.* The words, *by nature*, are added by the apostle, to shew, that he is speaking of persons without revelation, and not of the converted Gentiles, nor of those who were to be converted.

2. *Fulfilleth the law*, namely, of faith. See ver. 26. note. For though the Gentiles were ignorant of the covenant that was made at the fall, and of its promises, they might both know and perform its requisitions, ver. 26. Accordingly, many of the Gentiles believed in the true God, and obeyed him from a principle of faith and love.

keep (τα δικαιωματα) the *precepts*[1] of the law, *will* not his uncircumcision be counted for circumcision?

27 And *will* not the uncircumcision, *which by nature*[1] *fulfilleth the law*,[2] judge[3] thee *a transgressor of law*, THOUGH A JEW (*from* ver. 28.) by the literal circumcision? (see ver. 29.)

28 For he is not a Jew,[1] *who*[1] IS ONE outwardly, neither is circumcision, THAT which is outward in the flesh:

29 But he is a Jew *who is one* inwardly,[1] God, *perform the precepts of the law of faith, Will not God treat him as a person circumcised*, by bestowing on him justification, the blessing promised to Abraham's seed?

27 *And will not every uncircumcised Gentile, who, under the direction of reason and conscience*, without revelation, *practises the faith and obedience enjoined in the covenant* with Abraham, *condemn thee as a transgressor of that covenant, though a Jew by the circumcision which is according to the letter* of Moses's precept?

28 *For he is not a son of Abraham*, and an heir of the promises, *who is one by natural descent only; neither is* true *circumcision that which is outward in the flesh:*

29 *But he is a Jew who is one in the temper of his mind; and circum-*

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3. *Judge thee a transgressor of the law, though a Jew*, δια γραμματος και περιτομης, *by the letter and circumcision*, (Ess. iv. 18.) *by the literal circumcision*. The words *though a Jew*, are rightly supplied in this verse from the following; because the common translation, *who by the letter and circumcision dost trangress the law*, is not sense. See Gen. Pref. p. 35. The judgment which the Gentiles who fulfil the law, are here said to pass on the wicked Jews, is the same with that which the Jews are said, ver. 1. to pass on the wicked Gentiles; namely, *that they are worthy of death*. But they pass this judgment on the Jews with much more reason than the Jews pass it on them; because whilst they condemned the Gentiles, they expected to be saved themselves, though guilty of the very same crimes.

Ver. 28. *For he is not a Jew*. In this most beautiful passage, *a Jew* does not, as in ver. 17. signify a professor of the Jewish religion, or a member of God's ancient visible church, but one who is *a son of Abraham*, by possessing faith and holiness, like that for which Abraham was constituted the father of all believers. In this sense, the pious Gentiles, though uncircumcised, and members of no visible church, were really *Jews*, or *sons of Abraham*, and members of the covenant which God made with him, and entitled to all its blessings, by virtue of the circumcision of their heart. It is of such as these, that Christ speaks in his epistle to the church of Smyrna; Rev. ii. 9. *I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan.*

Ver. 29.—1. *But he is a Jew who is one inwardly*. He is a son of Abraham, a member of God's invisible catholic church, and

cumcision *is that* of the heart, in the spirit, *and* not in the letter, whose praise is not of men, but of God.

μαλι, ϗ γραμμαλι· ϗ ὁ επαινος ϗκ εξ ανθρωπων, αλλ' εκ τϗ Θεϗ.

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entitled to the blessings of the covenant, who inwardly possesses the temper and disposition of Abraham, and who imitates him in his faith and obedience.

2. *And circumcision is of the heart.* The circumcision which renders men *the sons of Abraham*, and *the people of God*, is a circumcision of the heart, made by cutting off or mortifying its lusts. That this is the true circumcision, or the thing meant by that rite, is evident from what Moses said to the Jews, Deut. x. 16. *Circumcise therefore the foreskin of your hearts, and be no more stiff-necked.*

3. *In the spirit, not in the letter.* The apostle, by distinguishing between the *spirit* and the *letter of the law of Moses*, intimates that

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CHAP. III.

View and Illustration of the Subjects handled in this Chapter.

THE foregoing reasonings being contrary to the prejudices of the Jews, one of that nation is here introduced objecting, If our being the children of Abraham, members of the church of God, and heirs of the promises, will procure us no favour at the judgment, and if the want of these privileges will not preclude the heathens from salvation, what is the pre-eminence of a Jew above a Gentile, and what is the advantage of our being made the visible church of God? ver. 1.—The apostle replied, That the Jews, as a nation, enjoyed great advantages by being the church of God: To them were committed the oracles of God, the law of Moses, and the writings of the prophets, in which the coming of the seed of Abraham, who was to bless all nations, is foretold, ver. 2.—But says the Jew, What good have we derived from these oracles, if the greatest part of us have not believed on him whom you affirm to be the seed of Abraham? Will not our unbelief, as you have often told us, (See View prefixed to chap. xi.) occasion our rejection, and thereby destroy the faithfulness of God, who promised to Abraham to be a God to him and to his seed in their generations? ver. 3.—This consequence the apostle denied. Because, although all the natural seed of Abraham were re-

and circumcision is of the heart,[2] in the spirit, *not* in the letter[3] *OF THE LAW.* (*u*, 67.) *Of this man* the praise is not *from* men, but *from* God.

cision is that of the heart, by cutting off evil desires, *according to the spirit, not according to the letter of the law. Of such a real Jew, the praise will not be from the Jews*, who will disown him if he is uncircumcised, *but* it will come *from* God, who, knowing his heart, will acknowledge him as one of Abraham's spiritual seed.

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the rites enjoined in that law were typical, and had a spiritual or moral meaning, as Moses also expressly declared to the Jews, Deut. xxx. 6. Levit. xxvi. 41. The prophet Jeremiah likewise represents *circumcision* as emblematical, chap. iv. 4. Consequently all the other rites of the law were so likewise.

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jected for unbelief, the faithfulness of God would not be destroyed thereby, but rather established, as the casting of Abraham's seed out of the covenant for unbelief and disobedience, was tacitly threatened in the covenant itself, ver. 4.—But replied the Jew, If our unrighteousness, in not believing on Jesus, establisheth the faithfulness of God, by occasioning our losing the privileges of the covenant, Is not God unrighteous in destroying us also as a nation, for the sin of not believing in Jesus? ver. 5.—By no means, answered the apostle; for if no sin could be righteously punished, which is attended with good consequences, *How shall God judge the world?* How shall he render to every man according to his works? ver. 6.—This answer not convincing the Jew, he urged his objection in a stronger form, as follows: If *the truth of God*, in executing his threatenings on us as a nation, *hath abounded to his glory through our lie*, Why are we punished as sinners individually, for what hath contributed so exceedingly to God's glory, that it can scarcely be called a sin? To this objection the apostle adds, Why not say also, what we apostles are slanderously reported to practise, and even to order, *Let us do evil, that good may come?* This pernicious doctrine the apostle reprobated with abhorrence, by declaring, that the condemnation of those who hold it is most just, ver. 8. which is all he now thought fit to say on the subject; intending to confute both the objection and the slander more fully afterwards, chap. vi. vii. viii.

Because the apostle had affirmed, ver. 2. that the pre-eminence of the Jews above the Gentiles, consisted in the advantages which they derived from the oracles of God, for improving themselves in knowledge and virtue, the Jew asks, Do you acknowledge that we excel the Gentiles in worthiness and character, and that, on account thereof, we are entitled to be justified by the law? Not at all, says the apostle; for we have formerly, chap. i. and ii. proved Jews and Gentiles, that is, the scribes, pharisees, and lawyers among the Jews, and the statesmen, philosophers, and common people of the Gentiles, to be all under sin, and obliged to seek justification by faith, ver. 9.—And with respect to the common people of the Jews, I will shew you by passages from your own scriptures, that the generality of them have always been exceedingly corrupt, notwithstanding the advantages which they derived from the oracles of God, ver. 12,—18.—Wherefore, Jews and Gentiles being sinners, every mouth of man, pretending to justification as due on account of works, is effectually stopped, both by the law of nature and by the law of Moses, and all the world stands condemned by both, as liable to punishment from God, ver. 19.—The apostle having thus, step by step, led his readers to the great conclusion which he meant to establish, he produces it as the result of all his reasonings hitherto: *Wherefore, by works of law there shall no flesh be justified in his sight: because through law is the knowledge of sin*, ver. 20.:—That is, neither Jew nor Gentile can be justified meritoriously by works of law, because law requiring perfect obedience, under the penalty of death, its only operation is to make sinners sensible that they are liable to condemnation, without giving them the least hope of mercy: so that any expectation of eternal life which sinners can entertain, must be founded upon a method of justification different from that of law.

This being the proper place for it, the apostle introduces his account of the gospel-method of justification, as follows. Because both the law of nature, and the law of Moses, hath made perfect obedience necessary to justification, and because no man is able to give such an obedience, *a righteousness without law*, that is, a different righteousness from perfect obedience to any law whatever, *is now discovered* in the gospel, to be what God requires in order to salvation. And to reconcile the Jews to that kind of righteousness, the apostle told them, (deferring the proof of his assertion till afterwards, ch. iv. 1, —8.) *that it is testified by the law and the prophets*, ver. 21.—Even the righteousness which God hath appointed from the beginning, as the righteousness of sinners; a righteousness which is through the faith enjoined by Jesus Christ, and which,

from mere favour, *will be counted to all, and rewarded upon all who believe;* for with God there is no distinction of persons, in his method of justifying mankind, ver. 22.—*Because all have sinned, and come short of the praise of God,* ver. 23.

Many of the Jews, however, continued utterly averse to the new dispensation: *First,* Because its doctrine of justification by faith rendered the Levitical sacrifices, which they believed to be real atonements, altogether useless; and, *Secondly,* because they fancied that no sacrifice for sin was appointed under the gospel.—This latter mistake the apostle corrected, by informing them, that justification is a free gift from God, bestowed on sinners through the redemption that is by Christ Jesus, that is, through the atonement which he hath made for sin by the sacrifice of himself: ver. 24.—And that, on account of his having offered a sacrifice so meritorious, God hath set him forth as a *mercy-seat,* seated on which, consistently with his justice, he forbears to punish sinners immediately, and grants them space to believe and repent, that he may pardon both them who have believed and repented before the coming of Christ, ver. 25.—and them who shall believe and repent after his coming, even to the end of the world, ver. 26.—*Where then is boasting?* the boasting of the Gentile philosophers, and of the Jewish scribes, who being puffed up with pride, the one on account of their intellectual attainments, and the other on account of their zeal in performing the rites of Moses, fancy themselves entitled to eternal life. To this question the apostle replies, *It is excluded:* not however by *law,* which only justifies men meritoriously through a perfect obedience to its precepts; but by *the law of faith,* the gospel, which justifies sinners gratuitously through faith, ver. 27. and thereby utterly beats down the pride both of the Jews and the Gentiles.

Having thus explained the gospel method of justification, and shewn that it is founded, not on the merit of men's works, but in the mercy of God, and in the atonement made for sin by the death of Christ, the apostle produces his second great conclusion: *We conclude then, that by faith man is justified without works of law,* ver. 28. And truly, unless this, with the arguments which support it, had been added, the former conclusion, ver. 20. *By works of law there shall no flesh be justified in his sight,* would have answered no purpose, but to terrify sinners.—Farther, to wean the Jews effectually from the legal method of justification by *sacrifices, washings* and *meats,* on which they doated, the apostle observed, that Jews and Gentiles being all under the government of the same God, who is equally related to all, as their Creator and Judge, ver.

29.—there cannot be one way of justification appointed for the Jews, and another for the Gentiles; but all are to be justified in one method, namely by faith, ver. 30.—To conclude, Because the unbelieving Jews and Gentiles affirmed, That in teaching a gratuitous justification by faith, without works of

OLD TRANSLATION.	GREEK TEXT.
CHAP. III. 1 What advantage then hath the Jew; or what profit *is there* of circumcision?	1 Τι εν το περισσον τυ Ιυδαιυ, η τις ἡ ωφελεια της περιτομης;
2 Much every way: chiefly, because that unto them were committed the oracles of God.	2 Πολυ κατα παντα τροπον. Πρωτον μεν γαρ ὁτι επιστευθησαν τα λογια τυ Θευ.
3 For what if some did not believe? shall their unbelief make the faith of God without effect?	3 Τι γαρ, ει ηπιστησαν τινες; Μη ἡ απιστια αυτων την πιστιν τυ Θευ καταργησει;

Ver. 1. *What then is the pre-eminence of the Jew? and what*, &c. There are two questions proposed here, 1. What is the pre-eminence of the Jew above the Gentile? 2. What is the advantage of circumcision, and of the other ritual services which are enjoined in the law? To the first of these questions the apostle answers in this chapter, and to the second in chap. iv. beginning at ver. 11. See that verse, note 1.

Ver. 2.—1. *Much in every respect.* The respects in which the Jews were superior to the Gentiles, are enumerated Rom. ix. 4, 5. and explained in the notes on that passage.

2. *But chiefly indeed, because they were intrusted with the oracles of God.* The Greeks used the word λογια, *oracles*, to denote the responses which their deities, or rather their priests, made to those who consulted them; especially if they were delivered in prose. For, as Beza observes, they gave a different name, χρησμοι, to such responses as were uttered in verse. Here *oracles* denote the whole of *the divine revelations*, and among the rest *the law of Moses*, which Stephen calls λογια ζωντα, *living oracles*, Acts vii. 18. because God spake that law in person. All the revelations of God to mankind, from the beginning of the world to his own times, Moses, by the inspiration of God, committed to writing; and what farther revelations God was pleased to make to mankind, during the subsistence of the Jewish church, he made by the Jewish prophets, who recorded them in books; and the whole was intrusted to the Jews, to be kept for their own benefit, and for the benefit of the world. Now, this being the chief of all their advantages as Jews, it alone is mentioned by the apostle. In like manner, the Psalmist hath mentioned the word

law, the apostle made law useless, he told them, this doctrine does not make law useless, but rather establishes it as absolutely necessary, ver. 31. However, the proof of his assertion being a matter of great importance, the apostle deferred it till afterwards, that he might propose it at large, chap. vii.

NEW TRANSLATION.

CHAP. III. 1 *JEW.* What *then is the pre-eminence* of the Jew? (ἡ, 195.) *and* what *the advantage of* circumcision? [1]

2 *APOSTLE.* Much *in every respect:* [1] *but* chiefly, *indeed, because they were intrusted with* the oracles of God. [2]

3 *JEW.* (Τί γάρ, 98.) *But* what if (τινες, 54.) some *have not believed?* (μὴ, 247.) *Will not* their unbelief [1] (καταργήσει, chap. iii. 31. note 1.) *destroy the faithfulness of God?*

COMMENTARY.

CHAP. III. 1 If our privileges will procure us no favour at the judgment, and if the want of these privileges will be no disadvantage to the Gentiles, *What is the pre-eminence of the Jew* above the Gentile? *and what is the advantage of circumcision?*

2 It is *great in every respect: but chiefly, indeed, because the Jews were intrusted with the oracles of God:* especially that concerning the blessing of the nations in Abraham's seed.

3 *But what* benefit have we received from the oracles of God, *if the greatest part of us have not believed* on him whom ye call the seed, and are to be cast off? *Will not their unbelief destroy the faithfulness of God,* who promised to be a God to Abraham's seed in their generations?

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of God as the distinguishing privilege of the Israelites, Psal. cxlvii. 19. *He hath shewed his word unto Jacob, and his statutes and judgments unto Israel.* 20. *He hath not dealt so with any nation.* The benefits which the Jews derived from the oracles of God, the apostle had no occasion to explain here, because they were all introduced in the boasting of the Jew, described chap. ii. 17,—23.

Ver. 3. Μὴ ἡ ἀπιστία, *Will not their unbelief destroy the faithfulness of God?* The common translation, *Shall their unbelief destroy,* &c. implies that the faithfulness of God will not be destroyed by the unbelief of the Jews, which no doubt is true; but it is contrary to the intention of the objector, who means that it would be destroyed by their unbelief. The same reasoning applies to ver. 5; whereas if Μὴ, in these verses, is translated, as I have done, *Will not,* the reasoning, in both places, will be conclusive. Beza has translated Μητι, without the negative particle, Matt. xii. 23. *Nonne? Is not this the Christ?* John xviii. 17. Μητι; *Nonne et tu? Art thou not*

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man.)

4 Μη γενοιτο· γινεσθω δε ὁ Θεος αληθης, πας δε ανθρωπος ψευστης· καθως γεγραπται· Ὁπως αν δικαιωθης εν τοις λογοις σου, και νικησης εν τῳ κρινεσθαι σε.

5 Ει δε ἡ αδικια ἡμων Θεου δικαιοσυνην συνιστησι, τι ερουμεν; μη αδικος ὁ Θεος ὁ επιφερων την οργην; (κατα ανθρωπον λεγω.)

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also one of this man's disciples? Our translators likewise have translated Μητι in the same manner, John iv. 29. *Is not this the Christ?* And John xviii. 25. Μη και συ; *Art thou not also one of his disciples?* In ver. 8. of this chapter, Μη without συ is used as a negative interrogation. So also 1 Cor. vi. 3. Μητιγε βιωτικα, *Why not then things pertaining to this life?*

In the covenant with Abraham, God having promised (Gen. xvii. 8.) to give to him and to his seed the land of Canaan for an everlasting possession, and to be their God, the Jews affirmed that if they were cast off from being his people, and driven out of Canaan for not believing on Jesus, the oracles of God, instead of being an advantage, would be a disadvantage to them, and the faithfulness of God, in performing his promises, would be destroyed. It seems the apostles, in their discourses to the Jews, had told them, that for crucifying Jesus they were to be punished in that manner. See chap. xi. Illustration.

Ver. 4.—1. *But let God be true:* let God be acknowledged true to his covenant, though every Jew disbelieves, and is cast off on that account. To understand this, we must recollect that the performance of the promises to the natural seed of Abraham, is, in the original covenant, tacitly made to depend on their faith and obedience, Gen. xviii. 19.; and that it is explicitly made to depend on that condition in the renewal of the covenant, Deut. xxviii. 1,—14. Besides, on that occasion, God expressly threatened to expel the natural seed from Canaan, and scatter them among the heathens, if they became unbelieving and disobedient, Levit. xxvi. 33. Deut. xxviii. 64. The rejection, therefore, and expulsion of the Jews from Canaan, for their unbelief, being a fulfilling of the threatenings of the covenant, established the faithfulness of God, instead of destroying it.

2. *Though every man be a liar.* The apostle calls the unbelieving Jews *liars*, not only because in scripture wicked men are called *liars*, Psal. cxvi. 11. but because they who refused to believe on Jesus, thereby affirmed that he was an impostor, which was the greatest falsehood.

4 *APOSTLE. By no means: but* let God be true,[1] (δι 100.) *though every man* BE a liar;[2] as it is written, (Ps. li. 4.) That thou *mayest* be justified in thy (λογοις, 60.) *threatenings, and mayest* overcome when *thou judgest.*[3]

4 *By no means:* the faithfulness of God will not be destroyed by the rejection of the Jews. *But let God be* acknowledged *true* to his covenant, *although every Jew be a liar,* in affirming that Jesus is not the promised seed, and be rejected on that account: *for, as it is written,* in all cases *God will be justified in his threatenings, and will appear just as often as he punishes.*

5 *JEW.* But if our unrighteousness *establisheth* the righteousness of God, what shall we say? (μη, see note on ver. 3.) *Is not*[1] God unrighteous *who inflicteth wrath?* (I speak THIS *after the manner of man.*[2])

5 *But if our unrighteousness,* in rejecting and crucifying Jesus, (συνιστησι; see 2 Cor. vi. 4. vii. 11. Gal. ii. 18.) *establisheth the faithfulness of God* in casting us off from being his people, *What shall we infer? Is not God unrighteous, who* likewise *destroyeth us as a nation* for that sin? (*I write this in the character of an unbelieving Jew.*)

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3. *That thou mayest be justified in thy threatenings, and mayest overcome when thou judgest.* This is the proper translation of the original phrase, ἐν τῷ κρινεσθαι σε, and is agreeable to Psal. li. 4. whence the quotation is made. God's *threatenings,* in which David justified God, or acknowledged him to be just, are those which Nathan, by God's order, spake to him in reproof of his crimes of adultery and murder, 2 Sam. xii. 9,—12. And with respect to God's *judging* or *punishing* David, it happened when God executed on David's posterity the things which he denounced against them by Nathan. In thus punishing him, David thought God *clear* or *just,* and acknowledged him to be so, by meekly receiving his punishment. On this occasion, the apostle quoted David's confession, that God's punishing him in the manner denounced by Nathan was no breach of the promises he had made to him and to his posterity, because it shewed the Jews, that God's promises, like his threatenings, are all conditional, and that, consistently with his promises to Abraham, and to his seed, God might reject the Israelites, and drive them out of Canaan, for their unbelief and disobedience.

Buxtorf hath shewn, in his Lex Chaldaic. p. 668. that the Hebrew word which our translators have rendered *mayest be clear,* Psal. li. 4. is rightly translated by the LXX, and by the apostle, νικησας, *mayest overcome;* that sense of the word being familiar to the Syrians and the Rabbins. The *victory* here ascribed to God, is a victory over enemies who disobey his laws.

Ver. 5.—1. *Is not God unrighteous?* See ver. 3. note, for this translation.

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory: why yet am I also judged as a sinner?

8 And not *rather* (as we be slanderously reported, and as some affirm that we say) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they?* No, in

6 Μη γενοιτο· επει πως κρινει ὁ Θεος τον κοσμον;

7 Ει γαρ ἡ αληθεια τȣ Θεȣ εν τῳ εμῳ ψευσματι επερισσευσεν εις την δοξαν αυτȣ, τι ετι καγω ὡς ἁμαρτωλος κρινομαι;

8 Και μη (καθως βλασφημȣμεθα, και καθως φασι τινες ἡμας λεγειν) ὁτι ποιησωμεν τα κακα ἱνα ελθῃ τα αγαθα; ὡν το κριμα ενδικον εστι.

9 Τι ȣν; προεχομεθα; ȣ παντως· προῃτιασαμεθα γαρ Ιȣδαιȣς τε

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2. *I speak this after the manner of man.* See Rom. vi. 19. note 1. The apostle, as Taylor remarks, in reverence of the majesty of God, is at pains to qualify the supposition of his being unrighteous. For first, he puts it in the form of a question: *Is not God unrighteous?* Next, he adds, that he speaks it in the character of an objector. Then he interrupts the objection, by inserting a strong denial thereof, founded on God's character as judge of the world: after that he suffers the objector to state his objection in a new form, and strengthens it by an addition of his own. An example of this kind of interruption of an objection, we have, Horace, Lib. ii. Ser. iii. ver. 187, 188.

Ver. 6. *Otherwise how shall God judge the world?* The very idea of God's judging the world, implies that it shall be done in righteousness. For if any person were to have injustice done him on that occasion, it would not be *judgment*, but a capricious exercise of power, whereby the judge would be dishonoured. On this idea is founded the answer which Abraham made to God, and which, I suppose, the apostle had now in his eye, Gen. xviii. 25. *Shall not the judge of all the earth do right?*

Ver. 7. *Through my lie.* The Jew, who here sustains the part of the objector, supposes, for argument's sake, that Jesus is the Christ, and that his own disbelief, which, after the apostle's example, he terms a *lie*, was wrong. Taylor supposes that *lie* in this passage signifies *disobedience*; because the word was used in that sense by the Hebrews, Isa. lxiii. 8.

Ver. 8.—1. *Let us do evil that good may come.* This slanderous report seems to have been founded on a misinterpretation of the apostle's doctrine, that the greatness of the sins of which the Gentiles were guilty, rendered God's goodness, in sending Christ to die for them, the more illustrious, Rom. v. 8. 20, 21.

6 *APOSTLE. By no means:* (ἐπει, 177.) *otherwise* how shall God judge the world?[1] (see ver. 5. note 2.)

7 *JEW.* (γαρ, 92.) For, if the truth of God *hath abounded* to his glory (ἐν, 167.) through my lie,[1] Why *still am I also* judged as a sinner?

8 *APOSTLE. And WHY not ADD,* as we *are* slanderously reported *TO PRACTISE,* and as some affirm we *order;* (ὅτι, 260.) *certainly,* let us do[1] evil that good may come? (ὧν, 65.) *Of these the condemnation is just.*[2]

9 *JEW. Well, then, do we excel THE GENTILES? APOSTLE. Not at all:* for we have *formerly* proved[1] both

6 *By no means: for if no sin can be righteously punished which is attended with good consequences, How shall God judge the world?* How shall he render to every man according to his works?

7 Your account is not satisfactory: *for if the truth of God,* in casting off and punishing our nation, *hath been manifested to his great honour through our lie,* in affirming that Jesus is not the promised seed, *Why am I,* an individual, *farther punished also as a sinner?* My being involved in the rejection and destruction of the nation, is punishment sufficient.

8 *And* to carry your objection farther, *Why not add, as we are slanderously reported* by you Jews *to practise, and as many affirm we* apostles *order, certainly let us do evil, that glory may accrue to God* from our pardon? *Of these persons* who teach and practise such things, *the condemnation is* both certain and *just.*

9 *Well, then,* since the pre-eminence of the Jews above the Gentiles consists in their superior advantages, *Do* ye acknowledge that *we excel the Gentiles* in piety? *I ac-*

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2. *Of these the condemnation is just.* Here the apostle teaches expressly, that things in themselves evil, are never to be done on the pretence of promoting what is good. Such a pretence, if allowed, would justify the greatest crimes.

Ver. 9. *We have formerly proved both Jews and Gentiles to be all under sin.* Erasmus translates the word, προητιασαμεθα, *ante causis redditis, ostendimus: Having before mentioned the reasons, we have shewn.* But the translation I have given is sufficiently exact. The apostle had formerly, chap. ii. 21,—24. proved the Jewish scribes, lawyers, and pharisees, to be under sin; and chap. i. 8,—32. he had shewn, that the Greek philosophers, statesmen, and common people, were all in the same condition. He is now going to speak of the lower ranks of the Jewish people.

no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

και Ἕλληνας παντας ὑφ' ἁμαρτιαν ειναι·

10 As it is written, There is none righteous, no not one:

10 Καθως γεγραπται· Ὅτι ουκ εστι δικαιος, ουδε εἷς·

11 There is none that understandeth, there is none that seeketh after God.

11 Ουκ εστιν ὁ συνιων, ουκ εστιν ὁ ἐκζητων τον Θεον.

12 They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.

12 Παντες ἐξεκλιναν, ἁμα ἠχρειωθησαν· ουκ εστι ποιων χρηστοτητα, ουκ εστιν ἑως ἑνος.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

13 Ταφος ανεῳγμενος ὁ λαρυγξ αυτων· ταις γλωσσαις αυτων εδολιουσαν· ἰος ασπιδων ὑπο τα χειλη αυτων.

14 Whose mouth is full of cursing and bitterness.

14 Ὡν το στομα ἀρας και πικριας γεμει.

15 Their feet *are* swift to shed blood.

15 Ὀξεις οἱ ποδες αυτων ἐκχεαι αἱμα.

Ver. 10.—1. *As it is written*, &c. namely, Psal. liii. 1,—3. and Psal. xiv. 1,—3. Jerome, in his commentary on Eph. v. 31. makes the following judicious remark concerning the quotations from the Old Testament, found in the New: "When testimonies are taken, "as from the prophets and from the Old Testament, by the apostles, "and these are not found in our books, we are not immediately to "have recourse to the silly stories and dotages of such as are apo- "cryphal. These testimonies are really written in the Old Testa- "ment, though not in the very words used by the apostles, who "took the sense rather than the words. However, where they are "written is not easily to be found, except by the learned."

2. *There is none righteous, no not one.* This, and the following affirmations, must not be interpreted according to the strictness of modern speech. For it can hardly be supposed, that in any period the Jewish nation was so universally wicked, that there was not a single righteous man in it. See ver. 18. note. These strong expressions were used by the Psalmist, according to the genius of the eastern languages, in which universal propositions were used, not according to their strict logical meaning, but to denote a great number, as in this passage, where they are used to signify, that the good among the Jews were very few in comparison of the wicked. Of this manner of speaking, we have an undoubted example, John iii.

Jews and Gentiles *to be all* under sin;

10 As it is written, [1] (Ps. xiv. 3.) *Surely* there is none righteous, no not one. [2]

11 There is none that understandeth: there is none that seeketh after God.

12 They are all (31.) gone out of the way, they are together become unprofitable, there is none that doth good; *there is not so much as one.*

13 Their throat is an open sepulchre; [1] with their tongues they have used deceit; [2] the poison of asps is under their lips:

14 (Ων, 61.) *Their* mouth is full of cursing and bitterness.

15 Their feet ARE (οξυς, sharp) swift to shed blood.

knowledge no such thing; for I have formerly proved both Jews and Gentiles to be all guilty of sin.

10 With respect to the Jewish common people, they have been wicked in all ages; *as it is written, There is not a righteous man, no not one.*

11 In the same psalm, ver. 2. It is said, *There is none that understandeth* his duty: *there is none that worshippeth God* as he ought to do.

12 And in ver. 3. it is said, *They are all gone out of the way* of righteousness, *they are employing themselves together in works which are utterly unprofitable* to themselves, and to society; *there is none* of them *who does any good action; there is not so much as one.*

13 Also it is said, Psal. v. 9. *Their throat is an open sepulchre*, sending forth by their rotten speech an offensive stench; *with their fair speeches they deceive*; their speech being deadly, *the poison of asps is under their lips.* Psal. cxl. 3.

14 On other occasions, giving way to their malicious dispositions, *Their mouth is full of cursing and bitter imprecations.* Psal. x. 7.

15 Their works correspond to their words: for *they make haste to commit murder*, as Isaiah hath testified, chap. lix. 7.

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32. where the Baptist saith of Jesus, ουδεις, *no one receiveth his testimony*, that is, *few received it* in comparison of those who rejected it; for this same evangelist hath mentioned a number who believed on Jesus.

Ver. 13.—1. *Their throat is an open sepulchre.* Because an open sepulchre sends forth a noisome stench, the Psalmist uses that figure, to represent the rotten infectious discourse which wicked men send from their throats. Accordingly it is added, *The poison of asps is under their lips*, &c.

2. *They have used deceit.* According to Beza, ηδολιουσαν is put here for ηδολιον. And in confirmation of his observation, he says, πλησθησαν is put for πλησθη, Psal. lxxvii. 2.

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known.

18 There is no fear of God before their eyes.

19 Now we know, that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore, by the deeds of the law, there

16 Συντριμμα και ταλαιπωρια εν ταις ὁδοις αυτων.

17 Και ὁδον ειρηνης ὀκ εγνωσαν.

18 Ουκ εστι φοβος Θεȣ απεναντι των οφθαλμων αυτων.

19 Οιδαμεν δε ὁτι ὁσα ὁ νομος λεγει, τοις εν τῳ νομῳ λαλει· ἱνα παν στομα φραγῃ, και ὑποδικος γενηται πας ὁ κοσμος τῳ Θεῳ.

20 Διοτι ἐξ ἐργων νομȣ ȣ δικαιωθησεται πασα σαρξ ενωπιον

Ver. 18. *There is no fear of God before their eyes.* In this whole discourse, the apostle speaks of the collective body of the Jews, as he had done of the Greeks in chap. i. The reason is, both among the Jews and Greeks there were, at all times, individuals of a character very different from that which he hath ascribed to the generality of both. Besides, more than a general description was not necessary to his argument.—His different manner of describing the characters of the Jews and of the Greeks, is worthy of notice. For, in speaking of the Greeks, he uses the greatest plainness, knowing that it would not offend them, as they did not pique themselves on sanctity of conduct, and were conscious that the things laid to their charge were true. But in speaking of the Jews, as Taylor observes, he couches their character under quotations from their own sacred writings, and thereby turns their eyes to ancient rather than to present manners. This method he followed, because, in the ancient manners of the nation, they might, as in a glass, clearly see the very deformed complexion of the then generation.

Ver. 19.—1. *We know, that whatever things the law saith.* The foregoing quotations, although taken from the Psalms, being called *sayings of the law*, it is evident, that *the law* here denotes the whole body of the Jewish scriptures. See Rom. ii. 12. note 1.

2. *It is said to them who are under the law.* Although many things are spoken of, and to the Gentiles, in the Jewish scriptures, the immediate intention of these writings was to instruct, exhort, and reprove the Jews. And therefore, they are all to be understood as spoken to them, unless it is mentioned that the Gentiles in particular are addressed.

3. *That every mouth may be stopped.* A *stopped mouth*, denotes the confusion of a guilty person, who being accused, hath no answer to make for himself.

4. *And that all the world may be liable to punishment before God.* The apostle's meaning is, that the passages which he had quoted

16 Destruction and misery *LURK* in their *paths;*

17 *But* the *path* of peace *they have not* known.

18 There is no fear of God before their eyes.[1]

19 Now we know, that *whatever things* the law[1] saith, it saith to them who are under the law:[2] that every mouth may be stopped,[3] and *THAT* all the world *may be liable to punishment* before *God.*[4]

20 *Wherefore* (ιξ, 161.) *by works of law,*[1] there shall no flesh be justified in his sight; *because* (δια νομου) *through law*[2]

16 *They occasion destruction and misery to all who follow them.*

17 *But such practices as lead to the happiness* of mankind, *they neither have known* nor desired to know.

18 All this wickedness they commit, because, as is said, Psal. xxxvi. 1. *There is no fear of God before their eyes;* they fear not God's displeasure.

19 *Now* these things are said, not of the heathens, but of the Jews; for *we know that whatever things the law saith, it saith to them who are under the law: that every Jew may remain silent,* as condemned by the law; *and that all the world,* Jews as well as Gentiles, *may be* sensible that they are *liable to punishment before God.*

20 *Wherefore, by works of law,* whether natural or revealed, moral or ceremonial, *there shall no man be justified meritoriously,* (Rom. ii. 13. note 3.) *in God's sight;* (Psal. cxliii.

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from the scriptures, concerning the wickedness of the Jews, are recorded there, *first,* To make them sensible, that notwithstanding their privileges as the people of God, they were as great sinners as the Gentiles. *Next,* To stop every mouth of man, pretending to claim justification as due to him for his works. And, in the *third* place, To constrain all the world to acknowledge themselves liable to punishment before God.

Ver. 20.—1. *Wherefore, by works of law, there shall no flesh be justified in his sight.* Beza acknowledges, that in this passage, *law,* without the article prefixed, signifies, "omnem doctrinam, seu "scriptam, seu non scriptam, quæ aliquod jubeat aut interdicat."—That the apostle is here speaking of a *meritorious justification,* by moral as well as by ceremonial works of law, is evident from the universality of his proposition; also from this, that the only condition on which *law* allows justification to any person, is his performing all its requisitions. Wherefore, as, in the present state of human nature, a *perfect obedience to law* is impracticable, the apostle's assertion in this verse remains invariably true.—For the import of the word *justified,* see Rom. ii. 13. note 2.

2. *Through law is the knowledge of sin.* *Law* here signifies *law in general,* and comprehends the law written on man's heart, (Rom.

shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now, the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God, *which is* by faith of Jesus Christ, unto all, and upon all them that believe; for there is no difference:

23 For all have sinned, and come short of the glory of God;

αυτε· δια γαρ νομε επιγνωσις ἁμαρτιας.

21 Νυνι δε χωρις νομε δικαιοσυνη Θεε πεφανερωται, μαρτυρεμενη ὑπο τε νομε και των προφητων·

22 Δικαιοσυνη δε Θεε δια πιστεως Ιησε Χριστε, εις παντας και επι παντας τους πιστευοντας· ε γαρ εστι διαστολη·

23 Παντες γαρ ἡμαρτον, και ὑστερουνται της δοξης τε Θεε·

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ii. 15.) as well as the law of Moses: for by both is the knowledge of sin. And seeing it was by the moral precepts of the law of Moses chiefly, that the Jews had the knowledge of sin, (Rom. vii. 7.) it is evident, that when the apostle told the Jews, *By works of law there shall no flesh be justified in his sight*, he meant *moral* as well as *ceremonial works of law*. Besides, all along in this discourse, the opposition is stated, not between *moral* and *ceremonial works*, but *works of law in general*, and *faith*, as the means of our justification.

Ver. 21.—1. *But now a righteousness of God without law, is discovered.* According to Beza, the apostle's meaning is, that the righteousness of God was discovered, not by *the law* but by *the gospel*, contrary to the next clause, where *the righteousness of God* is expressly said to be testified by *the law and the prophets*.

2. *Being testified by the law and the prophets.* The example of Abraham's justification by faith, recorded Gen. xv. 6. and the passage which the apostle quotes, Rom. iv. 17. from Psalm xxxii. 1, 2. as well as that from Habakkuk, quoted Rom. i. 17. are clear testimonies from the law and the prophets, that there is a *righteousness without law*, which God accepts; and that the method of justification revealed in the gospel, is the method in which men were justified under the law, and before the law: in short, it is the method of justifying sinners, established from the very beginning of the world. See Rom. iii. 27. note 4.

Ver. 22. *Even the righteousness of God through faith of Jesus Christ.* The apostle, who, in the foregoing chapter, hath so fully taught that men may be saved who have not the benefit of an external revelation, cannot be supposed in this place to make the explicit knowledge of Christ, *and faith in him*, necessary to salvation. I therefore think the original clause, δια πιστεως Ιησε Χριστε, does not

is the knowledge[3] of sin. (See chap. vii. 7. note 3.)

21 But now, *a* righteousness of God (χωρις νομου) *without law*, (πεφανερωται) *is discovered*,[1] being testified by the law and the prophets;[2]

22 (Δε, 102.) Even the righteousness of *God* (δια πιστεως Ιησου) *through* faith[1] of Jesus Christ, unto all, and upon *all who* believe; for there is no *distinction*:

23 (Γαρ, 90.) *Because* all have sinned, and come short[1] (της δοξης) of the *praise*[2] of God;

2.) *because law makes men sensible that they are sinners*, without giving them any hope of pardon; consequently, instead of entitling them to life, it subjects them to punishment.

21 *But now*, under the gospel, *a righteousness appointed by God*, as the means of the justification of sinners, *without*, perfect obedience to *law* of any kind, *is made known*: And it is no new method of justification, *being taught both by the law and the prophets*;

22 *Even the righteousness which God hath appointed* to be *through faith of Jesus Christ*, (the faith which Jesus Christ hath enjoined) graciously counted *unto all*, and rewarded *upon all who believe*; *for there is no distinction* between Jew and Gentile, in the method of justification:

23 *Because all have sinned, and come short of praise from God*: so that being all involved in guilt and misery, the same remedy must be applied to all:

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signify *through faith in Jesus Christ*, which is sometimes the meaning of the expression, but *through faith of Jesus Christ*, as it is rightly rendered in our English Bible; understanding thereby, *the faith which Jesus Christ hath enjoined*, agreeably to the use of the genitive of the agent. See Ess. iv. 25. For, that this is the true meaning of the expression, is plain from Philip. iii. 9. where *the righteousness which is through the faith of Christ*, is termed *the righteousness which is of God by faith*. In like manner, Rom. iv. 16. *That which is of the faith of Abraham*, does not mean *faith in Abraham*, but faith like that which Abraham exercised.—Matt. vi. 33. Rom. i. 17. *The righteousness of God*, is not the righteousness which God possesses, but which he requires.—And John vi. 28. *The work of God*, is not work performed towards God, or by God, but which God hath enjoined: for it is said, ver. 29. *This is the work of God, that ye believe on him whom he hath sent.* See Rom. iii. 26. note 3. Gal. ii. 16. where πιστεως Ιησου, as in this verse, signifies *the faith enjoined by Jesus*.

Ver. 23.—1. *Sinned and come short.* The word υστερηται, as Beza observes, is properly applied to those whose strength failing them in

24 Being justified freely by his grace, through the redemption that is in Jesus Christ:

25 Whom God hath set forth *to be* a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

24 Δικαιουμενοι δωρεαν τη αυτου χαριτι, δια της απολυτρωσεως της εν Χριστω Ιησου·

25 Ον προεθετο ὁ Θεος ἱλαστηριον δια της πιστεως εν τω αυτου αἱματι, εις ενδειξιν της δικαιοσυνης αυτου, δια την παρεσιν των προγεγονοτων ἁμαρτηματων εν τη ανοχη του Θεου·

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the race, are left behind. The word therefore is very suitable to mankind, who being weakened by sin, have lost eternal life, the reward which they pursued by their obedience.

2. *Of the praise of God.* Της δοξης του Θεου. This clause is commonly translated, *of the glory of God;* by which is understood the happiness of heaven, called *an eternal weight of glory*, 2 Cor. iv. 17. and *the glory that shall be revealed in us*, Rom. viii. 18. and *the glory of God*, Rom. v. 2. because it is bestowed by God. Various other interpretations have been given of this expression. But since John v. 44. δοξαν παρ' αλληλων, *praise from one another*, is opposed to δοξαν την παρα του Θεου, *the praise which cometh from God;* and the *loving*, την δοξαν, *the praise of men more than*, την δοξαν του Θεου, *the praise of God*, is mentioned John xii. 44. the words δοξης του Θεου, in this passage, may very well be translated, *the praise* or *approbation of God.*

Ver. 24. *Justified of free gift, by his grace, through the redemption which is by Christ Jesus.* The word απολυτρωσις, denotes that kind of redemption of a captive from death, which is procured by paying a price for his life. See 1 Tim. ii. 6. note 1. and Locke's note on this verse.—The *redemption* which Christ purchased for us, is *the forgiveness of sins*, Eph. i. 7. Col. i. 14.

Ver. 25.—1. *Whom God hath set forth a propitiatory.* The cover of the ark is called, Exod. xxv. 17. LXX, ἱλαστηριον επιθεμα, *a propitiatory cover;* because it was the throne on which the glory of the Lord received the atonements made by the high-priest on the day of expiation, and from which God dispensed pardon to the people. In allusion to this ancient worship, the apostle represents Christ as a *propitiatory* or *mercy-seat*, set forth by God for receiving the worship of men, and dispensing pardon to them. Or if *a propitiatory* is, by a common metonymy, put for *a propitiatory sacrifice*, the apostle's meaning will be, that, by the appointment of God, Christ died as a sacrifice for sin, and that God pardons sin through the merit of that sacrifice. Hence Christ is called ἱλασμος, a propitiation, 1 John ii. 2. iv. 10. By teaching this doctrine, the apostle removed the great objection of the Jews and heathens against the gospel, That it had neither a priest nor a sacrifice.

24 Being justified (δωρεαν) *of free gift* by his grace, through the redemption[1] *which is by Christ Jesus:*

25 Whom God hath set *forth a propitiatory*[1] through faith in his blood,[2] (ως, 147.) *for a proof of his own* righteousness[3] (δια) *in passing*[4] *by the sins which were before committed,* through the forbearance[5] of God:

24 *Being justified* by faith, not meritoriously, but *of free gift, by a* great exercise of *God's grace, through the redemption which is* procured for them *by Christ Jesus:*

25 *Whom God hath set forth a propitiatory,* from which he will dispense pardon to sinners, *through faith in his blood, for a proof of his own righteousness in not instantly punishing the sins which were before* the coming of Christ *committed, through God's forbearing* to punish Adam with immediate death, in the view of the obedience of Christ.

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2. *Through faith in his blood.* Δια της πιστεως, *through faith,* is wanting in the Alexandrian MS.—The expression *faith in his blood,* is found no where else in scripture. But the apostle's meaning is sufficiently plain, namely, that God dispenses pardon to all who have *faith in Christ's blood,* as shed for the remission of sin; who trust to the merit of that sacrifice for the pardon of their sin; who approach God with reverence and confidence through the mediation of Christ; and who, discerning with admiration the virtues which Christ exercised in his sufferings, endeavour to imitate them. This I think is *faith in his blood.*

3. *A proof of his own righteousness in passing by,* &c. God's *righteousness* or *justice* might have appeared doubtful, on account of his having so long passed by the sins of men, unless, in the mean time, he had made a sufficient display of his hatred of sin. But such a display being made in the death of Christ, his justice is thereby fully proved.

4. *In passing by the sins.* That the phrase δια την παρεσιν, (117.) is rightly translated, *in passing by,* or *with respect to the passing by,* may be gathered from Micah vii. 18. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?* The word παρεσιν is found no where else in the LXX, nor in the New Testament. But we have a word similar to it, Eccles. xxiii. 2. Μη παρη τα ἁμαρτηματα, which is translated, *Pass not by my sins.*

5. *Through the forbearance of God.* According to the interpretation of this clause, given in the commentary, the apostle's meaning is, that through God's forbearing to punish our first parents, they were suffered to live and beget children, and they and their children were put under a more gracious covenant than at first, in the view of Christ's coming into the world to die for men. This doctrine the apostle explains more fully, Rom. v. 12, &c.

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.

26 Προς ενδειξιν της δικαιοσυνης αυτου, εν τω νυν καιρω· εις το ειναι αυτον δικαιον, και δικαιουντα τον εκ πιστεως Ιησου.

27 Που ουν ἡ καυχησις; εξεκλεισθη. Δια ποιου νομου; των εργων; Ουχι· αλλα δια νομου πιστεως.

28 Λογιζομεθα ουν, πιστει δικαιουσθαι ανθρωπον, χωρις εργων νομου.

Ver. 26.—1. *For a proof also of his righteousness in the present time.* Here, and in the preceding verse, the apostle mentions two periods, in which the death of Christ operated in inducing God to *pass by*, that is, not instantly to punish mankind for their sins. The first period was that which elapsed from the fall to the coming of Christ to die for men. The second is that which extends from the death of Christ to the end of the world. Now, as in this and in the preceding verse, the apostle assures us, that Christ's death is a proof of God's righteousness, both when he passed by the sins of mankind before Christ came, and when, in the present time, he passes them by, we are led therefrom to conclude, that Christ's death hath rendered these exercises of God's mercy consistent with his character as the righteous moral governor of the universe. But in what manner this joyful event hath been accomplished by Christ's death, is no where in scripture, so far as I know, declared to us. It is sufficient to all the purposes of our salvation, that the fact is revealed; and our duty is, to believe the fact upon the testimony of God who hath revealed it, and to rest our hope of salvation thereon, although the manner in which it hath been accomplished is not made known to us. See Rom. v. 9. note 2.

2. *That he may be just.* Locke, by *just*, understands *faithful to his promises;* and Taylor, *merciful.* But, as Doddridge observes, "it is nowise wonderful that God should be faithful to his promises, "and merciful, when justifying believing sinners. But that he should "be *just* in such an act, might have seemed incredible, had we not "received such an account of the atonement."

3. *Him who is of the faith of Jesus.* Gal. iii. 10. Οσοι εξ εργων νομου εισι, *as many as are of the works of law*, are they who perform, or pretend to perform the works enjoined by law. In like manner, τον εκ πιστεως Ιησου, *him who is of the faith of Jesus*, is one who performs the faith enjoined by Jesus. See ver. 22. note.

Ver. 27.—1. *Where then is boasting?* the boasting of the Gentiles in their philosophy, and of the Jews in the rites of the law of Moses, as sufficient for their salvation.

26 *For a proof* ALSO *of his righteousness*[1] *in the present time,* (ως, 147.) *in order* that he *may* be just[2] (και, 210.) *when justifying* him WHO IS *of the faith of Jesus.*[3]

27 (Που ουν η καυχησις;) Where *then* is boasting?[1] It is excluded.[2] By what law? Of works?[3] *No:* But by the law of faith.[4] (See chap. ii. 12. note 1.)

28 *We conclude then, that by faith*[1] (ανθρωπον) *man is justified without works*[2] *of law.*

26 *For a proof also of his righteousness,* in not punishing sins committed *in the present time,* and henceforward, *in order that,* at the judgment, *he may appear just, when acquitting him who is* a performer *of the faith enjoined by Jesus:* and that whether he be a Jew or a Gentile.

27 *Since all are justified by the free gift of God, Where is boasting? It is excluded. By what law? Of works?* Do the laws which require perfect obedience exclude it? *No. But* it is excluded *by the law which makes faith the means of our justification.*

28 *We conclude then, that by faith Jew and Gentile is justified without works of law;* without perfect obedience to any law, as the meritorious cause of their justification.

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2. *It is excluded.* Neither Jew nor Gentile can boast, as having merited salvation by good works.

3. *By what law? of works? No.* Every law which requireth works, as the condition of justification, permits boasting; because if a man is justified by such a law, he must have obeyed it perfectly, and so hath whereof to boast. Rom. iv. 2.

4. *But by the law of faith.* The *law of faith* here, as opposed to the *law of works,* is that gracious covenant, which God made with mankind immediately after the fall. See Rom. v. Illustration. This gracious covenant is fitly termed *a law,* because it is the *law,* or rule, by which sinners are to be justified in every age; and the *law of faith,* because the requisition of faith, as the means of our justification, is as much *a law* to men under the new covenant, as the requisition of works for the same purpose, was *a law* under the first covenant. Accordingly, it is called *a law* simply, Rom. ii. 25. and its precepts are called, δικαιωματα, *commandments,* ver. 26.

Ver. 28.—1. *We conclude then, that by faith,* ανθρωπον, *man is justified.* The faith by which men under the new covenant are justified, consists in a sincere disposition to believe what God hath made known, rather than in any particular act, (See Rom. ii. Illustration, p. 187. and Rom. iv. 3. note 1.) and hath for its object *persons* rather than *propositions.* So Christ himself hath told us: *Ye believe in God, believe also in me.* So Moses also: *Abraham believed in the Lord, and it was counted to him for righteousness:* And Paul, *Believe in the Lord Jesus Christ, and thou shalt be saved.* In the mean time, this faith in God and in Christ, necessarily leads those who

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

29 Η Ιουδαιων ὁ Θεος μονον; ουχι δε και εθνων; Ναι και εθνων.

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

30 Επειπερ εις ὁ Θεος, ὁς δικαιωσει περιτομην εκ πιστεως, και ακροβυστιαν δια της πιστεως.

31 Do we then make void the law through faith?

31 Νομον ουν καταργουμεν δια

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possess it, to believe every thing made known to them by God and by Christ, and to do every thing which they have enjoined: so that it terminates in the sincere belief of the doctrines of religion, and in the constant practice of its duties, as far as they are made known to the believer.

2. *Without works of law.* In this verse, *works of law* are all those works which law enjoins, performed in the perfect manner required by law. Wherefore, when the apostle tells us, that *by faith man is justified without works of law*, his plain meaning is, that men are justified gratuitously by faith, and not meritoriously, by perfect obedience to any law whatever. See Rom. ii. 13. note 2. But many, interpreting this passage differently, have argued, that in the affair of justification, men's faith only is regarded, and no regard whatever is had to their works, as if they attributed men's justification to some efficacy in faith, which is not in works. This, however, hath no foundation in scripture. For while it teaches, that men are *justified by faith without works of law*, it at the same time teaches, that men are *justified freely through God's grace*; consequently it excludes *faith* equally with *works*, from any meritorious efficiency in the matter. And with respect to *instrumentality*, faith cannot be thought more necessary for preparing us to receive justification as a free gift, than works; seeing, in that light, *faith* is itself the greatest of all good works, being the principle from which every good work proceeds. Hence it is called the *work of faith*, 1 Thess. i. 3., and *the work which God hath commanded*, John vi. 29. But it hath been said, that faith alone is necessary to man's justification, because thereby they lay hold on the righteousness of Christ, and receive it by imputation. To this it is sufficient to answer, that no such operation of faith is taught in scripture. Neither is it said there that *Christ's righteousness is imputed to believers.* What the scripture saith is, that the believer's *faith is imputed* or *counted to him for righteousness*, Rom. iv. 3. note 2. In short, to connect justification with *faith*, and to separate it from *works*, is to put asunder what God declares he hath joined together, and what is joined in the nature of things. For faith without good works is *a dead faith*, or *no faith at all*, as the apostle James expressly affirms, chap. ii. 20.

29 Is HE the God of the Jews only? *and not of the Gentiles also?* Yes, of the Gentiles also.

30 Seeing *THERE IS* one God,[1] (ὃς) *He will justify THE* circumcision (ἐκ πίστεως) by faith, and *THE* uncircumcision (διὰ τῆς πίστεως) through *the* faith.[2] (See Rom. x. 11,—14.)

31 Do we then *make law useless*[1] through *the* faith? *By no means,*

29 To shew that God will justify the Gentiles by faith, equally with the Jews, let me ask, *Is he the maker and judge of the Jews only? and not of the Gentiles also? Most assuredly of the Gentiles also.*

30 *Seeing there is one God* of Jews and Gentiles, and they are all equally related to him, he will in his treatment of them follow one rule: *He will justify the Jews* to whom he has given his oracles, *by* their *faith* in these oracles, *and the Gentiles through the* law of *faith* mentioned ver. 27.

31 *Do we then make law* of every kind *useless*, by teaching the justification of the Gentiles, *through the*

Ver. 30.—1. *Seeing there is one God, he will justify*, &c. The apostle alludes to Zech. xiv. 8. where the prophet foretels the progress of the gospel, under the image of *living waters going out from Jerusalem:* then adds, ver. 9. *And the Lord shall be king over all the earth, and in that day there shall be one Lord, and his name one:* To shew, that under the gospel dispensation all nations shall be regarded by God as his people; that he shall be acknowledged and worshipped by all nations; and that in the affair of their justification and salvation he will observe one rule.

2. *Through the faith.* This I think is an ellipsis for *through the law of faith*, mentioned ver. 27. and signifies the method of salvation by faith, established in the new covenant, called *a law*, for the reasons given in note 4. on ver. 27. By this law of faith the Gentiles are to be justified. For though they have not the doctrines of revelation as the objects of their faith, they may believe the doctrines of natural religion, (Heb. xi. 5.) and live agreeably to them; in which case, their faith will be counted to them for righteousness, equally as the faith of those who enjoy revelation. See chap. ii. Illustration, answer to objection 1.: so that the method of salvation for all men is the same, as is here affirmed.

Ver. 31.—1. *Do we then make law useless?* καταργοῦμεν. Stephen in his Concordance translates καταργῶ, *inutilem reddo, inanem reddo; abolco.* The simple word ἀργῶ comes from ἀεργὸς or ἄεργος, *idle.* Καταργῶ therefore may signify, *facio ut cesset, I deprive a thing of its force, I weaken it, I render it incapable of exerting its power.*

2. *For we establish law.* It is not true of *the law of Moses* in general, that the apostle established it by his doctrine of justification through faith; but it is true, when spoken of *the law which God has*

God forbid: yea, we establish the law.

της πιστεως; Μη γενοιτο· αλλα νομον ιστωμεν.

written on the heart of men. Wherefore *law*, in this passage, does not signify *the law of Moses* in general, but that more ancient and universal law, just now described, the precepts of which are all written in the law of Moses, and established in the strongest manner by the

CHAP. IV.

View and Illustration of the Reasoning in this Chapter.

THE apostle, in the preceding chapter, having shewn the impossibility of man's being justified meritoriously by obedience to any law, moral or ceremonial, judged it necessary, for the sake of the Jews, to consider more particularly the merit and efficacy of ceremonial performances. For these having no foundation in the nature of things, the only motive from which they can be performed, must be a regard to the divine command. Hence they have always been considered as acts of piety highly pleasing in the sight of God. This was the case more especially with the Jews, who, because the rites of Moses were of divine appointment, thought the observance of them so meritorious, that they had not the least doubt of obtaining justification and salvation by them: And therefore they were at all times more careful in observing the rites of the law, than in performing the moral righteousness which it enjoined.

To correct this, which is the error of the superstitious in all religions, the apostle examined the justification of Abraham, *the father of believers*; and shewed, from Moses's account, that his circumcision, though performed when he was ninety-nine years old, had not the least influence in his justification; he having obtained the promise of justification by means of his faith, long before he was circumcised. To this example the apostle appealed with great propriety, both because circumcision was the most difficult of all the rites enjoined in the law, and because Abraham, being *the father of believers*, his justification is the pattern of theirs. Wherefore, if circumcision contributed nothing towards Abraham's justification, the Jews could not hope to be justified thereby, nor by the other rites

(αλλα, 78.) *for* we establish *law.*[2]

law of *faith?* *By no means, for* by this doctrine *we establish* law, as necessary in many respects.

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gospel, as a rule of duty. The illustration of this assertion the apostle does not enter upon here, because he intended to handle it at great length, in the vi. vii. and viii. chapters. See in particular, chap. vi. 14. note 2.

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of the law; and were much to blame in pressing these rites on the Gentiles, as necessary to their salvation, and in consigning all to damnation, who were out of the pale of the Jewish church.

The apostle begins his reasonings on this subject, with asking the Jews what it was that Abraham, the father of believers, obtained by those services pertaining to the flesh, which they so highly valued, ver. 1.—He did not obtain justification; for if Abraham were justified by the merit of any moral or ceremonial work, he might have boasted that his justification was no favour, but a debt due for what he had performed. Yet in this transaction with God, he had no such ground of boasting, ver. 2.—As is plain from God's *counting* his faith to him for righteousness; which implies, that in rewarding him as a righteous person, God did not discharge a debt, but bestow a favour, ver. 3.—For the person who works receives the reward, not as a favour, but as a debt, ver. 4.—But to one who is not said to have wrought, but to have believed what was promised by God, whose prerogative it is to justify sinners, his faith is counted for righteousness, by mere favour, ver. 5. Wherefore, from Moses's account of the justification of Abraham, it appears that he was justified freely, without meriting it by any kind of work whatever; consequently that the gospel-method of justification is testified by the law itself, as the apostle affirmed, chap. iii. 21.

The same thing is testified by the prophets. For David no where represents men as blessed eternally, either by obeying the precepts of God's law perfectly, or by performing circumcision, or by offering sacrifice, or by doing any of those rites which purify the flesh; but he describes the blessedness of the man to whom the Lord counteth righteousness without such works; saying, Psal. xxxii. 1, 2. *Blessed*, like Abraham, *are they whose iniquities are forgiven*, ver. 7.—*And to whom the*

Lord will not count sin, ver. 8.—From this it appears, that the not counting of sin is the same with the counting of righteousness, as it secures the sinner against punishment, and by the free gift of God entitles him to reward, equally with the counting of righteousness.

In chap. ii. the apostle, by arguments taken from the character and perfections of God, had proved that the heathens may be saved, though they never have enjoyed any external revelation, nor were members of God's visible church. But this doctrine, it seems, the Jews rejected, on pretence that it was contrary to their scriptures. Wherefore, to shew the falsehood of that pretence, the apostle, after describing the justification of Abraham, introduced the subject of the salvation of heathens anew, by asking, Cometh this blessedness of justification on the circumcision only, or on the uncircumcision also? And demonstrated the possibility of the salvation of the heathen, though no members of God's visible church, by observing that Abraham had his faith counted to him for righteousness, and received the promise of the inheritance, in uncircumcision; that is, whilst he was no member of any visible church, neither performed any ritual service whatever, ver. 10.—For it happened full 13 years before he and his family were made the visible church of God by circumcision: so that at the time he received the promise, and for many years after, he was precisely in the condition of all the pious Gentiles, who have lived and died out of God's visible church. With this example before their eyes, how could the Jews, in the apostle's days, or how can Christians now, imagine that the pious Gentiles will not have their faith counted to them for righteousness, since they are in the very condition Abraham was in when that favour was promised to him?

But because the Jews might ask, if Abraham obtained the promise of justification before he was circumcised, Why was that rite enjoined to him? The apostle told them, it was enjoined merely as a *seal*, or confirmation on God's part, of his counting to him for righteousness that faith which Abraham had exercised in uncircumcision, and of his having made him *the father* or federal head of all believers who are out of God's visible church, to assure us, that their faith, like his, shall be counted to them for righteousness, and rewarded with the inheritance of the heavenly country, of which Canaan was the type, though they be no members of any visible church of God, ver. 11.—A *seal* also or proof of his being the father of all who believe in the visible church, to give them the same assurance concerning their faith, provided that, to their outward profession of faith, they join such an obedience to God

as Abraham exercised while he was out of the visible church, ver. 12. Thus, as in the second chap. the apostle, by arguments taken from the light of nature, had established the liberal doctrine of the *salvation of the heathens by faith*, so in this chapter he establishes the same doctrine, by arguments taken from revelation. And by both he hath expressly condemned the bigotry of all, who, like the Jews, confine salvation to their own church, or mode of faith; and hath beautifully illustrated the righteousness and impartiality of God's moral government of the world.

Farther, to shew that the whole body of the ritual services enjoined by Moses, taken together, had no influence to procure salvation for the Jews, the apostle told them, *that the promise to Abraham and to his seed, that they should be heirs of Canaan*, and of the heavenly country typified by Canaan, *was not* given them *by a righteousness of law*; that is, by a perfect obedience to any law, whether moral or ceremonial, but by a righteousness of faith, ver. 13.—For if they who are righteous by a perfect obedience to law, are heirs, either of the earthly or of the heavenly country, their faith is of no use in obtaining it; and the promise by which the inheritance is bestowed on them as a free gift, has no influence at all in the matter, contrary to the express declaration of scripture, ver. 14.—Besides, in the nature of the thing, no one who has ever transgressed law can obtain the inheritance through law. For law, instead of rewarding, worketh wrath to every transgressor, and among the rest to the heirs, not excepting Abraham himself, who by receiving the inheritance as a free gift, was shewn to be, not a person perfectly righteous, but a transgressor of some law or other, namely of the law written on his heart. For where no law is, there is no transgression, nor treatment of persons as transgressors, ver. 15.—To these things add, that the promise was bestowed on Abraham and his seed, not by a perfect obedience to any law, either natural or revealed, but *by faith*, that the inheritance promised might be a free gift, and be made sure to all believers: Not to those only who enjoy an external revelation, but to those also, who, like Abraham, believe out of God's visible church: for the inheritance was promised to them in the person of Abraham, *who* in uncircumcision was made *the father* or federal head *of such believers*, for the purpose of receiving that promise on their behalf, ver. 16. —according to what God said to him, *A father of many nations I have constituted thee*, ver. 17.—This great honour was done to Abraham, on account of the excellency of his faith, ver. 18,—21.—For which reason it was counted to him for righteousness, and he received the promise of the inheritance, ver.

22.—Now God directed Moses to record this, not for Abraham's sake alone, but for ours also, if we believe in the being and perfections of God, who raised Jesus from the dead, ver. 23, 24.—Who was delivered to death to make atonement for our offences, and was raised again for our justification, ver. 25.

Thus it appears, that the method of justifying sinners, by accepting their faith in place of that perfect obedience which law requires, and by rewarding it as if it were a perfect righteousness, is no new way of salvation. It was appointed at the fall for Adam and all his posterity, and was then obscurely revealed in the promise, that the seed of the woman should bruise the head of the serpent: afterwards it was more explicitly declared in the covenant with Abraham, wherein God promised to give to him and to his seed by faith, whether they be Jews or Gentiles, the land of Canaan, for an everlasting in-

OLD TRANSLATION.	GREEK TEXT.
CHAP. IV. 1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?	1 Τι ουν ερουμεν Αβρααμ τον πατερα ημων ευρηκεναι κατα σαρκα;
2 For if Abraham were justified by works, he hath *whereof* to glory, but not before God.	2 Ει γαρ Αβρααμ εξ εργων εδικαιωθη, εχει καυχημα, αλλ' ου προς τον Θεον.
3 For what saith the scripture? Abraham believed God, and it was	3 Τι γαρ η γραφη λεγει; Επιστευσε δε Αβρααμ τω Θεω,

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Ver. 1. *Abraham our father obtained by the flesh?* Chrysostom and Theophylact joined κατα σαρκα, *according to the flesh*, with *Abraham our father*, thus: *What do we say Abraham our father according to the flesh, obtained?* namely, by works, from the following verse. But as in no other passage, Abraham is called the father of the Jews, *according to the flesh*, and as κατα σαρκα, *by the flesh*, stands in apposition with ευρηκεναι, *obtained*, I prefer the ordinary translation. —*Flesh* in this passage, being opposed to *spirit*, signifies services pertaining to the flesh or body, on account of which the law of Moses itself is called *flesh*, Gal. iii. 3. note. By *flesh*, Bull understood those works which Abraham performed in his natural state, and by his own strength, before he obtained the promise of justification. But the first mentioned interpretation seems more agreeable to the apostle's design here. Nevertheless, in other passages, where he speaks of *justification by works*, he hath in view, not *ceremonial works* only, but *moral works* also; as is plain from Rom. iii.

heritance, as the reward of their faith. Wherefore, when the Jews in general denied salvation to the believing Gentiles, unless they entered into their church, by receiving circumcision, they shewed great ignorance of the method of salvation which was established at the fall, and which was made known to themselves in the covenant with Abraham. And when they refused to be united with the believing Gentiles into one *body* or *church*, they rebelled against God, and for their disobedience were justly cut off: while a few of their brethren, more obedient to God, continued his people; and the Gentiles who believed the gospel were incorporated with them, as joint members of the covenant with Abraham: and both together formed that great community called *the Israel of God*, and the *church of the first-born*, which is to subsist through all eternity. Wherefore, in the article of man's justification, the Mosaic and Christian revelations perfectly agree.

NEW TRANSLATION.

CHAP. IV. 1 (Τι ων, 262.) *But what do we say*, (Rom vi. 1. note.) *Abraham* our father[1] *obtained* (κατα, 229.) *by the flesh?*

2 (Ει γαρ, 92.) For if Abraham were justified by works, *he might boast*, but not before God.

3 For what saith the scripture? (Gen. xv. 6.) *And* Abraham believed God,[1] and it was count-

COMMENTARY.

CHAP. IV. 1 Ye Jews think ritual services meritorious, because they are performed purely from piety. *But what do we say Abraham our Father obtained by* works pertaining to *the flesh?* That he obtained justification meritoriously? No.

2 *For if Abraham were justified* meritoriously *by works* of any kind, *he might boast* that his justification is no favour, but a debt due to him: *But* such a ground of boasting he hath *not before God.*

3 *For what saith the scripture? Abraham believed God*, when he promised that his seed should be as numerous as the stars, *and his belief* of

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20, where he tells us, That *by works of law there shall no flesh be justified in his sight.*

[1] Ver. 3.—1. *For what saith the scripture? And Abraham believed God.* He believed what God told him, Gen. xv. 5. that he should have a seed as numerous as the stars. The apostle mentions only this one instance of Abraham's faith, because Moses hath said of it in particular, that it was *counted to him for righteousness.* But we must not on that account think it the only act of faith that was so counted to him. His faith consisted in an habitual disposition to believe and obey God, founded on just conceptions of his being and

counted unto him for righteousness.

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

και ελογισθη αυτω εις δικαιοσυνην.

4 Τω δε εργαζομενω ὁ μισθος ȣ λογιζεται κατα χαριν, αλλα κατα το οφειλημα.

5 Τω δε μη εργαζομενω, πιστευοντι δε επι τον δικαιουντα τον ασεβη, λογιζεται ἡ πιστις αυτȣ εις δικαιοσυνην.

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attributes. And he began to exercise it, when God first called him to leave his native country. *For by faith he went out, not knowing whither he went*, Heb. xi. 8. The same faith he exercised through the whole course of his life; acting on every occasion, as one will do whose mind is filled with a present sense of Deity. Of this the instance mentioned by the apostle, is a great example. For in the eightieth year of his age, and when Sarah was seventy years old, he believed what God told him concerning the numerousness of his seed, though it was at that time contrary to the ordinary course of nature. Nay, he continued to believe it from that time forth, for the space of twenty years, during which no child was given him. See ver. 17. note 2. At length, in the hundredth year of his age, the son so long promised was born. But mark what happened! When this son, to whom all the promises were limited, became fourteen years old, God commanded Abraham to offer him up as a burnt-offering, and he without hesitation obeyed; firmly believing, that after he was burnt to ashes on the altar, God would raise him from the dead, Heb. xi. 19. By this, and other instances, Abraham became so remarkable for his faith, that God by a covenant constituted him *the father of all believers*, and promised to him, as *their federal head*, that their faith, in like manner, should be counted to them for righteousness.

2. *And it was counted to him for righteousness.* So our translators have very properly rendered the Greek phrase here, and Gal. iii. 6. For the original word ελογισθη, signifies to *state* and *sum up an account*; also to *put a value on a thing*, Rom. viii. 18. The word *count* includes both meanings. In judging Abraham, God will place on the one side of the account his *duties*, and on the other his *performances*. And on the side of his performances he will place his faith, and by mere favour will value it as equal to a complete performance of his duties, and reward him as if he were a righteous person. But neither here, nor in Gal. iii. 6. is it said, *That Christ's righteousness was counted to Abraham.* In both passages the expression is, *Abraham believed God, and it, viz.* his believing God, *was counted to him for righteousness*: and ver. 9. of this chapter, *We affirm faith was counted to Abraham for righteousness.* Also

ed *to* him for righteousness.[2]

4 Now to him *who* worketh, *the reward is* not *counted* (κατα χαριν,) *as a favour, but as a debt.*[1]

5 But to him *who doth not work*, but believeth on him *who* justifieth the ungodly,[1] his faith is counted for righteousness *AS A FAVOUR.*

that promise *was counted to him for righteousness.*

4 *Now* it is evident, that *to one who*, for a stipulated hire, *worketh* all that he binds himself to work, *the reward is never counted as a favour, but* is paid *as a debt.*

5 *But to one who does not work* all that he is bound to do, *but* implicitly *believeth* the promise of *him who* gratuitously *justifies the sinner, his faith is counted* to him *for righteousness as a favour.* (The words, *as a favour*, are supplied from ver. 4.)

Gen. xv. 6. *And he believed the Lord, and he counted it to him for righteousness.* See Rom. iv. 22, 23, 24.—Farther, as it is no where said in scripture, that Christ's righteousness was imputed to Abraham, so neither is it said any where, that Christ's righteousness is imputed to believers. In short, the uniform doctrine of the scripture is, that the believer's *faith is counted to him for righteousness*, by the mere grace or favour of God through Jesus Christ; that is, on account of what Christ hath done to procure that favour for them. This is very different from the doctrine of those who hold, that by having faith imputed or counted for righteousness, the believer becomes *perfectly righteous*; whether they mean thereby that faith is itself a perfect righteousness, or that it is the instrument of conveying to the believer the perfect righteousness of another. With respect to the first, it is not true, that faith is a perfect righteousness: For if it were, justification would not be *a free gift*, but *a debt*. And with respect to the second supposition, although the perfect righteousness of another were conveyed to a sinner by faith, it would not make him perfectly righteous; because it is beyond the power of omnipotence itself, by any means whatever, to make a person not to have sinned, who actually hath sinned. And yet, unless this is done, no believer can be perfectly righteous. On account of the perfect righteousness of another, God indeed may treat one as if he were perfectly righteous. But that is all. Nor does the scripture carry the matter farther. See Rom. iii. 28. note 2.

Ver. 4. *But as a debt.* Naturally Adam and Eve were not entitled to any reward for their obedience. But when God said to Adam, *In the day thou eatest thereof, thou shalt surely die*, it implied a promise, that if they did not eat they should not die. Consequently, if they had obeyed, life would have been due to them as a debt.

Ver. 5. *Justifieth the ungodly.* This does not imply, that Abraham was an ungodly person when he was justified; the apostle's meaning is, *justifieth him who had been ungodly*; in like manner as,

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.

6 Καθαπερ και Δαβιδ λεγει τον μακαρισμον τυ ανθρωπυ, ᾧ ὁ Θεος λογιζεται δικαιοσυνην χωρις εργων·

7 Μακαριοι ὧν αφεθησαν αἱ ἀνομιαι, και ὧν επεκαλυφθησαν αἱ ἁμαρτιαι.

8 Μακαριος ανηρ ᾧ υ μη λογισηται Κυριος ἁμαρτιαν.

9 Ὁ μακαρισμος ουν ὁυτος, επι την περιτομην, η και επι την ακροβυστιαν; Λεγομεν γαρ ὁτι ελογισθη τῳ Αβρααμ ἡ πιστις εις δικαιοσυνην.

10 Πως ουν ελογισθη; εν περιτομῃ ὀντι, η εν ακροβυστιᾳ; ὐκ εν περιτομῃ, αλλ' εν ακροβυστιᾳ.

Matt. xiv. 31. Κωφυς λαλυντας, *The dumb speak*, signifies *that persons who had been dumb, speak*. It is probable indeed, from Josh. xxiv. 2. that Abraham had been educated in idolatry by his father Terah; but when he believed the true God, he certainly turned from idols; and till he believed, his faith was not counted. The apostle's design in taking notice that Abraham had been an *ungodly* person, or an *idolater*, before his justification, was to shew the Jews, that the Gentiles, though formerly idolaters, may be justified by faith in the true God.

Ver. 7. *Whose sins are covered:* in allusion to the Levitical sacrifices whose blood *covered sin*.

Ver. 8. *To whom the Lord will not count sin.* In this and the two preceding verses, the *counting of righteousness without works*, the *forgiving iniquities*, and the *not counting of sin*, being used as equivalent expressions, it is evident that the *counting of righteousness* includes *pardon* as well as *reward*. The person to whom *righteousness is counted*, hath by that act all his sins forgiven, and, as a righteous person, is entitled to reward.

Ver. 9. *Cometh this blessedness then, on the circumcision only, or on the uncircumcision also?* The *circumcision* are the Jews, the members of God's visible church, and the *uncircumcision* are the Gen-

6 *In like manner also,* David describeth the blessedness of the man *to* whom *God counteth* righteousness without works.

7 SAYING, (Ps. xxxii. 1, 2.) Blessed ARE THEY whose iniquities are forgiven, and whose sins are covered.[1]

8 Blessed IS the man to whom the Lord will not *count* sin.[1]

9 COMETH this blessedness then *on* the circumcision ONLY, or *on* the uncircumcision[2] also? For (λογομαι, 55.) *we affirm* that faith was *counted* to Abraham for righteousness.

10 How *then was it counted?* When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.[1]

6 *In like manner also, David* (Ps. xxxii. 1. λογου, 55.) *declareth that man blessed,* as Abraham was, *to whom God counteth righteousness, without* his having performed *works* of law perfectly.

7 Not saying, Blessed are they who obey the law of God perfectly. That he knew to be impossible. But *saying, Blessed are they whose omissions are forgiven and whose commissions are covered* by an atonement.

8 And deeply affected with the goodness of God in pardoning sin, he says a second time: *Blessed is the man to whom the Lord will not count sin.*

9 *Cometh this blessedness then,* of the Lord's not punishing sin, *on persons in the visible church only? Or on persons out of the visible church also?* Certainly on them also. *For we affirm, that faith was counted to Abraham for righteousness,* in uncircumcision.

10 *What state then was Abraham in, when it was so counted? When he was in circumcision? Or in uncircumcision? Not in circumcision, but in uncircumcision.* For it happened long before he and his family were made the church of God by circumcision.

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tiles, who are out of the visible church. See Eph. ii. 11, 12. In this question, the justification of those who are out of the visible church, but who believe and obey God, is implied; for the apostle proves, that such are justified, by appealing to Abraham's justification while in uncircumcision; *We affirm that faith was counted to Abraham for righteousness. How then was it counted?* &c.

Ver. 10. *Not in circumcision, but in uncircumcision.* Abraham was not circumcised till he was ninety-nine years old, Gen. xvii. 24. At that time Ishmael was thirteen years old, ver. 25. But before Ishmael was born, Abraham had his faith counted to him for righteousness, Gen. xv. 6. compared with Gen. xvi. 16. It is evident, therefore, that Abraham was justified in uncircumcision, more than

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

11 Και σημειον ελαβε περιτομης, σφραγιδα της δικαιοσυνης της πιστεως της εν τη ακροβυστια· Εις το ειναι αυτον πατερα παντων των πιστευοντων δι' ακροβυστιας, εις το λογισθηναι και αυτοις την δικαιοσυνην·

12 And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

12 Και πατερα περιτομης, τοις ουκ εκ περιτομης μονον, αλλα και τοις στοιχουσι τοις ιχνεσι της εν τη ακροβυστια πιστεως του πατρος ημων Αβρααμ.

13 For the promise that he should be the heir of the world, *was* not to Abra-

13 Ου γαρ δια νομου ἡ επαγγελια τω Αβρααμ, ἡ τω σπερματι αυτου, το κληρονομον αυτον ειναι του

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thirteen years before he and his family were made the visible church and people of God by circumcision. Heathens therefore, who believe and obey the true God, as Abraham did, will, like him, have their faith counted to them for righteousness, though no members of any visible church. Praised be God for his mercy to heathens!

Ver 11.—1. *As a seal of the righteousness of the faith*, &c. *Circumcision* is called *a seal*, in allusion to the custom of affixing seals to written covenants, to render them firm. God ordered Abraham to put, σημειον, *the mark* of circumcision on his own body, as God's seal, whereby the counting his faith for righteousness, and the constituting him the father of all believers, were confirmed to him. Hence, Gal. iii. 14. faith counted for righteousness, is called *the blessing of Abraham*, and is said *to come on the Gentiles through Christ*. For the same purpose, God ordered all Abraham's male descendants to be circumcised on the eighth day after their birth. The Israelitish children being thus early initiated into God's covenant, their parents were thereby assured, that if, when grown up, they followed Abraham in his faith and obedience, they were, like him, to have their faith counted to them for righteousness, and be entitled to all the blessings of the covenant: or, if they died in infancy, that God would raise them from the dead, to enjoy the heavenly country, of which the earthly was the type. But the covenant with Abraham being in reality the gospel covenant, set forth in types and figures, according to the manner of ancient times, may we not,

11 And he received the *mark* of circumcision *AS* a seal of the righteousness of the faith[1] which HE HAD *in uncircumcision, in order to his being* the father[2] of all *who believe* (διὰ, 117.) *in uncircumcision*, that righteousness might *be counted even to them:*

12 And the father of *THE* circumcision, *THAT RIGHTEOUSNESS MIGHT BE COUNTED* (from ver. 11.) to *those* who ARE not of the circumcision only, but *who* also walk in the *footsteps* of the faith[1] of our father Abraham, which HE HAD *in uncircumcision.*

13 (Γαρ, 91.) *Besides, not through A RIGHTEOUSNESS* (from the end

11 *And* instead of being justified by circumcision, *he received the mark of circumcision* on his body after his justification, *as a seal* (See 2 Cor. i. 22. note 1.) *of the righteousness of the faith which he exercised in uncircumcision, in order to his being* made *the federal head of all them who believe out of the visible church*, to assure us *that* the *righteousness* of faith *shall be counted even to them*, by virtue of God's promise to him:

12 *Also the federal head of the circumcised*, that is of those who are in the visible church, to assure us *that righteousness shall be counted to them, who do not rest contented with being of the visible church only, but who also walk in the footsteps of that faith* and obedience *which our father Abraham exercised in uncircumcision*; that is, while he was no member of God's visible church.

13 *Besides*, from the scripture, (ver. 3.) it is evident, that *not on account of a perfect obedience to any law*

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from the use and efficacy of circumcision, believe that baptism, the rite of initiation into the Christian church, is, like it, a seal of the gospel covenant, and a declaration on the part of God, that he will count the faith of the baptized person for righteousness? And that, like circumcision, it may be administered to infants, to assure the parents that their future faith shall be counted and rewarded as righteousness; or, if they die in infancy, that they shall be raised to eternal life? In this view the baptism of infants is a reasonable rite, and must afford the greatest consolation to all pious parents.

2. *In order to his being the father*, &c. Abraham, while uncircumcised, had his faith counted for righteousness, *that he might be the father of all them who believe*, whether in or out of the visible church. Accordingly, in the covenant which God made with him, he constituted him *the father of all believers*; so that, whatever promises were made to him and to his seed, were in reality made to believers of all nations.

Ver. 12. *Who also walk in the footsteps of the faith*, &c. That is, who, like Abraham, exercise a continued faith; and who, from faith, obey God through the whole course of their life. See ver. 3. note 1.

ham, or to his seed through the law, but through the righteousness of faith.

14 For if they which are of the law, *be* heirs, faith is made void, and the promise made of none effect.

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed, not to that only

κοσμε, αλλα δια δικαιοσυνης πιστεως.

14 Ει γαρ οι εκ νομε, κληρονομοι, κενωται ἡ πιστις, και καταργηται ἡ επαγγελια·

15 Ὁ γαρ νομος οργην κατεργαζεται· ὁ γαρ ὀκ εστι νομος, ὀδε παραβασις.

16 Δια τυτο εκ πιστεως, ἱνα κατα χαριν, εις το ειναι βεβαιαν την επαγγελιαν παντι τῳ σπερματι, ὀ τῳ εκ τε νομε μονον, αλλα και

Ver. 13.—1. *Besides, not through a righteousness of law.* Here *law* signifies, not the *law of Moses*, which did not exist in Abraham's time, but *law in general*; and the meaning is: the promise made to Abraham and to his seed, that they should be heirs of the world, was not made to them on the supposition of their attaining a righteousness, consisting in perfect obedience to any law, moral or ceremonial, but on the supposition of their attaining a righteousness of faith; so that they received the promise of the inheritance, not as a debt, but as a free gift. See ver. 16.

2. *To Abraham* (ω) *and to his seed.* The disjunctive particle hath here the sense of the copulative, and is so translated in the Syriac version.

3. *Heir of the world.* By this, Beza and Locke, following the Greek fathers, understand Abraham's being made the father of all believers throughout the world. But they forgot that *the inheritance of the world* was promised to *Abraham's seed* likewise: See Gen. xv. 18. And that in the renewal of the promise, Gen. xvii. 7, 8. some circumstances are added, which shew, that although in its first and literal meaning, the country promised was *the earthly Canaan*, yet that first and literal meaning, being itself the sign of a higher or second meaning, *a better country, even an heavenly*, was promised to Abraham and his seed by faith, under the type of the earthly country. See Rom. ix. 8. note, where the propriety of making the earthly country an emblem of the heavenly, is shewn. See also 2 Pet. iii. 13. note 1.

Ver. 14. *For if* (ει γαρ νομω, see Rom. iii. 26. note 3.) *they* who are righteous *by law, are heirs.* The propriety of supplying the words *who are righteous*, is evident from the foregoing verse, and from the nature of the argument, which stands thus: If Abraham and his seed were made heirs of the world through a righteousness of law, their faith is rendered useless in this transaction; and the promise

of the verse) *of law,*[1] *the promise* was to Abraham *and* to his seed,[2] that he should be the heir of the world,[3] but through *a* righteousness of faith.

14 (γαρ) *For if they* WHO ARE RIGHTEOUS *by law* ARE heirs,[1] faith is *rendered vain*, and the promise *is* made of *no* effect.

15 (γαρ, 91.) *Farther*, the law *worketh out* wrath: (γαρ, 98.) *But* where *law is not*, THERE no transgression.[1]

16 *For this reason* IT IS (ιν, 158.) *through* faith, that IT MIGHT BE (κατα) by grace,[1] *in order that* the promise might be

whatever, *the promise was made to Abraham, and to his seed, that he should inherit the world, but on account of a righteousness of faith.* How then can the Jews expect to obtain the inheritance of heaven, on account of a righteousness of law?

14 *For if they who are righteous by* works of *law, are heirs* of the world, their *faith* (ver. 11.) *is rendered useless, and the promise*, by which they become heirs as a matter of favour, *is made of no effect*:—it does not, in reality, convey that blessing.

15 *Farther*, instead of conferring a title to the inheritance, *the law worketh out punishment*, even to the heirs who, by receiving the inheritance as a free gift, are declared to be transgressors of the law written on their hearts; *because where law is not, there no transgression* is, nor treatment of persons as transgressors.

16 *For this reason, the inheritance is* bestowed *on account* of a righteousness *of faith*, and not of law, *that it might be a free gift, in order that the promise* made to Abraham con-

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by which they became heirs through favour, had no influence in procuring that blessing, they having merited the inheritance by their works.

Ver. 15. *Where no law is*, &c. Beza says the reading here ought to be, *where law is, there transgression is.* But this is an alteration of the text without authority.

Ver. 16.—1. *For this reason it is by faith, that it might be by grace.* A righteousness of law, being unattainable by men, the inheritance is by a righteousness of faith, and not of law, that, being a free gift, it might be bestowed in the manner and on the persons God saw fit; namely, on believers of all nations, whether the objects of their faith be more or less extensive, and whether their good works be more or fewer. For in the faith and works of believers, there must be great differences, according to the mental endowments and outward advantages bestowed on each. In this passage, by the most just reasoning, the apostle hath overthrown the narrow

which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were:

18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

τῳ ἐκ πίστεως Ἀβραάμ, ὅς ἐστι πατὴρ πάντων ἡμῶν,

17 (Καθὼς γέγραπται· Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε,) κατέναντι οὗ ἐπίστευσε, Θεοῦ τοῦ ζωοποιοῦντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα·

18 Ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον· Οὕτως ἔσται τὸ σπέρμα σου.

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notion of bigots, who confine the mercy of God within the pale of this or that church, and by a noble liberality of sentiment, he hath declared, that all who imitate that faith and piety which Abraham exercised while uncircumcised, shall, like him, obtain the inheritance, through the free favour of God by Jesus Christ.

2. *Sure to all the seed; not to that only which is by the law*, &c. Here the apostle teaches that Abraham had two kinds of seed; one by natural descent, called *his seed by the law*, and another *by faith*. See Gal. iii. 26. note. To the *natural seed*, the promise of the earthly country, called *Canaan*, was made: but to the seed *by faith*, the *spiritual seed*, the promise of an heavenly country, typified by Canaan, was given. And to each, the promise that was made to them is sure.

Ver. 17.—1. *As it is written, surely a father of many nations I have constituted thee.* This promise implied, *first*, That Abraham should be the father of a very numerous natural progeny, who were to be the visible church and people of God, and to whom, as such, the country called *Canaan* was to be given, with the other blessings mentioned in the covenant, according to their first and literal meaning. *Secondly*, That Abraham should be the father of all who believe and obey the true God, whatever age or country they may live in; and that such, by virtue of their being counted to Abraham for seed, shall receive all the blessings promised to him and to his seed by faith. This honour of being constituted the father of all the pious and virtuous men in the world, was far greater than if, like Adam and Noah, Abraham had been the stock from which the whole human race sprang: for it implied, That he was the greatest of believers; and that the title which believers have to the blessings of the covenant, is founded on their being promised to

sure to all the seed; not to that only WHICH IS (ex, 161.) *by* the law,[2] but to that also WHICH IS (ex, 161.) *by* the faith of Abraham, who is the Father of us all.

17 (As it is written, *Surely*, a father of many nations *I have constituted thee*[1]) *in the presence of him* whom he believed,[2] EVEN *of* God, who *maketh alive* the dead,[3] and *calleth things which exist not* as though they *existed.*[4]

18 (Os, 61.) *He contrary to* hope believed *with* hope (εις το γενεσθαι) that *he should be* the father of many nations, according to *what was* spoken, (Gen. xv. 5.) So shall thy seed be.

cerning it, *might be sure to all his seed; not to that only which is* his seed *by the law* of circumcision, *but to that also which is* his seed, *by* possessing *the faith of Abraham, who is the federal head of us all* who believe, whether we be Jews, or Gentiles, that is persons not in the visible church of God.

17 (*Agreeably to what is written*, Gen. xvii. 5. *Surely a father of many nations I have constituted thee*); which honour of being the father of all believers, Abraham obtained when he stood *in the presence of him whom he believed; even of God, who maketh alive the dead, and speaketh of things* in the remotest futurity, *which exist not*, with as much certainty *as if they existed.*

18 *Abraham, contrary to* all the ordinary grounds on which men build their *hope* of offspring, *believed with* a strong *hope*, founded on the promise of God, *that he should be the father of many nations, according to what was spoken, So shall thy seed be*; namely, as the stars of heaven for multitude.

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them in the covenant, as his seed.—This being the right interpretation of the promise, *Surely a father of many nations I have constituted thee*, the apostle's reasonings therefrom, to prove the title of the pious Gentiles to the inheritance, are unanswerable.

2. *In the presence of him whom he believed.* Κατεναντι, literally *opposite to*; but the meaning is, God having constituted Abraham the father of all believers, he is, in the other promises of the covenant, considered by God as their father, and their title to these promises is *founded on their relation to Abraham as his seed.*

3. *Even of God, who maketh alive the dead.* For illustrating the greatness of Abraham's faith, and to shew with what propriety he was made the father of all believers, the apostle in this verse observes, that the principles on which he believed the Lord, were *enlarged views of the divine perfections:* next, in ver. 18, 19. he takes notice of the circumstances which rendered his faith difficult. Then in ver. 20. he affirms, that his faith was very strong, being free from all doubts.—Abraham believed that God could make alive his dead

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God:

21 And being fully persuaded, that what he had promised, he was able to perform.

19 Και μη ασθενησας τη πιστει, ου κατενοησε το εαυτου σωμα ηδη νενεκρωμενον, εκατονταετης που υπαρχων, και την νεκρωσιν της μητρας Σαρρας.

20 Εις δε την επαγγελιαν του Θεου ου διεκριθη τη απιστια, αλλ' ενεδυναμωθη τη πιστει, δους δοξαν τω Θεω·

21 Και πληροφορηθεις, οτι ο επηγγελται, δυνατος εστι και ποιησαι.

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body, so as to enable him to beget a son by Sarah, even in the ninetieth year of her age; and that notwithstanding he had had no children by her in the days of their greatest youth and strength. He believed also, that God was able to bring the idolatrous Gentiles to know and worship the true God, in such numbers, as to make Abraham the father of a very numerous spiritual seed: Nay, he believed, that although Isaac had been burnt on the altar, God would raise him to life again. Such exalted notions had this chief of believers acquired of *the power and faithfulness of God.—Who maketh alive the dead.* This the apostle mentions, to shew that Abraham knew and believed that God would strengthen his and Sarah's dead bodies for procreation, and could speak of Isaac and of Abraham's spiritual seed, with as much certainty as if they had all been already existing.

4. *And calleth things which exist not, as though they existed.* In this expression, perhaps, the apostle insinuated, that Abraham recollected God's having called all things into existence, by saying, *Let them be:* For the traditional knowledge of the creation of the world, no doubt, had been preserved in Abraham's family.

Ver. 19.—1. *And not being weak in faith:* that is, *being strong in faith;* for the Hebrews, when they meant to assert a thing strongly, did it by the denial of its contrary.

2. *He did not consider his own body now dead.* The children which Abraham had by Keturah, after Sarah's death, do not invalidate this assertion: for Abraham's body having been renewed by miracle, in order to the begetting of Isaac, might preserve its vigour for a considerable time afterwards.

Ver. 20.—1. *Therefore against the promise of God he did not dispute:* So the original words, εις δε την επαγγελιαν του Θεου ου διεκριθη, should be translated: for the word διακρινομαι, signifies *to dispute,* Jude, ver. 9. See also Rom. xiv. 1. note 3.

19 And *not being weak* in faith,[1] *he did not consider* his own body now dead,[2] *being* about an hundred years old, (και, 214.) *neither the* deadness of Sarah's womb. (Gen. xvii. 17. xviii. 11.)

20 (Εις δε, 144. 106.) *Therefore against the promise of God, he did not dispute*[1] through unbelief,[2] but was strong in faith, giving glory to God.

21 (Και πληροφορηθεις) And *was* fully persuaded, that what *was promised*,[1] he was able (και, 218.) *certainly* to perform.

19 *And not being weak*, either in his conceptions or *in his belief* of the power and veracity of God, *he did not consider his own body now dead*, in respect of procreating children, *being about an hundred years old, neither the deadness of Sarah's womb*, as obstacles to his having a numerous progeny by her, though she was ninety years old.

20 *Therefore, against the promise of God he did not dispute through unbelief*, by alleging that the thing was impossible: *but having the firmest persuasion of the veracity of God, he gave the glory of that perfection to God*, by waiting patiently for the performance of his promise.

21 *And was fully persuaded that what was promised, God was able even to perform*; although the longer he waited, the accomplishment of the promise must have appeared, to an ordinary faith, the more difficult.

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2. *Through unbelief.* We are told, indeed, that when God declared that Sarah was to be the mother of nations, Gen. xvii. 17. *Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born to him that is an hundred years old?* &c. But these questions did not proceed from unbelief, but from admiration and gratitude, as may be gathered from the posture in which he thought those things. And with respect to his *laughing*, it did not imply any doubt of God's promise, otherwise he would have been rebuked, as Sarah was for her laughing: but it means simply, that he rejoiced at God's promise; for in the Hebrew language, *to laugh*, signifies *to rejoice*, Gen. xxi. 6. *God hath made me to laugh, so that all that hear will laugh with me*; consequently the passage may be translated, *Abraham rejoiced and said*, &c. At the time Abraham thus rejoiced, on account of the promise of a son by Sarah which God made to him, he prayed, ver. 18. *Oh that Ishmael might live before thee!* But this he said from no distrust of God's promise, but from his desire that Ishmael might be continued in life, as appears from God's answer, ver. 20. *As for Ishmael I have heard thee; behold I have blessed him, and will make him fruitful*, &c.

Ver. 21. *That what was promised.*—So ὁ ἐπήγγελται signifies, because, as Erasmus and Estius observe, it is the preterite of the pas-

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead,

25 Who was delivered for our offences, and was raised again for our justification.

22 Διο και ελογισθη αυτῳ εις δικαιοσυνην.

23 Ουκ εγραφη δε δι' αυτον μονον, ὁτι ελογισθη αυτῳ

24 Αλλα και δι' ἡμας, οἱς μελλει λογιζεσθαι, τοις πιστευουσιν επι τον εγειραντα Ιησουν τον Κυριον ἡμων εκ νεκρων,

25 Ὁς παρεδοθη δια τα παραπτωματα ἡμων, και ηγερθη δια την δικαιωσιν ἡμων.

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sive voice. The word hath the same signification, Gal. iii. 19. Heb. xii. 26.

Ver. 24. *Even to those who believe on him who raised up Jesus*, &c. As Abraham's faith, which was counted to him for righteousness in his uncircumcised state, consisted in his being fully persuaded, that what God had promised concerning the number of his seed, he was able and willing to perform; so the faith which will be counted for righteousness to them who believe on the true God, consists in their being fully persuaded, that what God hath declared and promised, either by the light of nature or by revelation, he is able and willing to perform. For it ought to be remarked, that it is not said here, that *faith will be counted to them who believe that God raised up Jesus:* That would have limited salvation to those alone who are favoured with an external revelation, contrary to his reasoning in the former part of the chapter: But it is said, faith will be counted *to them who believe on him who raised*, &c.; that is, who believe on the true God. For the expression, *Him who raised up Jesus our Lord from the dead*, is a periphrasis for *God*, formed in allusion to ver. 17. and to introduce what is added ver. 25. We have the same periphrasis, chap. viii. 11.

Ver. 25.—1. *Who was delivered to death for our offences, and was raised.* The raising again of Christ for our justification, mentioned in this verse, must be taken in connexion with his ascension into heaven, and his exaltation to the government of the universe. For our deliverance from sin, which is the import of the word *justification* in this clause, as distinguished from the pardon of offences in the preceding, (see the following note,) is accomplished through the power which Christ received as Lord and Mediator, after his resurrection.

2. *Raised again for our justification.* According to Locke, this is, "Raised to ascertain to us eternal life, the consequence of our "justification." But to this interpretation it may be objected, that

22 (Διο και) *Therefore also it was counted* to him for righteousness. (See Rom. iv. 3. note 2.)

23 Now it was not written for his sake *only*, that it was *so counted* to him;

24 But for *our sakes* also, to whom *it will be counted*, *EVEN to those who believe* (επι) on him *who* raised up Jesus[1] our Lord from the dead,

25 Who was delivered *TO DEATH* (δια, 112.) for our offences, (Rom. v. 8.) and was raised[1] again (δια) for our justification.[2]

22 This strong faith, exercised by Abraham for so long a time, being highly pleasing to God, *Therefore also it was counted to him for righteousness.*

23 *Now it was not recorded* by Moses *for Abraham's honour only, that his faith was thus counted to him* in his uncircumcised state; (see ver. 3.)

24 *But* it was recorded *for our benefit also, to whom*, as Abraham's children, *the like faith will be counted* for righteousness, *even to those* in every age and nation *who believe on him*, (believe whatever he declares and promises) *who raised up Jesus our Lord from the dead:*

25 *Who* being the seed of Abraham, in which all nations are to be blessed, *was delivered to death* by God, for our offences, *and was raised again* from the dead, and made universal Lord, *for our deliverance* from ignorance and wickedness.

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the justification which sinners obtain through the resurrection of Christ, being distinguished from *the pardon of our offences*, procured by his death, it must be something different from *pardon, and eternal life* its consequence. Now, what can that be but the deliverance of believers, especially the believing Gentiles, from ignorance and wickedness, by Christ's powerful government of the world? Accordingly, the word *justify* is used in the sense of *delivering*, Rom. vi. 7. *He that is dead*, δεδικαιωται, (*is justified*) *is freed from sin*, (Bible translation). This efficacy of Christ's resurrection to *justify* or *deliver* believers from the power of sin, is taken notice of by St Peter, Acts iii. 26. *God having raised up his son Jesus, sent him to bless you, by turning away every one of you from his iniquities.* And the deliverance itself is excellently described, Col. i. 13. and is termed *redemption*, 1 Pet. i. 18.—It is no objection, that *justification*, as implying deliverance from the power of sin, is ascribed *to the blood* or *death of Christ*, Rom. v. 9.: For the persons there said to be *justified by his blood*, are represented as not yet *saved from wrath through him.* Neither is it any objection, that *salvation from wrath*, or punishment, is ascribed, Rom. v. 9, 10. to Christ's *life:* These happy effects are attributed to Christ's *death* and *resurrection*, indiscriminately, as it suited the apostle's argument. For the

CHAP. V.

View and Illustration of the Discoveries contained in this Chapter.

TO comfort the Roman brethren under the evils which the profession of the gospel brought upon them, the apostle, in the beginning of this chapter, enumerated the privileges which belong to believers in general. And from his account, it appears that the privileges of Abraham's seed by faith, are far greater than the privileges which belonged to his seed by natural descent, and which are described, Rom. ii. 17,—20.

The *first* privilege of the spiritual seed is, That being justified by faith, they have peace with God through Jesus Christ, ver. 1. This, to the Gentiles, must have appeared an unspeakable blessing, in regard they had been taught by the Jews to consider themselves as *children of wrath*, and *enemies of* God, ver. 10.—Their *second* privilege is, By the command of Christ they are admitted through faith into the covenant made with Abraham, and into the Christian church.—*Thirdly*, They boast in the hope of beholding the glory of God in heaven; a privilege far superior to that of beholding the glory of God in the tabernacle, and in the temple on earth, of which the natural seed boasted: for it is the hope of living eternally with God in heaven, ver. 2.—Their *fourth* privilege is, They boast in afflictions, especially those which befal them for the name of Christ: because afflictions improve their graces, and render their hope of eternal life sure, ver. 3, 4.—But many, even of the believing Jews, denied that the Gentiles had any reason

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Father, as the reward of his Son's obedience to death, having empowered him to deliver mankind from sin, as well as from punishment, both these deliverances may be ascribed to his *blood* or *death*, as the meritorious cause. See Rom. v. note 2. At the same time, being accomplished by his resurrection from the dead, and his exaltation to the government of the universe, the same deliverances may, with equal propriety, be ascribed to his *resurrection* or *life*, as the efficient cause. Accordingly, Peter told the council, Acts v. 31. *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance and remission of sins.*

Bishop Sherlock thinks, Christ was *raised for our justification*, that there might be a sure foundation for our faith in him as the Son of God, by which we are justified. But as the apostle in this passage speaks of *the pardon of offences*, as different from *justification*, the interpretation which I have given is more simple and natural.

to hope for eternal life, while they did not obey Moses. Wherefore, to shew that they are heirs of that, and of all the blessings promised in the covenant to the seed of Abraham, by faith, equally with the Jews, the apostle appealed to God's shedding down the Holy Ghost upon them, even as on the Jews, ver. 5.—And to Christ's dying for them in their ungodly state, ver. 6,—8.—And told them, since they were already *justified*, that is, delivered from their heathenish ignorance and wickedness, and *reconciled*, that is, put into a state of salvation by the blood of Christ, they might well expect to be *saved* in due time from wrath, by his life in the human nature; since in that nature, he exercises the offices of Lord and Judge of the world for their benefit, ver. 9, 10.—The *last* privilege belonging to the spiritual seed, mentioned by the apostle, is, That being reconciled, they can boast in the true God as their God, equally with the natural seed, whose relation to God was established by the law of Moses only. And this privilege he told them they had obtained, like all the rest, through Jesus Christ, by whom they had received *the reconciliation*.

Having mentioned *the reconciliation of the Gentiles*, the apostle took occasion, in this place, to discourse of the entrance of sin and death into the world, and of the remedy which God hath provided for these evils, and of the extent of that remedy; because it gave him an opportunity, not only of explaining what the reconciliation is, which we have received through Christ, but also of displaying the justice of granting reconciliation to all mankind through him, notwithstanding the greatest part of them never heard any thing, either of the reconciliation, or of Christ who procured it for them.

And first to shew the justice of granting reconciliation to the whole human race through Christ, notwithstanding many of them are ignorant of him, the apostle reasoned in this manner. As it pleased God, through the disobedience of one man, to subject all mankind to sin and death, notwithstanding the greatest part of them never heard of that man's disobedience; so to render this determination consistent with justice, it pleased God, through the obedience of one man, to make all men capable of righteousness and life, notwithstanding the greatest part of them have no knowledge of the person to whom they are indebted for these great benefits, ver. 12.—This second member of the comparison, indeed, the apostle hath not expressed, because he supposed his readers could easily supply it, and because he was afterwards to produce this unfinished comparison in a complete form, by separating it into two parts, and adding to each part the clause of the omitted member which belongs to it. Wherefore, having

enunciated the first member of the comparison, instead of adding the second, he proceeds to establish the first, because on it the truth of the second member, which he supposes his reader to have supplied in his own mind, depends. The proposition asserted in the first member is, that all men are subject to death for Adam's sin. This the apostle proves by the following argument: No action is punished as a sin, where there is no knowledge of any law forbidding it, ver. 13.—Nevertheless, from Adam to Moses, death seized infants and idiots, who being incapable of the knowledge of law, were incapable of transgressing law. Wherefore, having no sin of their own, for which they could be punished with death, they must have suffered for Adam's transgression; which shews clearly, that death is inflicted on mankind, not for their own, but for Adam's sin, who, on that account, may, by contrast, be called the type of him who was to come and restore life to all men, ver. 14.

Farther, it was a matter of great importance to prove, that all mankind are punished with death for the sin of the first man, because it shews that the punishment of our first parents' sin was not forgiven, but only deferred, that the human species might be continued. Accordingly, by God's sentence pronounced after the fall, Gen. iii. 15,—19. Adam and Eve were allowed to live and beget children. And as in the same sentence they were told, that the seed of the woman would bruise the serpent's head, it was an intimation, that on account of what the seed of the woman was to do, a new trial, under a better covenant than the former, was granted to them and their posterity, that they might have an opportunity of regaining that immortality which they had forfeited. These things the apostle supposes his readers to know; for he proceeds to compare the evils brought on mankind by Adam, with the advantages procured for them by Christ, that all may understand the gracious nature of the new covenant, under which the human race is placed since the fall.*

From what the apostle hath said of the effects of Christ's obedience, compared with the consequences of Adam's disobedience, it appears that the former are superior to the latter in three respects. The first is, Christ's obedience hath more merit to obtain for all mankind a short life on earth, and after death a resurrection to a new life, in which such of them as are capable of it, are to enjoy happiness for ever, than Adam's disobedience had demerit to kill all mankind, ver. 15.—The second is, The sentence passed on mankind was for one offence only, committed by their first parents, and it subjected them all to death temporal; but the sentence which bestows the

gracious gift of pardon, hath for its object the offence of Adam, and all the offences which the pardoned themselves may have committed during their own probation; and issueth in their being accounted righteous, and entitled to eternal life, ver. 16.—The third is, In the life which they who are pardoned and accounted righteous shall regain through Christ, they shall enjoy much greater happiness than they lose by the death to which they are subjected through Adam's offence, ver. 17.

Having thus contrasted the benefits procured for mankind by Christ, with the evils brought on them by Adam, the apostle sums up these particulars in two conclusions. The first is: As it was just, on account of one offence committed by Adam, to pass sentence of condemnation on all, by which all have been subjected to death, so it was equally just, on account of one act of righteousness performed by Christ, (his dying on the cross), to pass sentence on all, by which all obtain the *justification of life*; that is, a short life on earth, and, at the last day, a resurrection from the dead, ver. 18.—The second conclusion is: As it was just, through the offence of one man, to constitute all men sinners; that is, through the disobedience of Adam, to convey to all men a corrupted weakened nature, whereby they are made liable to sin, and to eternal death; so it was equally just, through the obedience of one man, to constitute all mankind righteous; that is, to put them in a condition of obtaining righteousness here, and eternal life hereafter, ver. 19.—For in what manner could all mankind be constituted righteous, unless by granting them a personal trial under a new covenant, in which not perfect obedience is required, in order to righteousness and life, but the obedience of faith. From these two conclusions we learn what *the condemnation* is, which was brought on all mankind by Adam, and what *the reconciliation* is, which all mankind receive by Christ. By Adam mankind were made mortal and liable to sin. By Christ they are allowed a temporary life on earth, and have a trial appointed them under a gracious covenant, by which they may attain righteousness and eternal life through faith.

In the two conclusions just now mentioned, the unfinished comparison, with which the apostle introduced this admirable discourse, is completed in the manner expressed in the commentary, ver. 12. For in the first conclusion, ver. 18. the entrance and progress of death through Adam's sin, being described as in ver. 12. its remedy is declared, which is there wanting. And in the second conclusion, ver. 19. after mentioning the entrance and progress of sin, as in ver. 12. its remedy, which is wanting there, is likewise described. This order

the apostle followed, because, though the entrance of sin was prior to that of death, he mentioned the entrance of sin last, that he might have an opportunity of speaking concerning the rule by which Adam and his posterity, now reconciled, were to direct their actions, during the trial appointed them under the new covenant. For, after telling us, that as all were constituted sinners by Adam's disobedience, so all shall be constituted righteous through the obedience of Christ, he adds, *But law silently entered;* that is, after the sentence was passed, Gen. iii. 15,—19. whereby Adam was allowed to live and beget children, and with his posterity was placed under the new covenant, the law of God written on their hearts silently took place as the rule of their conduct under that covenant. And although the offence of actual transgression thereby abounded, grace hath superabounded, in the resurrection of all who die in infancy and idiocy, to a better life than that which they lose through Adam's disobedience, and by bestowing the same blessing on such adults as fulfil the requisitions of the gracious new covenant, under which they are placed, ver. 20.—And thus it hath come to pass, that as the sin of the first man hath exceedingly tyrannized over the whole species, by introducing actual transgression and death; so also the infinite goodness of God shall reign, by destroying sin and death through a righteousness of faith, which shall be counted to believers, and rewarded with eternal life; and all through Jesus Christ our Lord, ver. 21.—Thus, according to the doctrine of the apostle, all mankind are, and ever have been included in the new covenant. Consequently the advantage which they have received by Christ, is much greater than the loss they have sustained through Adam. And it is reasonable to think it should be so; because the goodness of God more effectually disposes him to bestow blessings on mankind, on account of Christ's obedience, than to inflict evils on them on account of Adam's disobedience.

Before this subject is dismissed it may be proper to observe,

1. That in this remarkable passage, we have the true account of the entrance of sin and misery into the world, and of the method in which these evils have been remedied; subjects which none of the philosophers or wise men of antiquity were able by the light of reason to fathom. Sin entered through the disobedience of our first parents, whereby they became liable to immediate death; and if God had executed his threatening, the species would have ended in them. But because, in due season, his Son was to appear on earth in the human nature, and to make atonement for the sin of men, God, in the prospect of that great act of obedience, suffered

Adam and Eve to live and propagate their kind, and granted them a new trial under a covenant better suited to their condition than the former, in order that if they behaved properly during their probation, he might raise them to a better life than that which they had forfeited. In this new covenant, the obligation of the law written on their heart was continued; only perfect obedience to that law was not required in order to life, but the obedience of faith. And although the punishment of their first sin took place so far, that the life granted to them and to their posterity, was to be a gradual progress through labour and misery to certain death: yet being all comprehended in the gracious new covenant, they are all to be raised to life at the last day, that such of them as are found to have given the obedience of faith during their probation, may receive a more happy life than that which was forfeited by the disobedience of their first parents, and be continued in that happy life for ever. Thus, by the remedy which God hath applied, for curing the evils introduced by the first man's disobedience, the righteous will be raised to a greater degree of happiness, than if these evils had not taken place.

2. According to the view which the apostle hath given us of the ruin and recovery of mankind, the scheme of redemption is not a remedy of an unexpected evil, contrived after that evil took place; Christ's obedience was appointed as the means of our deliverance, at the very time the resolution permitting the entrance of sin was formed. And therefore, to make mankind sensible of this, the apostle assures us, Eph. i. 4. That *we were chosen in Christ before the foundation of the world:* And 2 Tim. i. 9. That *we are saved and called, according to God's own purpose and grace which was given us in Christ, before the world began:* And 1 Pet. i. 20. That *Christ was forordained before the foundation of the world, but was manifested in these last times for us.*—And as the plan of our redemption was formed along with the decree permitting our fall, so its operation was coeval with the introduction of that evil, and in some respects extends to all. Hence Christ is called, Rev. xiii. 8. *The Lamb which was slain from the foundation of the world;* and he is said, 2 Cor. v. 15. *To have died for all.* See the note on that verse. And his death is termed, 1 John ii. 2. *A propitiation for the whole world.*

3. From other passages of scripture we learn, that *sin* and *death* were permitted to enter into the world, not only because by the remedy to be applied to these evils, God intended to make mankind more happy than they would have been, if these evils had not existed, but even to promote the good of the universe. Accordingly, in the scheme of redemption,

there is a higher display of the perfections of God to all intelligent beings, than could have been made, had there been no *sin* nor *misery* to be remedied. So St Paul teaches, Ephes. iii. 10. *That now unto governments and powers in the heavenly regions, the multiform wisdom of God may be made known through the church.* Farther, the new display of the perfections of God made in the plan of redemption, by furnishing many powerful motives to virtue, whose operation is not confined to any one order of rational beings, nor to any particular time, will render God's moral government effectual over all his intelligent creatures for ever.

4. By the illustrious display of the scheme of redemption made in this admirable passage, and by showing that it hath for its object not a single nation, nor any small portion of the human race, but believers of all nations, the apostle has condemned the bigotry of the Jews, and of all who, like them, confine salvation to their own church, and exclude others from sharing in the mercy of God through Christ, merely because they are ignorant of him, not through their own fault, but through the good pleasure of God, who hath denied them that knowledge: Or, because they do not hold the same *objects* of faith with them, although they possess the same *spirit* of faith, and live piously and virtuously according to their knowledge. For his whole reasoning on this subject proceeds on the supposition, that, if it was consonant to justice that the demerit of Adam's disobedience should extend to all mankind,

OLD TRANSLATION.	GREEK TEXT.
CHAP. V. 1 Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.	1 Δικαιωθεντες ουν εκ πιστεως, ειρηνην εχομεν προς τον Θεον δια του Κυριου ημων Ιησου Χριστου·

Ver. 1.—1. *Being justified by faith.* If this is an inference from what immediately goes before, *justified*, as in the last verse of the preceding chapter, means, delivered from ignorance and wickedness through the influence of faith. This sense the word *justified* has in ver. 9. of this chapter, and in 1 Cor. vi. 11. But if the inference is from the general doctrine explained in the preceding chapter, *justified*, as in many other passages where believers are said to be justified in the present life, will signify their having *the promise of justification* given them.—Locke contends, that justification, with the other privileges mentioned in this chapter, are *national privileges*, and that they belong to all who profess to believe in Christ. But any one who remembers the apostle's assertion, *That the gospel is*

notwithstanding the greatest part of them never knew any thing either of him or of his disobedience, it must be equally consonant to justice, that the merit of Christ's obedience should extend to all mankind, who are capable of being benefited by it, although many of them have had no opportunity of knowing any thing concerning that meritorious obedience. Besides, as the plan of redemption will, no doubt, be fully made known to the pious heathens, after they are admitted into heaven, the glory of God and the honour of Christ will be advanced by the discovery at that period, as effectually as if it had been made to them during their lifetime on earth. And with respect to themselves, although the knowledge of Christ and of the method of salvation through him, is not bestowed on them, till they come into heaven, it will then operate as powerfully in making them sensible of the mercy of God, and in laying a foundation for their love and gratitude to Christ through all eternity, as if that knowledge had been communicated to them sooner. If so, to fancy that persons, who, notwithstanding their want of revelation, are actually prepared for heaven, will be excluded from that blessed place, merely because, while on earth, they were denied that knowledge of Christ, which, with equal effect, may be communicated to them in heaven, is to contradict all the representations given in the scriptures, of the impartiality of God, as the righteous governor of the universe.

NEW TRANSLATION.

CHAP. V. 1 *Wherefore*, being justified (see iv. 25. note 2.) by faith,[1] we have peace with God,[2] through our Lord Jesus Christ:

COMMENTARY.

CHAP. V. 1 *Wherefore being delivered from the power of sin by faith*, and having laid aside our enmity to God, *we*, the spiritual seed of Abraham, *have peace with God, through our Lord Jesus Christ:*

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the power of God unto salvation, to every one who believeth, will not easily allow, that *salvation* is a national privilege, which belongs to all who profess to believe in Christ.

2. *We have peace with God*, &c. If this is understood of the Gentiles, the meaning is: We Gentiles, who formerly were enemies of God, ver. 10. are now at peace with him, and are no longer terrified with the fear of his wrath; having, by faith in the gospel, separated ourselves from the rebels against his government, and joined ourselves to his people. But if this is understood of believers in general, the meaning is: Being delivered from sin and punishment by means of faith, we have, in this new state, peace with God, whom we now regard as our father and friend.

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we glory in tribulations also, knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.

2 Δι' ὑ και την προσαγωγην εσχηκαμεν τη πιστει εις την χαριν ταυτην εν ᾗ ἑστηκαμεν, και καυχωμεθα επ' ελπιδι της δοξης τυ Θευ.

3 Ου μονον δε, αλλα και καυχωμεθα εν ταις θλιψεσιν, ειδοτες ὁτι ἡ θλιψις ὑπομονην κατεργαζεται·

4 Ἡ δε ὑπομονη δοκιμην, ἡ δε δοκιμη ελπιδα·

5 Ἡ δε ελπις υ καταισχυνει, ὁτι ἡ αγαπη τυ Θευ εκκεχυται εν ταις καρδιαις ἡμων δια πνευματος ἁγιυ τυ δοθεντος ἡμιν.

Ver. 2.—1. *Through whom we have had introduction also by faith, into this grace.* The word *also*, shews that *grace* in this verse is a different blessing from *peace*, mentioned in ver. 1. It is *the gracious new covenant* which Christ procured for mankind, and which is the source of their peace.

2. *In which we stand.* For this translation of the word εστηκαμεν, see Eph. iv. 10. The original word *ιστημι*, signifies *to stand firm*. As the apostle often compares the conflicts which the first Christians maintained against false teachers and persecutors, to the Grecian combats, it is probable that, by *their standing firm*, he meant that the Gentile converts, as stout wrestlers, successfully maintained their faith in the gospel, in opposition both to the Jews and heathens, notwithstanding the evils which the profession of their faith had brought on them.

Ver. 3.—1. *We even boast of afflictions.* The apostle mentions *afflictions* as matter of boasting to the spiritual seed, because their virtues were improved by afflictions. This boasting, therefore, was much better founded than the boasting of the natural seed, who, by applying the promises of national prosperity, and the threatenings of national adversity, contained in the law, to individuals, had taught themselves to consider prosperity as a mark of the favour of God, and affliction as a token of his displeasure. A remarkable instance of rejoicing in afflictions, we have Acts v. 41. *They departed from the face of the council, rejoicing that they were counted worthy to suffer shame for his name.*

2. *Knowing that affliction worketh out patience.* This effect affliction produceth, by affording to the afflicted an opportunity of exer-

2 *Through* whom *we have had introduction also* (see note on Eph. ii. 18.) by faith, into this grace[1] *in which* we stand,[2] and *boast* (επι) in hope of the glory of God.

3 And not only so, but *we even boast* (εν, 166.) *of afflictions*,[1] knowing that *affliction worketh out* patience;[2]

4 And patience, *approbation*,[1] and *approbation*, hope:

5 And (ἡ, 67.) *this hope* maketh not ashamed, because the love of God is *poured out*[1] (εν, 163.) *into* our hearts, by the Holy Ghost *who* is given *to* us.[2]

2 *Through whom also we have been introduced by faith, into this gracious covenant in which we stand, and boast*, not in seeing the glory of God in any tabernacle or temple on earth, as the natural seed do, but *in the hope of beholding the glory of God* in heaven.

3 *And this is not our only boasting*, for while the Jews boast of the earthly felicity, promised in the law, *we even boast of afflictions, knowing that affliction worketh out patience* in us.

4 *And patience, approbation* from God, *and approbation, hope* of enjoying eternal life.

5 *And this hope will not make us ashamed*, as the hope which the natural seed of Abraham entertain of salvation, on account of their descent, will make them ashamed; *because* a convincing proof of *the love of God is poured out into our hearts, by the Holy Ghost, who is given to us.*

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cising patience, and by suggesting considerations which naturally lead the mind to that virtue.

Ver. 4. *And patience, approbation.* The original word δοκιμη properly signifies the *trying of metals.* It signifies likewise *approbation*, in consequence of trial, Philip. ii. 21. Hence δοκιμος, the adjective, denotes not only one who is *tried*, but one who is *approved.* In like manner δοκιμαζειν, the verb, signifies both *to try* and *to approve*, Rom. xii. 2. 1 Cor. xvi. 3. In this passage, the word δοκιμη may either be translated *proof*, namely, of God's assistance, and of our own stedfastness, or *approbation* bestowed by God.

Ver. 5.—1. *Because the love of God is poured out into our hearts.* The original word εκκεχυται, is commonly used, as Whitby remarks, when the effusion of the Holy Ghost is spoken of. Wherefore, as the apostle, in this passage, had in his eye the gifts of the Spirit bestowed on the Gentiles, as proofs of God's love to them, he elegantly tells them, that the love of God was poured out into their hearts, along with the spiritual gifts.

2. *By the Holy Ghost, who is given to us.* The spiritual gifts bestowed on the first Christians were clear proofs, especially in the case of the Gentiles, of the love which God bare to them, and of his purpose of saving them. And therefore, when the Jewish be-

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.

9 Much more then being now justified by his blood,

6 Ετι γαρ Χριστος ονλων ἡμων ασθενων, κατα καιρον ὑπερ ασεβων απεθανε.

7 Μολις γαρ ὑπερ δικαιȣ τις αποθανειται· ὑπερ γαρ τȣ αγαθȣ ταχα τις και τολμᾳ αποθανειν.

8 Συνιστησι δε την ἑαυτȣ αγαπην εις ἡμας ὁ Θεος, ὁτι ετι ἁμαρτωλων ονλων ἡμων Χριστος ὑπερ ἡμων απεθανε.

9 Πολλῳ ȣν μαλλον, δικαιω-

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lievers, who reproved Peter for preaching the gospel to Cornelius and his friends, heard that they had received the Holy Ghost, *they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life,* Acts xi. 18. Farther, the ordinary influences of the Spirit, bestowed on believers, by renovating their nature, affords them the fullest assurance of pardon and salvation through faith: Hence they are said to be *sealed with the Spirit of promise,* Eph. iv. 30. And the Spirit himself is called *the earnest of the inheritance,* Eph. i. 13, 14.; and is said, Rom. viii. 16. *to bear witness with their spirit, that they are the children of God.*

Ver. 6.—1. *Besides, we being still weak.* The original word ασθενων, signifies *weak* through sickness; and is used here to shew the pernicious influence of sin, in weakening all the faculties of the soul. Isaiah has used the same metaphor, chap. i. 5. *The whole head is sick, the whole heart is faint.*

2. *In due time* (κατα καιρον; see 1 Thess. v. 1. note 1.) *Christ died.* When the season for the publication of the gospel, and conversion of the world, was come, Christ appeared in the flesh, and died for the ungodly. This is called *the fulness of the time,* Gal. iv. 4.; and *the time before appointed of the Father,* ver. 2.

3. *Christ died for the ungodly.* If *the ungodly* here, are the idolatrous Gentiles, the meaning is, He died to obtain a right to the Gentiles as his people, to deliver them from the dominion of Satan, to procure pardon for them, and to bestow on them everlasting life. See Rom. iv. 25. note 2.

Ver. 7. *Scarcely for a just man.* In this place the Syriac version hath, *for ungodly men,* which Beza says he would prefer to the common reading, if it were not contradicted by all the ancient MSS, and by the Vulgate version. The *dying,* ὑπερ, *for* a just man, and *for* a good man, mentioned in this verse, is evidently a dying in their room or stead. And therefore Christ's dying, ὑπερ ἡμων, *for us,* mentioned in the next verse, hath the same meaning.

6 (Γαρ, 91.) *Besides, we being still weak,*[1] in due time[2] Christ died[3] (υπερ) for the ungodly.

7 (Γαρ, 97.) *Now* scarcely for *a just man* will one die;[1] (υπερ γαρ, 98.) *though* for a good man *one perhaps* would even dare to die.

8 *But his own love towards us, God commended,*[1] (οτι, 254.) *because we being still* sinners, Christ died (υπερ) for us.[2]

9 Much more then, being now justified[1] by his blood,[2] we shall be

6 *Besides, we being still* so *weak* through sin, that we could not deliver ourselves, *in the proper season Christ died for the idolatrous Gentiles,* as well as for the Jews.

7 *Now,* Christ's dying for all mankind, appears a most astonishing instance of love, when we consider that *scarcely for a just man,* who only gives to every one his due, *will any one die, though, for a beneficent man, some one perhaps would even dare to die.*

8 *But his own love to men, God hath raised* above all human love, *because we being still sinners, Christ died for us,* to procure us a temporary life on earth, under a better covenant than the first.

9 *Much more then, being now allowed to live* under the new covenant, *through* the shedding of *his*

Ver. 8.—1. *His love to us God commended,* &c. He hath enhanced it, he hath rendered it highly praise-worthy. In this sentiment the apostle is authorised by his Master, who mentioned it as a great instance of God's love to men, that he gave his Son to die for them. John iii. 16.

2. *Christ died for us.* Raphelius, in his notes on this verse, from Xenophon, hath shewn that the phrase *died,* υπερ, *for us,* signifies *died in our stead:* which likewise is its meaning in ver. 7. See the note there. Christ died to obtain life, both temporal and eternal, for our first parents, and for us. See Rom. v. 15. note 2.

Ver. 9.—1. *Being now justified by his blood, we shall be saved from wrath through him.* Here persons are said to be justified by Christ's blood, who are not saved from wrath through him. For *to be justified,* sometimes signifies *to be delivered from any kind of evil.* Thus, Rom. iv. 25. *Justification* by Christ's resurrection, signifies deliverance from sin, by the government which Christ exercises since his resurrection.—Rom. vi. 7. *Justified from,* is *delivered from sin* as a master.—And here *justified by his blood,* means that, in the view of Christ's shedding his blood, Adam and Eve were respited from death, and being allowed to live, he and they were placed under a new covenant, by which they might regain immortality. This is what is called *justification of life,* ver. 18.

2. *By his blood.* The blood of Christ, considered as a corporal substance, can have no efficacy in the justification of sinners, either

we shall be saved from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the

θενΐες νυν εν τω αιματι αυτυ, σωθησομεθα δι' αυτυ απο της οργης.

10 Ει γαρ εχθροι οντες κατηλλαγημεν τω Θεω δια τυ θανατυ τυ υιυ αυτυ, πολλω μαλλον καταλλαγεντες σωθησομεθα εν τη ζωη αυτυ.

11 Ου μονον δε, αλλα και καυχωμενοι εν τω Θεω δια τυ Κυριυ ημων Ιησυ Χριστυ δι' ου νυν την καταλλαγην ελαβομεν.

12 Δια τυτο ωσπερ δι' ενος ανθρωπυ η αμαρτια εις τον κοσμον

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by delivering them from wickedness, or from punishment. But the shedding his blood, considered as a suffering of death for us, in obedience to God, and undergone by a person of so high and so holy a nature as Jesus, and for so noble an end as the salvation of sinners, must be very meritorious in the sight of God; and in reward of that great act of obedience, God might justly bestow on Christ the offices of Mediator and Governor, for the purpose of delivering mankind from sin and death.

Ver. 10.—1. *For if being enemies, we were reconciled.* To be *reconciled*, when spoken of subjects who have been in rebellion against their sovereign, is to be brought into a state in which pardon is offered to them, and they have it in their power to render themselves capable of that pardon; namely, by laying down their enmity. This idea of reconciliation is clearly taught, 2 Cor. v. 19. *God was reconciling the world to himself, not counting to them their trespasses; and hath put in us* (apostles) *the word of the reconciliation.* 20. *Seeing God beseeches by us, we pray in Christ's stead, be ye reconciled to God.* Agreeably to this account of *reconciliation*, the word denotes, Rom. xi. 15. *the reception of the Gentiles into the church*, where pardon being offered to them, they were besought, by the ministers of Christ, to be reconciled to God, by laying down their enmity. Wherefore, *the reconciliation* received through Christ, is God's placing all mankind, ever since the fall, under the gracious new covenant procured for them through the obedience of Christ; in which the pardon of sin is offered to them, together with eternal life, on their fulfilling its gracious requisitions. In short, *reconciliation is the placing of mankind in a state of salvation*, and thereby removing their enmity to God.

2. *Much more being reconciled, we shall be saved from wrath through his life.* The apostle's argument is, If God had such a love to mankind, that, on account of the death of his Son, he put them all, from the beginning, into a state in which *salvation* might be obtained by

saved from wrath (δια) through him. (Ver. 10.)

10 For if *being enemies*, we were reconciled[1] to God, *through* the death of his Son; much more being reconciled,[2] we shall be saved *FROM WRATH* (ver. 9. α, 167.) *through* his life.

11 And not only so, but we *even boast* in God,[1] thro' our Lord Jesus Christ: by whom we have now received the *reconciliation*,[2]

12 (Δια τουτο, 68.) *For this reason*,[1] as by one

blood, we shall be saved from future punishment through him, if we behave well under that covenant.

10 *For if, being enemies* under sentence of death, *we were* respited, and *made to lay down our enmity to God, through the death of his Son: much more being* thus *reconciled, we shall be saved from punishment through his life* in the body, which he regained, that he might govern us now, and acquit us at last.

11 *And not only* do we hope to be saved from wrath by Christ's life, *but we believers*, the spiritual seed, *even boast in God* as our God, *through our Lord Jesus Christ, by whom we have now received an opportunity of being pardoned.*

12 All mankind are brought into a state of salvation through Christ,

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them; having so reconciled them, he will much more willingly save such of them as his Son, in the course of his government, hath fitted for salvation, by slaying the cause of their enmity to God. See Eph. ii. 16. note 3.

Ver. 11.—1. *Boast in God.* The apostle makes this observation, to shew that the boasting of the Jews in the true God, as their God and King and Father, was no longer peculiar to them.

2. *Our Lord Jesus Christ, by whom we have now received the reconciliation.* The Greek noun καταλλαγην, translated *reconciliation*, comes from the verb καταλλασσω, which, in the preceding verse, our translators have rendered *reconcile*. Wherefore, the noun derived from it should not have been translated by them, in this passage, *atonement*, but *reconciliation*, as it is in all the other passages where it occurs. Besides, it ought to be considered, that men do not receive the atonement. The atonement is made to God. For the meaning of *reconciliation*, see ver. 10. note 1. In what follows, the apostle shews the reasonableness of putting all men in a state of *reconciliation* or *salvation*, through Christ.

Ver. 12.—1. *For this reason, as by one man sin entered*, &c. I think this verse should not be separated from the 11th by a full point, but by a comma, so as to be read in this manner: *Our Lord Jesus Christ: by whom we have received the reconciliation, for this reason, as through one man sin entered*, &c. For the apostle is giving a reason why all have received reconciliation through Jesus Christ. See this use of δια τουτο, proved Ess. iv. 68. The apostle's meaning

world, and death by sin; and so death passed upon all men, for that all have sinned.

εισηλθε, και δια της αμαρτιας ὁ θανατος, και ὑτως εις παντας ανθρωπους ὁ θανατος διηλθεν, εφ' ᾧ παντες ἡμαρτον.

13 For until the law, sin was in the world: but sin is not imputed when there is no law.

13 Αχρι γαρ νομυ αμαρτια ην εν κοσμῳ· αμαρτια δε ὐκ ελλογειται μη ὀντος νομυ.

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is, That as it was consistent with the justice and goodness of God, to subject all mankind to sin and death, for the sin of the first man; so it is equally consistent with the justice and goodness of God, to deliver all mankind from death, and to put them into a capacity of becoming righteous, and of living forever, on account of the righteousness of one man. It is no objection to this view of the apostle's argument, that the second member of the comparison is not expressed. For that he meant to compare Adam and Christ together, is evident from his calling Adam *the type* of Christ. The second member of the comparison, therefore, must be supplied as in the commentary. For in fact, through one man Christ, righteousness hath entered into the world, and by his righteousness life hath passed through to all men, because all have obeyed. Now, it need not surprise us to hear that *all have obeyed:* for surely, with as much propriety it may be said, that *all have obeyed* in Christ their federal head, as that *all have sinned* in Adam their federal head. Of this elliptical manner of writing, in which a whole sentence is omitted, there are other examples in scripture. See 2 Chron. ii. 3. where, as in the passage under consideration, the second member of a comparison is omitted entirely: also Matt. xxv. 14. Rom. xii. 6, 7, 8. xv. 18. Gal. iv. 26. 1 Pet. iv. 11. See Gen. Pref. p. 34. and Glass. Philol. p. 1212. Origen was of opinion, that the second member of the apostle's comparison is suspended to ver. 18, 19. and that all between is a parenthesis. But any one who considers these verses will see, that in them the comparison begun ver. 12. is separated into two comparisons, as conclusions from his reasonings upon that comparison. Erasmus says, the comparison is completed in ver. 12. itself; thus, *As through one man sin entered into the world, so also by sin death*, &c. But neither the original, nor the apostle's argument, admits this method of completing the sentence. See the view prefixed to this chapter.

2. *Sin entered.* The sin which entered through the one man's disobedience, is not the first sin of Adam only, but that corruption of nature also, which took place in Adam through his first sin, and which he conveyed to all his posterity. See note 4. below.

3. *Into the world:* That is, entered among men. The same thing is said of death; it entered into this habitable world by sin.

4. *And so death,* διηλθεν, *passed through to all men.* The death which the apostle says entered into the world, and passed through

man sin [2] entered into the world, [3] *and by sin death*, and so death (διηλθεν) *passed through to* all men, [4] (*εφ' ω*) *because* all have sinned. [5]

13 For until *THE* law sin was *COUNTED* in the world: [1] but sin is *not counted* when there is no law. [2]

for this reason, as by one man Adam, sin entered into the world, and by his *sin death, and so death passed through* the world *to all men, because all have sinned;* even so, by one man Christ, righteousness entered into the world, and by his righteousness life, and so life passed through the world to all men, because all have obeyed.

13 Death hath come on all men for Adam's sin; *for*, from the fall *until the law, sin was counted* to every person *in the world;* it was punished with death: *but sin is not counted, when there is no law* transgressed.

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it, laying hold on all men in all ages, is *death temporal;* because, in the branch of the comparison which is not expressed, its opposite, which passed through to all men, is resurrection from temporal death. But though the apostle speaks here only of temporal death, it does not follow, that temporal death is the only evil which mankind have sustained through Adam's sin; or that the apostle meant to say so: for he tells us, ver. 19. *That by one man's disobedience the many were constituted sinners,* were made liable to sin, and to eternal death; (see chap. vi. 11. note 2. at the end,) even as *by one man's disobedience the many were constituted righteous,* were made capable of righteousness and eternal life. See ver. 11. note *reconciliation*, and Rom. vi. 11. note *alive by God*.—Others contend, that the death which passed through to all men, in consequence of Adam's sin, is not temporal death only, but eternal death also, and that infants are liable thereto. But the dispute is needless: because, whatever the *death* was which Adam brought on all, Christ hath removed it, or put it in our power to remove it, as the apostle will shew in the remaining part of this discourse.

5. *Because all have sinned.* The meaning is not, that death hath come on all, because all *have sinned actually;* for infants, who have not sinned actually, die; but that they have sinned in Adam as *their federal head;* that is, are involved in the consequences of his sin.

Ver. 13.—1. *For until the law sin was counted in the world.* The apostle's doctrine, that all have received the reconciliation through Christ, being founded on the fact, *that all have been subjected to sin and death through Adam*, he immediately enters on the proof of that fact, by appealing to the death of infants and others, who, not being capable of actual sin, cannot be thought to die for their own transgression. But his argument is somewhat obscure, through the omission of the word *counted* in the first clause, which must be supplied from the second; as I have done in the translation: *sin was* count-

14 Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come:

14 Αλλ' εβασιλευσεν ὁ θανατος απο Αδαμ μεχρι Μωσεως, και επι τους μη ἁμαρτησαντας επι τῳ ὁμοιωματι της παραβασεως Αδαμ, ὁς εστι τυπος του μελλοντος.

15 But not as the offence, so also *is* the free gift. For if through the offence of one, many be dead; much more the grace of God, and the gift by grace,

15 Αλλ' ουχ ὡς το παραπτωμα, ουτω και το χαρισμα. ει γαρ τῳ του ενος παραπτωματι οἱ πολλοι απεθανον, πολλῳ μαλλον ἡ χαρις του Θεου και ἡ δωρεα εν χαριτι

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ed *in the world* to all men; that is, all men without exception suffer death the punishment of sin.

2. *But sin is not counted when there is no law.* By *law*, Locke understands a revealed positive law, threatening death for every offence. But on that supposition, no sin could be punished before the law of Moses was given, contrary to what happened to the antediluvians. And after it was given, none but the sins of the Jews could be punished. Whereas the apostle affirms, chap. i. 32. that the Gentiles know, that they who sin against *the law written on their heart, are worthy of death*. I therefore think the expression, *Where there is no law*, is general, and means, Where no law of God is known; and that the apostle had in his eye the case of infants and idiots, to whom certainly there is no law, as they are not capable of the knowledge of law; consequently they are not capable of sinning actually like Adam. Wherefore, since death reigns over them, equally as over others, it is evident, that having no sin of their own, they die through Adam's sin alone.

Ver. 14. *Who is the type of him who was to come*, namely, *of Christ*. For the meaning of the word τυπος, *type*, see 1 Pet. iii. 21. note 2. The likeness, on account of which Adam is called *the type* of Christ, consisted, as Beza observes, in this, that as Adam communicated to mankind what belonged to him, so Christ communicated to mankind what belonged to him. Nevertheless, in the things which they communicated, they were unlike. For Adam communicated *sin* and *death*; but Christ communicated *righteousness* and *life*. They were unlike also in their method of communicating these things. Adam communicated sin and death through his *disobedience*. Christ communicated righteousness and life through his *obedience*. But they were like each other in this; that as the effects of Adam's disobedience extended to all, so the effects of Christ's obedience have extended to all, in the manner explained in the Illustration. See also 2 Cor. v. 15. note 1. And as Adam was the father of the first or natural life, which all enjoy; so Christ is the author of the life which all enjoy at present, and of the second

14 (Αλλα, 81.) Nevertheless, death reigned from Adam to Moses, even over them *who* had not sinned after the similitude of Adam's transgression, who is the *type*[1] of him *who* was to come.

15 (Αλλα, 81.) *However not as the fall,*[1] so also is (χαρισμα) *the gracious gift.* For if *by the fall of the one* MAN, (οι πολλοι) *the many*[2] *died:* much more the grace of God, and the gift by grace, *which* is

14 *Nevertheless, death,* the punishment of sin, *reigned from Adam to Moses, even over infants and idiots, who,* being incapable of law, *had not sinned actually like Adam; who,* because he brought death on all, *may be called,* by way of contrast, *the representation of him who was to come,* and restore life to all.

15 *However,* the resemblance is not exact; for, *not as the fall* by Adam, *so also is the gracious gift* by Christ. They differ in their power, the one to kill, and the other to make alive: *for if by the fall of the one man* Adam, *all mankind died, much more the goodness of God, and the gift* of life *by that goodness, which is* bestowed on

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or future life, which all shall regain at the resurrection; and on account of all these resemblances he is called *the last Adam,* 1 Cor. xv. 45.

Ver. 15.—1. *However, not as the fall, so also is the gracious gift.* The disobedience of Adam is not opposed here to the obedience of Christ; but the loss and punishment which came through Adam's disobedience, is set against the gracious gift of life ceived through Christ's obedience. Wherefore, παραπτωμα is used in this passage in its literal meaning, and must be translated *fall;* especially as that word signifies both *sin,* and its punishment *death.* It is no objection to this translation, that in ver. 18. the word signifies *offence;* because it is well known, that even in one and the same sentence, the apostle sometimes uses the same word in different senses.

2. *The many died.* Since all mankind were made mortal for Adam's sin, the apostle, by οι πολλοι, *the many,* certainly means *all mankind.* Besides, Christ, in speaking of this very subject, used the word in that extensive sense, Matth. xxvi. 28. *This is my blood of the new covenant which is shed* (περι πολλων) *for many;* that is, for the collective body of mankind. And as *the many* who died, are all mankind; so *the many* in the end of the verse, to whom *the gift by grace* is said to have abounded, are all mankind. For *the abounding of the gift by grace,* as is plain from ver. 19. means only that, by the gracious gift of God, all mankind, for the sake of Christ's obedience, are allowed a short life on earth, and a trial under a better covenant than that under which Adam fell; and that all are to be raised from the dead at the last day, to receive according to their deeds. Hence we are told, 1 Cor. xv. 22. *As by Adam all die, so by Christ all shall be made alive.* See also the following ver. 16. where *many offences* signifies *all offences.*

which is by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation; but the free gift *is* of many offences unto justification.

17 For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ.

τη τε ένος ανθρωπε Ιησε Χριστε εις τες πολλες επερισσευσε.

16 Και εχ ως δι' ένος αμαρτησαντος, το δωρημα· το μεν γαρ κριμα εξ ένος εις κατακριμα· το δε χαρισμα εκ πολλων παραπτωματων εις δικαιωμα.

17 Ει γαρ τω τε ένος παραπτωματι ὁ Θανατος εβασιλευσε δια τε ένος, πολλω μαλλον οι την περισσειαν της χαριτος και της δωρεας της δικαιοσυνης λαμβανοντες, εν ζωη βασιλευσουσι δια τε ένος, Ιησε Χριστε.

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3. *The one man Jesus Christ.* The apostle calls Jesus Christ a *man*, to shew, that in comparing him with Adam, his actions in the human nature chiefly are considered.

Ver. 16.—1. *Also, not as the sentence through the one who sinned, is the free gift.* The translation which I have given of this passage, by supplying the word *sentence* from the second clause, agreeably to the apostle's manner of writing, and by following the order of the words in the original, makes the apostle's reasoning quite logical, and renders the common reading, δι' ἑνος αμαρτησαντος, *through the one who sinned*, preferable to the reading in some MSS. δι' ἑνος αμαρτηματος, *through one offence.*

2. *For verily the sentence.* The original word κριμα, signifies the sentence of a judge; especially a sentence of condemnation. See Rom. ii. 2. note 1. *The sentence of condemnation*, of which the apostle speaks here, is that which God passed on Adam and Eve after the fall, Gen. iii. 15,—19. For although, by that sentence, they were allowed to live a while on the earth, they and their posterity, by the same sentence, were doomed to all the miseries of the present life, and at length to return to the dust: and all, as the apostle observes, for the one offence of Adam.

3. *To righteousness.* Because δικαιωμα, *righteousness*, is here opposed to κατακριμα, *condemnation*, our translators took its meaning to be the same with δικαιωσις, ver. 18. and therefore they translated it *justification.* But as δικαιωμα no where else in scripture is used for δικαιωσις, and as its ordinary meaning gives the same sense, it is to be preferred, especially as, in the next verse, the apostle represents those who have received *the gift of pardon*, as having received *the gift of righteousness;* that is, the gift of having their faith counted for righteousness, and as thereby certain of obtaining eternal life. Wherefore, to argue with Beza, that to entitle believers to

of the one man [3] Jesus Christ, hath abounded unto *the many.*

16 (Και) *Also, not as* THE SENTENCE *through the one who* sinned, IS *the free gift:* [1] *For verily the sentence* [2] WAS (ξ, 156.) *for one* OFFENCE to condemnation; but the *gracious gift* IS of many offences (εις δικαιωμα) *to righteousness.* [3]

17 (Γαρ, 91.) *Besides, if by the fall of the one* [1] MAN, *death hath reigned through that one* MAN; much more they *who* receive *the overflowing* of grace, and of the gift of righteousness, [2] shall reign in life [3] *through the one* MAN Jesus Christ.

account *of the one man Jesus Christ, hath abounded to all mankind,* by giving them life under the new covenant, and by raising them from the dead at the last day.

16 Secondly, *Not like the sentence* passed *through the one who sinned, is the free gift* of pardon, which is bestowed through the one who obeyed. They differ in their causes and consequences: *for verily the sentence was for one offence* only, *and issued in condemnation* to death; but *the gracious gift* of pardon *is of all offences issuing in righteousness* counted to the pardoned person, whereby he is entitled to the reward of eternal life.

17 Thirdly, *If* consistently with justice (as was shewn, ver. 12.) *by the fall of one man* Adam, *death hath reigned* over all mankind *through that one man; much more* is it consistent with justice and goodness, that *they who receive the overflowing of grace,* in the glorious resurrection of the body, (ver. 15.) *and of the gift of righteousness,* (ver. 16.) *shall reign in* the happy *life* which they are to regain, *through the one man Jesus Christ.*

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eternal life, Christ's righteousness must be imputed to them, is to contradict the scripture, which constantly represents eternal life, not as a debt due to believers, which it would be if Christ's righteousness were transferred to them by imputation, but as a free gift from God.

Ver. 17.—1. *Besides, if by the fall* (see ver. 15. note 1.) *of the one man.* The Clermont, and some other MSS, instead of the common reading τῳ τῳ ἑνὸς παραπτωματι, *by the fall of the one man,* have τῳ ἑνι παραπτωματι, *by the one offence,* which Beza has adopted as the true reading. But the common reading agrees better with the scope of the apostle's argument. See ver. 16. note 1.

2. *Much more they who receive,* την περισσειαν, *the overflowing of grace, and of the gift of righteousness.* By the gift of righteousness Beza understood the gift of Christ's righteousness made ours by imputation. See Rom. iv. 3. note 2. But as *the overflowing of grace,*

18 Therefore as by the offence of one *judgment came* upon all men to condemnation: even so by the righteousness of one, *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners: so by the

18 Αρα αν ὡς δι' ἑνος παραπτωματος, εις παντας ανθρωπους, εις κατακριμα· ἑτω και δι' ἑνος δικαιωματος, εις παντας ανθρωπους, εις δικαιωσιν ζωης.

19 Ὡσπερ γαρ δια της παρακοης τυ ἑνος ανθρωπυ ἁμαρτωλοι κατεσταθησαν οἱ πολλοι, ἑτω και

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and of the gift of righteousness, are here distinguished, I think the former leads us to ver. 15. where *resurrection from the dead* is termed *the gift by grace*, and is said to have abounded in its power of giving life to the dead; and the latter leads us to ver. 16. where the gracious gift of the pardon of many offences, is said to *issue in righteousness*, by which we shall *reign in life*. See ver. 16. note 3. —Locke tránslates περισσειαν by the word *surplusage*, in which he is followed by Taylor, who remarks on this verse, that if eternal punishment had been brought on all mankind by Adam's sin, the offence, with its consequences, would have been of the same extent with the gift of righteousness; and so the apostle could not have spoken of any surplusage of grace, and of the gift of righteousness, beyond the offence. Whereas, if the effect of Adam's sin were only that mankind are subjected thereby to death temporal, agreeably to the sentence which was passed on the whole human race, Gen. iii. 19. *Dust thou art, and unto dust thou shalt return*, that part of the free gift which answers to *death*, is *a short life on earth*, together with *a resurrection from the dead* at the last day; and the exuberance of grace, and of the gift of righteousness, is the pardon of men's own sins, issuing in righteousness and eternal life.

3. *Shall reign in life.* The apostle's meaning in this passage is, That they who receive the overflowing of grace, shall have infinitely greater happiness in their new life, than they had miseries and sorrows in the state into which they were brought through Adam's disobedience, expressed by *the reigning of death*, in this verse and in ver. 14.

Ver. 18.—1. *Well then, as through one offence.* The original words, ἑνος παραπτωματος, are rightly translated *one offence*, and ἑνος δικαιωματος, *one righteousness*. For the common translation, *as through the offence of one man,—so through the righteousness of one man*, by adding the article, which is not in the original, makes the comparison in this verse the same with that in the following; whereas the translation which I have given, makes ver. 18. a comparison of one fact with another, and ver. 19. a comparison of one man with another, as Taylor observes.

2. *Even so, through one righteousness.* The one act of righteousness, of which the apostle speaks, is *Christ's obedience to death*,

18 (Αρα ὖν) *Well then, as through one offence,*[1] *SENTENCE* (from ver. 16.) CAME upon all men to condemnation; even so, (δι' ἑνὸς δικαιωματος) *through one righteousness,*[2] *SENTENCE CAME* upon all men (εις δικαιωσιν ζωης) to justification of life.[3]

18 *Well then, as* it pleased God, *through one offence* committed by Adam, *to pass sentence upon all men, condemning them* to death temporal; *even so,* it pleased God, *through one* act of *righteousness,* performed by Christ, *to pass sentence on all men, justifying,* that is, delivering them from immediate death, *and allowing them to live* a while on earth, and declaring that, after death, they shall all be raised from the dead.

19 (Γαρ, 97.) *And as through the disobedience of one man, the many were constituted* sinners;[1] *even so, through* the obedience of one *MAN, the*

19 *And as through the disobedience of one man, all were made liable to sin and punishment,* notwithstanding many of them never heard of Adam, or of his disobedience; *even so, through the obedience of one man, all*

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mentioned Philip. ii. 8. and called *obedience* simply in ver. 19. of this chapter.

3. *All men, to justification of life.* As κατακριμα, *condemnation,* in the foregoing clause, denotes the sentence of God, by which Adam and all his posterity were condemned to death, its opposite δικαιωσιν ζωης, *justification of life,* must signify the sentence of God, whereby Adam and his posterity were suffered to live a while on earth, and are to be raised from the dead at the last day. See ver. 9. note 1. The benefit of this sentence all partake of; and therefore it is said to have *come upon all men.* This sentence, called *the gracious gift,* ver. 16. whereby our first parents were respited from instant death, is implied in what God said to Eve, Gen. iii. 16. *In sorrow thou shalt bring forth children:* and to Adam, ver. 19. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground:* and to the serpent, ver. 15. *The seed of the woman shall bruise thy head.*

Ver. 19.—1. *As through the disobedience of one man, the many,* κατεσταθησαν, *were constituted sinners.* Seeing the apostle, in the preceding verse, hath informed us, that *through one offence, sentence came upon all men to condemnation,* he cannot be supposed in this verse to repeat the same sentiment: and therefore, *by constituting the many sinners,* we are not to understand their being subjected to the condemnation of death, of which he had spoken before, but their being made liable to actual sin, and for their actual sins to eternal punishment; and all through the disobedience of Adam, who having corrupted his nature, conveyed a corrupted nature, the source of actual transgression, to his posterity. And thus we have the full meaning of the *entering of sin into the world,* mentioned in the beginning of this discourse, ver. 12.

obedience of one shall many be made righteous.

20 Moreover, the law entered, that the offence might abound: But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign, through righteousness unto eternal life, by Jesus Christ our Lord.

δια της ὑπακοης τȣ ἑνος δικαιοι καταςαθησονται οἱ πολλοι.

20 Νομος δε παρεισηλθεν ἱνα πλεονασῃ το παραπτωμα· Ὁυ δε επλεονασεν ἡ ἁμαρτια, ὑπερεπερισσευσεν ἡ χαρις·

21 Ἱνα ὡσπερ εβασιλευσεν ἡ ἁμαρτια εν τῳ θανατῳ, ȣ̓τω και ἡ χαρις βασιλευσῃ δια δικαιοσυνης εις ζωην αιωνιον, δια Ιησȣ Χριςȣ τȣ Κυριȣ ἡμων.

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2. *So through the obedience of one man, the many,* καταςαθησονται, *shall be constituted righteous.* This being mentioned as different from *the justification of life,* spoken of in the preceding verse, must, as the counterpart to our being constituted sinners, signify that the many, through the obedience of Christ, being allowed to live, and having a personal trial appointed to them under that gracious covenant which he hath procured for them, are put into a capacity of becoming righteous, and of receiving eternal life, the reward of righteousness, according to the tenor of that covenant. The future tense is used in this clause, to signify that all the generations of mankind, from Adam to the end of the world, have been, are, and shall be, in this manner constituted righteous. For, as οἱ πολλοι, *the many,* in the first part of the verse, does not mean *some* of mankind only, but *all* mankind from first to last, who, without exception, are *constituted sinners,* through the disobedience of Adam; so *the many* in the latter part of the verse, who are said to be *constituted righteous,* through the obedience of Christ, must mean *all mankind,* from the beginning to the end of the world, without exception; all being put into a state of salvation, by virtue of the new covenant made immediately after the fall. See Dan. xii. 2. where *many* signifies *all mankind.*

Ver. 20.—1. *But law privily entered;* namely into the world. *Privily entered,* is the literal translation of παρεισηλθεν, as is plain from the use of the two Greek prepositions, in other compounded words. 2 Pet. ii. 1. *Who,* παρεισαξȣσι, *shall privily bring in heresies of perdition.* So likewise the verbal noun, Gal. ii. 3. *False brethren,* παρεισακτȣς, *privily brought in.* Jude, ver. 4. *Certain men,* παρεισεδυσαν, *have crept in unawares,* or privily.—The *law,* which is here said to have *entered privily,* is not the law of Moses, as Locke supposes: for that law did not enter privily, but was introduced in a very pompous and public manner; not to mention, that where νομος, *law,* is used to denote the law of Moses, it commonly has the article prefixed, which is wanting here. Farther, can any one with Locke imagine, that no offence abounded in the world which could be

many shall be constituted righteous.[2]

20 (Νομος δε παρεισηλθεν) *But law privily entered,*[1] (ινα, 197.) *so that the offence hath abounded. However,* where sin *hath abounded,* grace[2] *hath superabounded:*

21 (Ἱνα ὡσπερ) That as sin hath reigned (εν, 165.) *by death; so also grace might reign*[1] (δια, 113.) through righteousness unto eternal life, *through* Jesus Christ our Lord.

have been, are, and *shall be made capable of righteousness and eternal life,* notwithstanding many of them never heard of the person through whom these blessings are bestowed.

20 *But* when Adam was allowed to live, *law secretly entered* into the world, as the rule of man's conduct, even the law written on his heart, *so that the offence hath abounded. However, where sin hath abounded* through the entrance of law, the *goodness* of God in the new covenant, *hath superabounded* through the gift of pardon granted to all penitent believers.

21 *That as sin,* both original and actual, *hath tyrannized* over mankind *by* introducing and continuing *death* in the world, with its train of sorrows and miseries; *so also* the *goodness* of God *might reign,* that is, effectually exercise its power *through righteousness,* (ver. 16.) even the righteousness of *faith, followed with eternal life, through Jesus Christ our Lord.*

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punished with death, till the law of Moses was promulgated? And that grace did not superabound, till the offence against that law abounded? The apostle himself affirms, Rom. i. 30. that the heathens, by the light of nature, knew not only the law of God, but that persons who sinned against that law were worthy of death. The offence therefore abounded long before the law of Moses entered. For these reasons I conclude, that *the law which silently entered,* the moment Adam and Eve were reprieved, was *the law of nature:* And its taking place the apostle very properly expressed, by its *entering;* because if Adam and Eve had been put to death immediately after they sinned, the law of man's nature would have ceased with the species. But they being respited from immediate death, and having a new trial appointed them, by the sentences recorded Gen. iii. 15, 16, 17. the law of their nature took place anew, or *entered silently* into the world.

2. *However, where sin hath abounded, grace hath superabounded.* This shows to a demonstration, that the apostle is not speaking of the law of Moses; for that law allowed no *grace* or *mercy* to sinners at all. Whereas, when the law of nature entered, it entered in con-

CHAP. VI.

View and Illustration of the Reasonings in this Chapter.

ST Paul's design in this and the two following chapters, was to confute the slanderous report mentioned chap. iii. 6. namely, that the *apostles ordered their disciples to sin, that grace might abound in their pardon.* Also to prove, in opposition to the unbelieving Jews and Greeks, that the doctrine of justification by faith without works of law, *does not render law useless, but rather establishes it* as highly useful, chap. iii. 31. His transition to these subjects is elegant. For, in the foregoing chapter, having shewn that all mankind die for the sin of Adam; also having discoursed, chap. v. 20, 21. of the superabounding of grace through Christ, in producing the righteousness of faith, and in rewarding that righteousness with eternal life, he begins this chapter with asking, Whether any one could seriously think, that he could be so inconsistent as to order men to sin, that grace might the more abound in their pardon? ver. 1.—Persons, said he, who teach as we do, that God hath subjected the whole human race to death, for the one offence of the first man, never can fancy that God will bestow eternal life the more abundantly on men, because they continue in sin, ver. 2.—Next, to shew that the apostles, who taught the doctrine of *justification by faith without works*, did not mean thereby to set their disciples free from the obligations of morality, he observed, that in baptism, the rite of initiation into the Christian church, the baptized person is buried under the water, as one put to death with Christ on account of sin, in order that he may be strongly impressed with a sense of the malignity of sin, and excited to hate it as the greatest of evils, ver. 3.—Moreover, in the same rite, the baptized person being raised up out of the water, after being washed, he is thereby taught that he shall be raised from the

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sequence of a gracious covenant, wherein a full pardon is granted through Christ to all who believe, and who repent of their sins.

Ver. 21. *That as sin hath reigned by death, so also grace might reign.* Here, as through the whole of chap. vi. the apostle personifies *sin* and *grace*, representing them as *kings*, who wish to have mankind under their dominion, and who exercise an uncontrolled power over their respective subjects. This figure he introduced after the example of animated writers, to add the greater energy and splendour to his discourse. See the Illustration prefixed to chap. vi. paragraph 2. and chap. vi. 6. note 2.

dead with Christ, by the power of the Father, to live with him for ever in heaven, provided he is prepared for that life by true holiness, ver. 4, 5.—Farther, by their baptism, believers are laid under the strongest obligations to holiness, because it represents their *old man*, their old corrupt nature, as crucified with Christ, to teach them that their body, which sin claimed as its property, being put to death, was no longer to serve sin as its slave, ver. 6.—By calling men's body, *the body of sin*, the apostle represents *sin*, or *evil desire*, as a person who, by overcoming the first man, had made him and all his posterity its slaves by right of conquest, and who, as their master, was continually demanding from them with rigour the ignominious service of wicked actions. And because the Greeks and Romans were well acquainted with the manner in which slaves were acquired, and with the laws by which their lives and services were regulated, he appealed to these known customs to prove, that, by the death of Christ their federal head, the claim which sin hath set up to the persons and services of mankind, in consequence of the fall of the first man, is utterly destroyed.

Sin, says the apostle, claims you as his slaves, in consequence of having subdued your first parents, and taken them captives. But I will shew you by the laws of slavery, that that claim is now cancelled, and that it is both your right and your duty, to shake off the yoke of that tyrannical master. Sin having put you to death with Christ, ye are no longer his slaves. *For* the slave of sin *who is dead, is freed from the dominion of sin*, even as every slave who is put to death by his master, is freed from the dominion of that master, ver. 7.—But though we died with Christ on the cross, we live at present, and shall afterwards live together with him in heaven; and therefore we are now, of right, his servants, ver. 8, 9, 10.—Farther, that the Romans might rightly understand this argument, the apostle desired them to conclude, from what he had told them, that at the fall they had been killed, both corporally and spiritually, by the sin of their first parents, but were made alive, both in body and spirit, by Christ, who on that account was become their rightful lord, ver. 11.—Wherefore, it was both their duty and their interest not to allow sin to rule them any longer, in the life which they had acquired through Christ, but to employ both the members of their body and the faculties of their mind, in the service of God, as persons who have been made alive from the death brought on them by sin, ought to do, ver. 12, 13.

Next, in answer to the calumny, that the Christian teachers encouraged their disciples to sin, by telling them they were not

under law, but under grace, the apostle affirmed that that doctrine has the direct contrary tendency. *Sin shall not lord it over you, for this very reason, that ye are not under law, but under grace:* and he had good reason to say so, because he had shewn, ver. 11. that under *grace*, that is, under the new covenant, men are made spiritually alive by God; consequently they have sufficient strength communicated to them for conquering evil desires, and for working righteousness; and great encouragement to do so, by the promise of pardon which is made to them in that covenant. Whereas law, by rigorously requiring perfect obedience to all its precepts, and by refusing pardon to sinners, drives them to despair, and hardens them in their sins, ver. 14.—These, said the apostle, being the doctrines which we constantly preach, can ye believe that we ever said, *Let us sin, because we are not under law, but under grace?* ver. 15.—In the mean time I must inform you, that the advantages ye enjoy under grace, though very great, are of such a kind as to leave you still at liberty to give yourselves up, as slaves, either to holy affections, or to sinful desires, as ye choose; and that, to whomsoever of these masters ye yield yourselves slaves, ye give him the absolute direction of you, ver. 16.—However, I thank God, that ye Romans, though formerly the slaves of sin, have obeyed the form of doctrine into which ye were delivered, as into a mould, ver. 17.—and are become the servants of righteousness, ver. 18.—Withal, to prevent the Romans from being surprised at the things he had written, he told them, that, on account of the weakness of their understanding in spiritual matters, he had reasoned from the laws and customs of men respecting slaves, to give them a just idea of the power of men's affections, to lead them either to vice or to virtue. And therefore, as formerly, through the power of their lusts, they had employed them-

OLD TRANSLATION.	GREEK TEXT.
CHAP. VI. 1 What shall we say then? Shall we continue in sin that grace may abound?	1 Τι ουν ερουμεν; επιμενωμεν τη ἁμαρτια, ινα ἡ χαρις πλεονασῃ;
2 God forbid: how shall	2 Μη γενοιτο· οιτινες απεθανο-

Ver. 1. *What then do we say?* Ερουμεν is not the future tense of the verb ειπω, as our translators supposed, but the present of the indicative of ερεω, which contracted, is ερω; Phil. iv. 4. *Again,* ερω, *I say.*

Ver. 2. *We who have died by sin.* This is the true translation of the clause. For απεθανομεν being the second aorist, signifies *have*

selves wholly in wickedness, he exhorted them now, through the influence of holy affections, to employ themselves wholly in working righteousness, ver. 19, 20.—Then contrasted the miserable condition and end of the slave of sin, with the happy state and reward of the servant of God: from which it appears, that even under the gracious new covenant, the wages of sin obstinately continued in, is death; but the reward of holiness is everlasting life, ver. 21, 22, 23. See chap. viii. Illust. ver. 13.

The metaphors in this chapter are extremely bold; yet being taken from matters well known, they were used with great advantage. For the influence of sinful passions, in constraining wicked men to commit evil actions, could not be better represented to those who were acquainted with the condition of slaves, and with the customs by which their lives and services were regulated, than by the power which a tyrannical lord exercised over his slaves. Neither could any thing more affecting be devised, to shew the miserable condition of a person habitually governed by his lusts, than to liken it to the state of a slave under a severe unprincipled master, who rigorously requires him to spend the whole of his time and strength in his work, who exacts from him things both painful and ignominious, and who, by the severity of the services which he imposes, miserably puts an end to the life of his slaves. On the other hand, the right which a lawful and humane lord has to the services of his slave, and the nature of the services in which he employs him, and the rewards which he bestows on him for his faithful services, convey a clear and affecting idea of the obligation which the gospel lays on men, to employ themselves wholly in works of righteousness, and of the happy consequences of such a course of life.

NEW TRANSLATION.

CHAP. VI. 1 *What then do we say?*[1] *Let us continue* in sin, that grace may abound?

2 *By no means: we who have died* BY *sin,*[1]

COMMENTARY.

CHAP. VI. 1 We who have declared the malignity of sin in killing men, *what do we say* when we teach the superabounding of grace? Do we say, *Let us continue in sin, that grace may abound* in our pardon?

2 *No. We who have died by sin* corporally and spiritually, *can we*

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died: and τῇ ἁμαρτίᾳ being the dative, not of the object, but of the cause, manner, and instrument, signifies *by sin* as the cause. See ver. 10. note 2. and ver. 11. note 1. The common translation, *how*

we that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the

μεν τη ἁμαρτια, πως ετι ζησομεν εν αυτη;

3 Η αγνοειτε ὁτι ὁσοι εβαπτισθημεν εις Χριστον Ιησεν, εις τον θανατον αυτε εβαπτισθημεν;

4 Συνεταφημεν ȣν αυτῳ δια τȣ βαπτισματος εις τον θανατον· ἱνα ὡσπερ ηγερθη Χριστος εκ νεκρων δια της δοξης τȣ πατρος, ὑτω και ἡμεις εν καινοτητι ζωης περιπατησωμεν.

5 Ει γαρ συμφυτοι γεγοναμεν

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shall we who are dead to sin, live any longer therein? is absurd. For a person's living in sin who is dead to it, is evidently a contradiction in terms.

Ver. 3.—1. *Baptized, εις, into Christ,* that is, implanted into, and made a part of the body of Christ by baptism. The apostle's meaning is; By baptism being united to Christ as our federal head, all that hath happened to him, may be considered as happening to us. See Rom. vii. 4. note 2.

2. *Have been baptized into his death?* In our baptism, have been represented emblematically as put to death with him. Hence it is said, ver. 4. *We have been buried together with him by baptism into his death:* and ver. 5. *Planted together in the likeness of his death, —also of his resurrection:* and ver. 8. *Though we have died with Christ.* See Rom. vii. 4. note 2. From all which it appears, that *baptism,* the rite of initiation into the Christian church, is an emblematical representation of our union with Christ, as members of his body, and of the malignity of sin in bringing death upon Christ, ver. 10. and upon all mankind, and of the efficacy of Christ's death, in procuring for all a resurrection from the dead. See Rom. iv. 11. note 1.

Ver. 4.—1. *Buried together with him by baptism.* Christ's baptism was not the baptism of repentance; for he never committed any sin: but, as was observed, Prelim. Ess. i. at the beginning, he submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner, the baptism of believers is emblematical of their own death, burial and resurrection. See Col. ii. 12. note 1. Perhaps also it is a commemoration of Christ's baptism.

how shall we still live (v. 165.) *by it?*

3 *Are ye ignorant*, that so many of us as *have been baptized* into Christ[1] Jesus, *have been baptized* into his death?[2]

4 (Ουν, 262.) *Besides*, we *have been buried together* with him by baptism[1] into HIS death, that like as Christ was raised up from the dead by the glory of the Father, even so we also (περιπατησωμεν, 9.) *shall walk*[2] *in a new life.*

5 (Ει γαρ) For *seeing* we have been planted together in the likeness[1]

hope to live eternally, *by continuing in it?* The thing is impossible, unless the nature of God and of sin were changed.

3 Our baptism teaches us, that we have died by sin. For *are ye ignorant, that so many of us as have by baptism become Christ's disciples, have been baptized into* the likeness of *his death*, (ver. 5.); have been buried under the water, as persons who, like Christ, have been killed by sin? ver. 10.

4 *Besides, we have been buried together with Christ* by baptism *into* the likeness of *his death*, (ver. 5.) to teach us this other lesson, *that* though we have been killed by sin, (ver. 6.) *yet like as Christ was raised up from the dead by the power of the Father* to live for ever, (ver. 9.) *even so we also*, by the same power, *shall enjoy a new* and never-ending *life* in heaven with him.

5 *For seeing* Christ and *we have been planted together* in baptism, *in the likeness of his death* as occasioned

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2. *So we also shall walk in a new life.* The original phrase, καινοτητι ζωης, is an Hebraism, Ess. iv. 18. and must be translated, as I have done, after Beza. The new life, in which believers are *to walk*, that is, in which they are to *act* and *enjoy*, being similar to Christ's life after his resurrection, is a new life in the body in heaven after their resurrection. Besides, that the apostle had in view, not the resurrection of men's spirits, but of their bodies, is plain from ver. 5. where, as the proof of their being to enjoy a new life hereafter, he tells the Romans, that since they were *planted together in the likeness of his death*, namely when they were baptized, *they shall be also* planted together *in the likeness of his resurrection*, by being raised to a new life in the body at the last day. Of the spiritual death and resurrection, the apostle speaks, ver. 6, 7. See ver. 8. note.

Ver. 5.—1. *Have been planted together in the likeness of his death.* The burying of Christ and of believers, first in the water of baptism, and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect in both cases is a reviviscence to a state of greater perfection.

likeness of his death: we shall be also *in the likeness* of *his* resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead, is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

τῳ ὁμοιωματι τε θανατε αυτε, αλλα και της αναστασεως εσομεθα.

6 Τουτο γινωσκοντες, ὁτι ὁ παλαιος ἡμων ανθρωπος συνεσταυρωθη, ἱνα καταργηθῃ το σωμα της ἁμαρτιας, τε μηκετι δουλευειν ἡμας τῃ ἁμαρτια.

7 Ὁ γαρ αποθανων δεδικαιωται, απο της ἁμαρτιας.

8 Ει δε απεθανομεν συν Χριστῳ, πιστευομεν ὁτι και συζησομεν αυτῳ·

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2. *We shall be also in the likeness* of his *resurrection*. Of the resurrection of believers, Christ's resurrection is both an example and a proof. Wherefore our *baptism*, called in the precedent clause, *a planting together in the likeness of his death*, being both a memorial of Christ's death and resurrection, and a prefiguration of our own, it teaches us, that we shall die indeed through the malignity of sin, as Christ died; but through the merit of his death, and the efficacy of his power as Saviour, we shall at the last day be raised from the dead as he was, to live with him, and with God eternally. Our baptism setting these things before us, the daily recollection of it ought to stir us up to every religious and virtuous action, that we may be meet for the society of God and Christ through all eternity.

Ver. 6.—1. *Ye know this, that our old man was crucified together with him.* Our crucifixion with Christ is in this verse termed, *the crucifixion of our old man*, or animal nature, because the greatest part of our sinful inclinations have their seat in the body, and because such evil inclinations as are of a more spiritual nature, are always somehow turned towards the body. This *old man*, or animal nature, is said to be crucified together with Christ, because its death is accomplished by the crucifixion of Christ. See Eph. ii. 16. note. 2. where the influence of the crucifixion of Christ, in killing men's sinful passions, is explained. Accordingly our crucifixion with Christ is represented in the next clause, as issuing in the *body of sin's being rendered inactive*, in making us any longer serve sin as slaves.

2. *That the body of sin*; *the body belonging to sin*, for this is *the genitive of possession*. The apostle personifies sin, after the custom of animated writers, who, to make their discourses lively and affecting, speak of the virtues and vices of which they treat, as so many persons.—*The body*, in this discourse, signifies the body with all its appurtenances of *lusts*, *passions*, &c. called ver. 13. *members*. See note 1. In this and the following verse, the apostle discourses of

of his death, (αλλα, 76.) *certainly* we shall be also IN THE LIKENESS OF HIS resurrection.[2]

6 *Ye know this*, that our old man *was crucified*[1] *together with* HIM, that the body of sin[2] might be rendered *inactive, in order that we may not any longer as slaves serve sin.*

7 For he *who* is dead (δεδικαιωται, literally, is justified) is freed from sin.[1]

8 (Ει δε, 106.) *Since then we have died* with Christ, we believe that we shall also *live together* with him.[1]

by sin, *certainly* by being raised out of the water of baptism, we are taught that *we shall be also* planted together *in the likeness of his resurrection.*

6 *Ye know this* also to be signified by baptism, *that our old corrupt nature was crucified together with him,* (see Rom. vii. 4. note 2.) *that the body,* with its affections and lusts, (Gal. v. 24.) *which sin has seized, might be rendered inactive, in order that we may not any longer, as slaves, serve sin* in the present life.

7 Sin has no title to rule you; *for,* as the slave who is dead, is freed from his master, *he who hath been put to death* by sin, *is freed from sin.*

8 *Since then we have died with Christ* by sin, *we believe,* what our baptism likewise teaches us, *that we shall also* arise and *live together with him* in heaven, to die no more.

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the spiritual death and resurrection, as emblematically set forth in baptism as well as the natural death and resurrection, to which he returns ver. 8.—Then at ver. 11. he draws a conclusion with respect to both, which he makes the foundation of his subsequent exhortations.

Ver. 7. *For he who is dead,* (δεδικαιωται, chap. iv. 25. note 2.) *is freed from sin:* chap. vii. 2. note 1. The apostle having in the preceding verse represented all believers as *crucified with Christ, He who is dead,* in this verse, must mean, *He who is dead with Christ.* Accordingly he adds in the next verse, *since then we have died with Christ.* Christ having undergone death for us, through the malignity of sin, ver. 10. it is the same as to its effects, as if we ourselves had undergone death personally. See ver. 3. note 1.—The Gentiles, by dying with Christ, were freed, not from sinning, but from the claim of sin, to rule them, and from the elements of the world, Gal. iv. 3. that is, the idolatrous religions under which they formerly lived.

Ver. 8. *We believe that we shall also live together with him.* Our living together with Christ, spoken of in this verse, is evidently our living with him after the resurrection. If so, our dying with him, mentioned in the preceding clause, must be understood of the natural death, which sin brought on Christ and on all mankind.

9 Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.

9 Ειδοτες ὁτι Χριστος εγερθεις εκ νεκρων, ουκετι αποθνησκει· θανατος αυτου ουκ ετι κυριευει.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

10 Ὁ γαρ απεθανε, τῃ ἁμαρτιᾳ απεθανεν εφαπαξ· ὁ δε ζῃ, ζῃ τῳ Θεῳ.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

11 Ουτω και ὑμεις λογιζεσθε ἑαυτους νεκρους μεν ειναι τῃ ἁμαρτιᾳ, ζωντας δε τῳ Θεῳ, εν Χριστῳ Ιησου τῳ Κυριῳ ἡμων.

Ver. 10.—1. *For he who died.* Ὁ γαρ απεθανε. Some are of opinion that ὁ is used here for ὁτι.—Beza says, the sentence may be completed by supplying the preposition κατα, thus; *For with respect to his death.*—Valla, following Hilary, supposes ὁ to be the neuter of the relative pronoun ὁς, and translates the clause thus; *For that which died.* But Beza rejects that translation, as favouring of Nestorianism.—I think ὁ is the article, and that it stands here for the relative ὁς, *he.* See Ess. iv. 72.

2. *Died by sin.* Τῃ ἁμαρτιᾳ. This is the dative of the *instrument* or *cause.* See Ess. iv. 25. For it cannot be said of Christ, who never committed any sin, that *he died to sin*, in the sense of his sinning no more; but he *died by sin*, in as much as he died through the sin of mankind. The phrase, τῃ ἁμαρτιᾳ απεθανομεν, has the same signification, ver. 2. *We who have died by sin.* See ver. 11. note 1.

3. *But he who liveth, liveth, τῳ Θεῳ, by God.* We have this phrase in the same sense, Luke xx. 38. *For all live,* αυτῳ, *by him.* See Rom. xiv. 7. note.

Ver. 11.—1. *So then conclude ye yourselves to be, νεκρους τῃ ἁμαρτιᾳ, dead verily by sin.* This is the same with Eph. ii. 1. Νεκρους τοις παραπτωμασι και ταις ἁμαρτιαις, which no translator ever rendered, *dead to trespasses and sins.*—It is the same likewise with Rom. vii. 4. Εθανατωθητε τῳ νομῳ, *Ye have been put to death by the law.*—In those passages of scripture, where men are spoken of as *dead to sin*, other phrases are used. Thus Rom. viii. 10. Σωμα νεκρον δι' ἁμαρτιαν, *Your body verily is dead with respect to sin.*—Coloss. ii. 20. Απεθανετε τῳ Χριστῳ απο των στοιχειων του κοσμου, *Ye have died with Christ from the elements of the world.* 1 Pet. ii. 24. Ἱνα ταις ἁμαρτιαις απογενομενοι, *That we being dead to sins.*—In the passage under consideration, the apostle's meaning is, That from Christ's dying for the sins of mankind, the Romans were to conclude, not only that they were made *mortal* by sin, but that they were put to death by it *spiritually.* As the consequence of Adam's sin, their understandings were darkened, their

9 Knowing that Christ being raised from the dead, dieth no more: death (ανετι κυριευει) *no more lordeth it over him.*

10 For *he who died*[1] *died* (τη αμαρτια) *by sin*[2] once: but *he who liveth, liveth* (τω Θεω) *by God*;[3]

11 (Ουτω και) *So then conclude ye* yourselves to be dead *verily* (τη αμαρτια) *by sin*;[1] but alive (τω Θεω) *by God*,[2] (εν) through *Christ Jesus* our Lord.

9 For *we know that Christ being raised from the dead, dieth no more: death no more lordeth it over him:* but he will live eternally in the body, as we shall do also after our resurrection.

10 I say, dieth no more. *For Christ who died, died by* the malignity of *sin once*, that being sufficient to procure our pardon: *but Christ who liveth* after having died, *liveth* in the body for ever *by* the power of *God.*

11 *So then*, from Christ's death and resurrection, *conclude ye yourselves to have been dead verily by sin, but* now made *alive by God*, who at present delivers you from the spiritual death by regeneration, and will deliver you from the bodily death by a blessed resurrection, *through Christ Jesus our Lord.*

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wills perverted, and all their faculties weakened. See the next note.

2. *But alive by God through Christ Jesus.* Since the apostle represents the Romans as already *made alive by God*, the death which, in the preceding clause, he says was brought on them by sin, was not of the body only, but of the soul also. For though the Romans, like all the rest of Adam's posterity, had through the new covenant obtained a short life on earth, and were certainly to be raised from the dead at the last day; none of them had been made alive from the bodily death; they were only made alive spiritually.—In representing *the spiritual death* as partly removed in the present state, the apostle followed his Master, who thus spake of the spiritual resurrection, John v. 25. *The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* The spiritual resurrection is likewise spoken of, Ephes. ii. 5. v. 14. and the persons so raised, are called *new creatures*, 2 Cor. v. 17. Gal. vi. 15. Upon the whole, it appears, that the death which sin hath brought upon mankind, is not that of the body alone, but of the soul also.—On the other hand, Christ's making us alive, besides the resurrection of the body, comprehends the renovation of our nature, by a change of our principles and practice, through the powerful assistances afforded to us under the new covenant. And on that change, the expressions so often used in scripture, are founded: *new creature; new man; new birth; old man; flesh; spirit.*

12 Let not sin therefore reign *in* your mortal body that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead; and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

12 Μη εν βασιλευετω η αμαρτια εν τω θνητω υμων σωματι, εις το υπακουειν αυτη εν ταις επιθυμιαις αυτου.

13 Μηδε παριστανετε τα μελη υμων οπλα αδικιας τη αμαρτια· αλλα παρασησατε εαυτους τω Θεω ως εκ νεκρων ζωντας, και τα μελη υμων οπλα δικαιοσυνης τω Θεω.

14 Αμαρτια γαρ υμων ου κυριευσει· ου γαρ εστε υπο νομον, αλλ' υπο χαριν.

Ver. 12.—1. *Let not sin reign.* *To reign*, in St Paul's style, is to rule tyrannically, and with such force, that all opposition is vain. The apostle having spoken of believers being put to death by sin, ver. 2. and buried as dead persons with Christ, ver. 4. and their body as crucified with Christ, ver. 6. and their soul as spiritually dead, but both of them as made alive again by Christ, ver. 11. he here supposes that sin, on seeing these things emblematically represented in baptism, was become desirous of entering into their bodies a second time, with a view to exercise the same tyranny over them, by employing the members and lusts of their body in his service. The apostle therefore exhorted the Romans not to suffer sin to rule them, as formerly, by means of the lusts of the body.

2. *So as to obey, αυτη, it by the lusts, αυτου, of the body.* The pronoun αυτη, here stands for αμαρτια, with which it agrees in gender. But the latter pronoun αυτου, being of a different gender, stands for σωματος. I have therefore, in the translation, substituted *body*, the antecedent, in place of the relative pronoun, to avoid ambiguity.

3. *The lusts of the body*, by an usual figure, denote the lusts both of the body and mind. See Rom. vi. 6. note 1.—Accordingly, in the following verse, the apostle expresses himself more particularly; *Present yourselves*, your minds, *to God—and your members to God.*

Ver. 13.—1. *Neither present ye to sin your members.* Μελη, *members*, here, and Rom. vii. 5. signify both the members of the body, and the faculties of the mind; consequently, every thing in us which is employed as an instrument in performing the works of the flesh, enumerated Gal. v. 19,—21. For some of these do not require the members of the body to their being performed, but are wholly confined in their operation to the mind. Hence, Col. iii. 5. *evil desire* and *covetousness*, are mentioned among our members upon the earth, which we are to mortify.

12 *Wherefore*, let not sin reign[1] in your mortal body, *so as to obey it*[2] *by* (ταις επιθυμιαις αυτου, scil. σωματι) *the lusts of the body.*[3]

13 Neither (παριστανετε) *present ye to sin* your members[1] AS instruments[2] of unrighteousness; but *present* yourselves to God *as alive* from the dead,[3] and *your members to God* AS instruments of righteousness.

14 (Γαρ, 91.) *Besides*, sin shall not *lord*[1] *it over* you; (γαρ, 90.) for ye are not (υπο νομον) *under law*, but under grace.[2]

12 *Wherefore*, since God hath made you spiritually alive, and is to raise you with immortal bodies, *Let not sin reign in your* present *mortal body, so as to obey him by* fulfilling *the lusts of the body.*

13 *Neither present ye to sin your* bodily *members*, to be used *as instruments of unrighteousness, but present the faculties of your mind to God, as persons* whom he hath *made alive from the death of sin*; and *your* bodily *members* present *to God, as instruments of righteous actions*, which is the work he requires from his servants.

14 *Besides, sin shall not lord it over you, for this reason, that ye are not under* a dispensation of *law*, which gives no assistance against sin; *but under grace*, which affords all the aids necessary for subduing sin.

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2. *As instruments of unrighteousness.* Though the original word οπλα, properly denotes *military weapons*, it is applied to any instrument of action. Beza thinks, that as the word παριστανετε, *present*, in the beginning of the verse, signifies the placing of servants in the presence of their master, οπλα, *instruments*, may denote *military weapons*, and that the two terms conjoined, suggest the idea of sin as a tyrant, ver. 12. surrounded with his guards, to whom he gives, οψωνια, wages, ver. 23.

3. *As alive from the dead.* Locke thought εκ νεκρων should be translated, *from among the dead*, understanding by *the dead*, the Gentiles dead in trespasses and sins. But there is no reason for restricting this epithet to the Gentiles. The unbelieving Jews might be called *the dead*, as well as the unbelieving Gentiles. I do not however suppose the apostle meant, by this expression, any thing more but that the Romans were to behave as persons who had formerly been dead through sin, but were now alive through Christ.

Ver. 14.—1. *Sin shall not lord it over you.* Κυριευσει. This word denotes the government of a master over his slave; that is, the most absolute and tyrannical government.

2. *For ye are not under law, but under grace.* By *law*, in this verse, Locke understands *the law of Moses*, and by *grace*, *the gospel.* But the more general sense of *law* agrees better with the apostle's argument. From ver. 15. it appears, that his enemies not understanding his doctrine, that men *are not under law but under grace*,

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine which was delivered you.

15 Τι ουν; αμαρτησομεν, οτι ουκ εσμεν υπο νομον, αλλ' υπο χαριν; Μη γενοιτο.

16 Ουκ οιδατε οτι ω παριστανετε εαυτους δουλους εις υπακοην, δουλοι εστε ω υπακουετε, ητοι αμαρτιας εις θανατον, η υπακοης εις δικαιοσυνην;

17 Χαρις δε τω Θεω, οτι ητε δουλοι της αμαρτιας, υπηκουσατε δε εκ καρδιας, εις ον παρεδοθητε τυπον διδαχης.

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had calumniated him as teaching, that men are not under law as *a rule of duty*, and so may sin with perfect safety. To this calumny the apostle answered, that their not being under law *as a rule of justification*, which was his doctrine, instead of being an encouragement to sinning, lays men under the strongest obligation to obey law, and to avoid sin. For the nature of grace, that is, of the gracious new covenant, under which men are placed, is this; It does not require an impossible perfect obedience, but the obedience of faith; it promises the assistance of the Spirit of God, to enable men to obey *law sincerely, as a rule of duty*; and it offers the pardon of sin to all on repentance.—*Law, as a rule of justification*, is of a quite different nature. It requires *perfect obedience*, under the penalty of death; it offers no assistance for enabling those who are under it to perform its requisitions; and it grants no pardon to any sinner on his repentance. Such being the nature of *law* and *grace*, it is evident that mere law, by reducing the sinner to despair, takes from him both the inclination and the capacity of repenting. Whereas the gracious new covenant, under which all mankind are placed, by its requisitions and promises, both encourages and enables sinners to repent: which is the reason that, ever since the fall, mankind have been placed under that gracious covenant, and not under law, as the rule of their justification. In short, the apostle's doctrine, *Ye are not under law, but under grace*, is, and ever hath been, true of all the posterity of Adam from the beginning; and instead of weakening the obligation of the law of God written on the hearts of men, that doctrine establishes it in the most effectual manner.

But to all this the Jews objected, If we are not under the law of Moses, as the rule of our justification, to what purpose was it so solemnly promulgated to us? In like manner the Greeks argued, If we are not to be justified by the law of nature, why is it so deep-

15 What then *DO WE SAY?* (from ver. 1.) *We will sin*, because we are not *under law*, but under grace? *By no means.*

15 *What then do we teach? That we will sin, because we are not under law, but under grace? By no means.* Our account of law and grace demonstrates, that we cannot possibly teach any such doctrine.

16 *Do ye not know, that to whomsoever ye present yourselves slaves, in order*[1] *to obedience, ye are HIS slaves* (ver. 22.) whom ye obey,[2] whether of sin unto death, or of obedience[3] unto righteousness?

16 This however we say, that even under the gospel, ye may be the slaves of sin or of righteousness, as ye choose: only *ye should consider, that to whatsoever master ye make yourselves slaves to give him obedience, ye are his slaves whom ye obey,* and must be contented both with his work and with his wages, *whether* it be *of sin, whose service ends in death, or of* the *obedience* of faith, *whose service ends in righteousness.*

17 *But thanks to God, that ALTHOUGH* (109.) *ye* were *the slaves* of sin, *yet* ye have obeyed from the heart *the mould* of doctrine[4] *into which ye were delivered.*

17 By thus speaking, I do not insinuate that ye have made yourselves slaves to sin: on the contrary, *I thank God, that although* formerly *ye were the slaves of sin, ye have willingly obeyed the mould of doctrine into which ye were cast,* at your baptism:

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ly engraven in our hearts and consciences? These objections the apostle answers in the following chapter, where he discourses of the use of the moral precepts of the law of Moses, and, by consequence, of the use of the law of nature also.

Ver. 16.—1. *Do ye not know, that to whomsoever ye present yourselves slaves, in order to obedience.* By the expression, *ye present yourselves slaves,* the apostle taught the Romans, that *grace* does not destroy human liberty. It was still in their own power to choose, whether they would present themselves slaves to sin, or servants to righteousness.

2. *Ye are his slaves whom ye obey, whether of sin unto death.* To the same purpose our Lord speaks, John viii. 34. *Whosoever committeth sin, is the slave of sin.* See Illustr. ver. 19.

3. *Or,* ὑπακοης, *of obedience unto righteousness. Obedience* here signifies *the gospel,* called *the obedience of faith,* Rom. i. 5. xvi. 26.; and *the obedience of Christ,* 2 Cor. x. 5.; and here *obedience* simply. As the apostle, in what goes before, had personified *sin,* so, in this verse, he personifies *the gospel,* to shew that, as a master, the gospel hath a just title to our persons and services.

Ver. 17. *Yet ye have obeyed from the heart, the mould of doctrine into which ye were delivered.* The original words must be supplied

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things, where-

18 Ελευθερωθεντες δε απο της αμαρτιας, εδελωθητε τη δικαιοσυνη.

19 Ανθρωπινον λεγω, δια την ασθενειαν της σαρκος υμων. Ωσπερ γαρ παρεστησατε τα μελη υμων δουλα τη ακαθαρσια και τη ανομια εις την ανομιαν· ουτω νυν παραστησατε τα μελη υμων δουλα τη δικαιοσυνη εις αγιασμον.

20 Οτε γαρ δουλοι ητε της αμαρτιας, ελευθεροι ητε τη δικαιοσυνη.

21 Τινα ουν καρπον ειχετε τοτε,

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and construed in the following manner: υπηκουσατε εκ καρδιας τυπον διδαχης, εις ον τυπον διδαχης παρεδοθητε. *Ye have obeyed from the heart the mould of doctrine, into which mould of doctrine ye were delivered.* —The original word τυπος, among other things, signifies *a mould* into which melted metals are poured, to receive the form of the mould. The apostle represents the gospel doctrine as *a mould*, into which the Romans were put by their baptism, in order to their being fashioned anew. And he thanks God, that *from the heart*, that is *most willingly and sincerely*, they had yielded to the forming efficacy of that mould of doctrine, and were made new men, both in principle and practice.

Ver. 18. *And being made free.* Ελευθερωθεντες. This is the word by which the act of giving a slave his liberty was signified, called by the Romans, *emancipation.*

Ver. 19.—1. *I speak after the manner of men.* Ανθρωπινον λεγω. He means, that his reasoning was taken from the customs of men, and was accommodated to their apprehension; and that he used metaphors and allegories which were well known. On other occasions the apostle used this phrase, to signify that he spake in the character of an objector, Rom. iii. 5. Jerome calls it a *Cilician* phrase. But that others used it besides Cilicians, appears from Athenæus, lib. ix. *I humbly beg he would change his manner, and,* ανθρωπικως λαλειν, *speak clearly.* According to this use of the phrase, ανθρωπινον λεγω may signify, *I speak a thing well understood.* The truth is, the apostle spake clearly, familiarly, and strongly, when he represented the power which lusts and passions have over the rea-

18 (Δε) *And being made free*[1] from sin, *ye have become the slaves* of righteousness.

19 I speak after the manner of men,[1] (διὰ, 112.) *on account* of the infirmity of your flesh: (γὰρ, 93.) *Wherefore*, as ye have *presented* your members (δοῦλα, scil. ὁπλα) *servile INSTRUMENTS* to uncleanness and to iniquity,[2] *to WORK* iniquity; *so now present* your members (δοῦλα) *servile INSTRUMENTS* to righteousness, to *WORK* holiness.

20 For when ye were *slaves* of sin, ye were *free men* (supply ἐπὶ) *AS TO* righteousness.

21 (Οὖν, 262.) *And* what fruit had ye then *FROM THOSE THINGS, of which* ye are now asham-

18 *And* that *being set free from the slavery of sin*, by your faith, *ye have* voluntarily *become the slaves of righteousness*, whom therefore ye ought to obey.

19 *I speak according to the customs of men* respecting slaves, *on account of the weakness of your understanding* in spiritual matters, that I may give you a just idea of the influence which sinful lusts have had over you formerly, and of the influence which holy affections ought now to have. *Wherefore, as* in your unbelieving state, *ye presented your members servile instruments to unclean affections, and to unjust desires, to work wickedness; so now present your members, servile instruments to righteousness, to work holiness.*

20 To devote yourselves to the service of righteousness, without serving sin at all, is reasonable. *For when ye were slaves of sin, ye were free men as to righteousness;* ye gave no obedience to righteousness.

21 *And, what advantage did ye then reap from those base actions*, with which ye served sin, and *of which ye are now ashamed?* Instead of being

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son, the conscience, and the will of wicked men, by the dominion which a tyrannical master exercises over his slave.

2. *Wherefore, as ye have presented your members*, δοῦλα, supply ὁπλα from ver. 13. *servile instruments to uncleanness, and to iniquity.* What is meant by *members*, see ver. 13. note 1.—According to Beza, *uncleanness and iniquity* signify those base affections and evil inclinations, by which wicked men corrupt and enslave themselves; such as malice, lust, revenge, pride, covetousness. *Sin* is called *uncleanness*, to signify that it tarnishes the beauty of the soul, as filthiness obscures the beauty of the body; and that it renders the sinner loathsome in the sight both of God and man. Next, it is called *iniquity*; because it is injurious both to God and man. Wherefore, these two epithets exhibit a just description of the nature of sin.

of ye are now ashamed? for the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* death: but the gift of God *is* eternal life, through Jesus Christ our Lord.

εφ' οις νυν επαισχυνεσθε; το γαρ τελος εκεινων, θανατος.

22 Νυνι δε ελευθερωθεντες απο της αμαρτιας, δεδωλωθεντες δε τω Θεω, εχετε τον καρπον υμων εις αγιασμον· το δε τελος, ζωην αιωνιον.

23 Τα γαρ οψωνια της αμαρτιας, θανατος· το δε χαρισμα τυ Θευ, ζωη αιωνιος εν Χριστω Ιησυ τω Κυριω ημων.

Ver. 21. *For the reward of these things is death.* The Greek word τελος, signifies both *the end* for which a thing is done, and *the last issue* of it. The apostle's meaning is, that the punishment of death, to be inflicted on sinners, is the natural consequence, or issue and reward of their sin. The word is used in the first sense, 1 Pet. i. 9. *Receiving, το τελος, the end of your faith, the salvation of your souls:* the *end* or purpose for which ye believed.

Ver. 23.—1. *For the wages of sin is death.* The original word οψωνιον, properly signifies *the food and pay* which generals give to their soldiers for their service. By using this term, the apostle shews what sort of pay the usurper, sin, gives to those who serve under his banners. Farther, as *the sin* here spoken of, is that which men commit personally, and which they continue in, *the death* which is the wages of this kind of sin, must be *death eternal.* It is observ-

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CHAP. VII.

View and Illustration of the Doctrines in this Chapter.

THE apostle, in the preceding chapter, having confuted the slanderous report mentioned chap. iii. 8. that he and his brethren taught their disciples to sin, that grace might abound, judged it necessary in this chapter to repel the objection which the Jewish scribes and heathen philosophers urged against this doctrine of *justification without works of law*, chap. iii. 31. that it made *law useless.* This objection the apostle now examined the more carefully, not only because it gave him an opportunity of explaining to the Jews *the nature*

ed? For the *reward of these* things is death.[1]

22 But now being *set free* from sin, and *having become* servants of God, ye have your fruit unto holiness, and the *reward* everlasting life.

23 For the wages[1] of sin is death; but (χαρισμα) *the gracious gift*[2] of God, is *everlasting* life, through Christ Jesus our Lord.

profited, ye have been hurt by them; *for the reward of all such things is death* eternal.

22 *But now being set free from sin*, both in respect of its power and punishment, *and having become the servants of God*, your state is entirely changed; ye are real free men, and *ye have holiness as your service, and, as the reward thereof, everlasting life.*

23 *For the wages which sin gives* to its slaves, *is* eternal *death; but the gracious gift which God bestows* on his servants, *is everlasting life;* a reward gratuitously bestowed *through Jesus Christ our Lord.*

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able, that although in scripture the expression *eternal life* is often to be met with, we no where find *eternal* joined with *death*. Yet the punishment of the wicked is said to be *eternal*, Matt. xxv. 46.

2. *Gracious gift of God is everlasting life.* The apostle does not call *everlasting life*, οψωνια, *the wages*, which God gives to his servants, because they do not merit it by their services, as the slaves of sin merit death by theirs; but he calls it, χαρισμα, *a free gift;* or, as Estius thinks the word may be translated, *a donative;* because being freely bestowed, it may be compared to the *donatives* which the Roman generals, of their own good-will, bestowed on their soldiers, as a mark of their favour.

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and obligation of the law of Moses, but because he foresaw that, in after times, the same objection would be urged by infidels against the doctrine of justification without works of law, to discredit the gospel. His discourse he begins with observing, that *the law of Moses*, as the law of God's visible kingdom and church among the Jews, had *dominion over a man*, that is, was obligatory, only while he liveth, ver. 1.—This assertion he proved, by likening the law of Moses to *the law of marriage*, which binds the wife to the husband, only while the husband liveth. But if he die, she is loosed, and may marry another, ver. 2, 3.—Wherefore, as the death of either party dissolves their marriage, the Jews, who having been put to death by the curse of the law in the person of

Christ, were now loosed from their marriage with God as their king, and from the law of Moses by which God's kingdom among them was governed, that they might be married to Christ by entering into the gospel church, and, in that new marriage, bring forth fruit unto God, ver. 4.—It is true this argument, at first sight, may perhaps appear inept. But if we consider it attentively, it will appear strong and in point, being founded on those passages of scripture, where God represents his connexion with the Jews as their king, under the idea of a *marriage* solemnized at Sinai, when he gave them his law, Ezek. xvi. 8. 38. Jer. ii. 2. iii. 14. For by that similitude God intimated to the Jews, that as marriages are dissolved by the death of either of the parties, his connexion with their nation as their king, was to end at the time when they, with the rest of mankind, should be put to death in the person of Christ. The apostle therefore argued justly, from the Jews being put to death in the person of Christ, that their *marriage* or connexion with God as their king was dissolved, and that they were loosed from the law of Moses, as the law of God's temporal kingdom. Besides, it was fit that that kingdom, and its law, should end at the death of Christ. For the temporal kingdom having been erected among the Jews, for the sake of publishing, in the law of Moses, the curse of the law of works originally given to man in paradise, (see Gal. iii. 10. note 2. Rom. x. Illustr.) that they might be sensible of the grace of the gospel, it is evident, that when Christ removed the curse of the law of works, by suffering it for all mankind, and opened the gospel dispensation, the kingdom of God among the Jews, and the law of Moses, were no longer of use, but were set aside, that the Jews might be at liberty to enter into the gospel church, and there bring forth fruit to God.

Next, to shew them the true nature of the law of Moses, and to convince them that it was not intended as a *rule of justification*, the apostle told the Jews, that while by their fleshly descent from Abraham, they were placed under the law of Moses, as the law of God's temporal kingdom, their sinful passions wrought effectually in their members, to make them do such actions as, by the curse of that law, subjected them to death. For this, in effect, was to tell them, that the law of Moses was a mere law of works, which required perfect obedience under the penalty of death, and granted pardon to no sinner. See chap. x. Illustr. ver. 4. Consequently, neither that law, nor any other law of works, could be a rule of justification to sinners, ver. 5.—And therefore at the fall, though Christ had not died, yet because he was to die, to buy off all

mankind from the curse of the law, Gal. iii. 13. God was pleased, in the prospect of his death, immediately to loose Adam and his posterity from the law of works as a rule of justification, and to place them under a new law, in which not perfect obedience, but the obedience of faith, was required in order to life. And to shew this, he told them, that as soon as Christ died, the Jews were not only loosed from the law of Moses, which, by its curse annexed to every transgression, appears to have been the original law of works under which Adam fell, but as persons delivered from the law of works, by their dying with Christ in the nature in which they were tied to that law, they were admitted into the Christian church, that they might thenceforth serve God according to the new manner of the law under which mankind were placed at the fall, and not any longer according to the old manner of the law of works, ver. 6.

But lest, from the apostle's telling the Jews, ver. 5. that their sinful passions under the law had put them to death, and from his affirming, ver. 6. that they were loosed from the law on that account, they might suspect that he thought the law of Moses a bad institution, he assured them that he entertained no such opinion. That law, though it could not justify the Jews, was of excellent use as a rule of duty. By its prohibitions, it made them sensible of their sins; and by its curse, it shewed them what their sins deserved. As an instance, he mentioned their not being able to know that the strong desire of things forbidden is sin, unless the law had said, *Thou shalt not covet*, ver. 7.—Wherefore, when he told them that their sinful passions under the law, had wrought in their members to put them to death, his meaning was, that their sinful passions, and not the law, had wrought in them strong desires of things forbidden, which, by the curse of the law, subjected them to death: for without law, sin is *dead*; it hath no power to kill the sinner, ver. 8.—Farther, to shew the excellent nature of law, as it makes men sensible both of their sins, and of the demerit of their sins, he observed, that while men are ignorant of law, they fancy themselves without sin, and entitled to life; but when, by the operation of law upon their conscience, they come to the true knowledge of their own character, they are sensible that sin lives in them, and that they are dead by the curse, ver. 9.—Thus it hath come to pass, that the law of works, which was originally intended to give life to mankind, hath occasioned their death, ver. 10.—Because their sinful passions, which law cannot subdue, deceive them into the commission of evil actions, which, according to the tenor of the law of works, subjects them to death, ver. 11.—From

all which it appears, that instead of being *a sinful thing*, the law of works, as published in the law of Moses, is *holy*, even in its curse, and all its commandments are *holy, and just, and good*, ver. 12.

To this, however, a Jew is introduced replying: The good law, which you so highly praised, notwithstanding its goodness, hath been, by your own acknowledgment, the occasion of my death. This objection the apostle introduced, that he might have an opportunity of shewing more fully the excellent nature of law. For he affirmed a third time, that it is not the law, but sin, which kills the sinner, through the curse of the law; and that it was fit the sinner should be so punished, to shew all the subjects of God's government the exceeding malignity of sin, in destroying the peace and order of the world, ver. 13.—Farther, to display the excellency of law still more clearly, the apostle observes, that, by the very frame of their own minds, sinners know the law to be *spiritual* or *holy*, and that by comparing themselves with the holy law, the unregenerated become sensible that they are carnal, and sold under sin, ver. 14.—The *spirituality*, or *holiness* of the law, every sinner must know by this, that when he does the things which the law forbids, he does not approve of them. On the other hand, the corruption of his own nature, and his inability to do good, he feels, *first*, by his habitually neglecting to practise what the law enjoins, notwithstanding he hath some feeble inclinations to comply with its good injunctions; and, *next*, by his habitually doing what the law forbids, notwithstanding he hath some faint hatred of these evil actions, ver. 15.—Now, these feeble volitions, and ineffectual aversions, demonstrate, that our reason and conscience assent to all the precepts of the law as *good*, ver. 16.—But reason and conscience being the higher part of our nature, and our real selves, the evil actions which we do in opposition to their dictates, are not so much our work, the work of our higher part, as the work of the sinful passions, which predominate in the animal, or lower part of our nature, ver. 17.—Thus, by the law, men are made sensible that in their flesh, or animal part, no good thing dwells: and that being wholly governed by that part, though they have some inclination to what is good, they find it extremely difficult to practise it. This inability in the unregenerated to do the good which they incline, the apostle insisted on, not to drive them to despair, but to make them put a just value on the gospel, which, as he afterwards observes, is alone able to deliver them from the slavery of sin, and to raise the higher part of their nature to its proper superiority, ver. 18.—Next he tells us, that the extreme difficulty of the thing, is

the true reason that the unregenerated do not the good they incline, but the evil which they do not incline, ver. 19.—And from this infers, that sin is not the work of the higher part of their nature, which is their real selves, but the work of their carnal part. This he had said before, ver. 17.—but he repeats it here, not with any view to excuse the sinner, by laying the blame of his evil actions on the prevalence of his passions, but to shew that all the credit which sinful actions derive, whether from the general practice of the world, or from the station and abilities of the individuals who are guilty of them, is entirely destroyed by this consideration, that they are contrary to the reason and conscience of mankind.

To his account of the discovery which law makes of the state wherein men are by nature, the apostle subjoins a description of the struggle between reason and passion, which arises in the mind of the sinner when awakened by the operation of law on his conscience. Such a person finds, that when he is most strongly inclined by his better part, to do what is excellent, evil presents itself to him as a desirable object; and that so constantly, and with such alluring influence, that it may be termed *a law*, ver. 21.—So that notwithstanding he is pleased with the law of God in his *inward man*, or spiritual part, ver. 22.—he feels an opposite law in his *members*, or carnal part, warring strongly against the law of his mind, and bringing him into captivity to the law of sin, which is in his members, ver. 23.—And as mere law supplies neither strength nor hope to the awakened sinner, but, after shewing him sin and death in all their frightful colours, leaves him under the power of sin, and under the condemnation of the curse, the apostle introduces him crying out, terrified lest being overcome in the conflict he be subjected to eternal death, *O wretched man that I am, who will deliver me from the body of this death?* ver. 24.—Then to shew from whence his deliverance cometh, he makes the awakened sinner thank God, who graciously delivers him from the slavery of sin, and from the curse of the law, through Jesus Christ, whose gospel offers the assistance of God's Spirit, and promises eternal life to the penitent believer. The effect of this happy deliverance, the apostle sets forth, by making the delivered sinner declare with joy, that he does not now, as formerly, serve God only with the ineffectual approbations and volitions of his *mind*, and with his *flesh*, or animal part, the law of sin; but as one delivered from that law, he habitually serves God, both with his *mind* and with his *flesh*, ver. 25.

Although the apostle, in this chapter, hath spoken more immediately of the Jews, as placed under the law of Moses;

yet, as the arguments by which he hath proved their freedom from that law *as a rule of justification*, are equally forcible for proving the freedom of mankind from the law of nature, *as a rule of justification*, the author hath not, in this illustration, departed from the truth, in supposing the apostle designed this passage for both.—Farther, as the moral precepts and curse of the law of Moses, are in effect the precepts and curse of the law of nature, what the apostle hath written to shew the excellent nature and operation of the law of Moses, in making the Jews sensible of their sins, and of their inability to deliver themselves, either from the power or from the punishment of their sins, consequently in leading them to seek sanctification and pardon from the grace of God published in the gospel, is

OLD TRANSLATION.

CHAP. VII. 1 Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth?

2 For the woman which hath an husband, is bound by the law to *her* husband so long as he liveth: but if the husband be dead, she is loosed from the law of *her* husband.

3 So then, if while *her* husband liveth, she be married to another man,

GREEK TEXT.

1 Η αγνοειτε αδελφοι (γινωσκουσι γαρ νομον λαλω) οτι ο νομος κυριευει του ανθρωπου εφ' οσον χρονον ζη;

2 Η γαρ υπανδρος γυνη τω ζωντι ανδρι δεδεται νομω· εαν δε αποθανη ο ανηρ, κατηργηται απο του νομου του ανδρος.

3 Αρα ουν ζωντος του ανδρος μοιχαλις χρηματισει, εαν γενηται ανδρι ετερω· εαν δε αποθανη ο ανηρ,

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Ver. 1.—1. *I speak to them who know law.* Here *law* signifies the whole of the divine revelations recorded in the Jewish scriptures. See Rom. ii. 12. note 1. Or, as the article is wanting, it may denote *law in general*; not only the law of Moses, but the law of nature, which is the law of works. The truth is, the apostle's reasoning in this chapter is applicable to both these laws.

2. *That the law hath dominion over a man only so long as he liveth.* Elsner thinks *the law*, in this clause, is *the law of marriage*, mentioned ver. 2. But I rather suppose the apostle means *the law of Moses*, as the law of God's temporal kingdom among the Jews; for his intention was to shew that the Jews were loosed from that law, by their being put to death with Christ. See ver. 6.

Ver. 2.—1. *For a woman who hath an husband*, &c. This argument was peculiarly adapted to the Jews, whose connexion with

equally applicable to the law of nature written on the hearts of men; for it hath the same operation and influence, in making sinners sensible both of their sins and of their danger, and in leading them to Christ. We may therefore believe the apostle had both laws in his eye, when he wrote this excellent passage.—His principal design, however, was to wean the Jews from their extreme attachment to the law of Moses, and to make them sensible of the absurdity of pressing that law upon the Gentiles; because, however excellent it might be in itself, or however useful for certain purposes, it was, through the infirmity of human nature, as ineffectual for the sanctification of mankind, as for their justification.

NEW TRANSLATION.

CHAP. VII. 1 Know ye not, brethren, for I speak to them *who know* (νομον) *law*[1] *that* the law hath dominion over a man, *ONLY so long* as he liveth?[2]

2 For *a* woman *who* hath an husband, is bound *by law* to HER husband[1] *while he* liveth:[2] But if *HER husband die*, (κατηργηται) she is loosed from the law *of the husband.*

3 So then, *she shall be called an adulteress*, if, while HER husband liveth, she be married to

COMMENTARY.

CHAP. VII. 1 Ye Jews think the law of Moses is of perpetual obligation; but *know ye not brethren*, (*for I speak to them who know law,*) *that the law* of Moses, as the law of God's temporal kingdom among the Jews, *hath dominion over a man only so long as he liveth;* its obligation being that of a marriage?

2 *For a woman who hath an husband, is bound by the law* of marriage (Gen. ii. 21,—24.) *to her husband while he liveth: but if her husband die, she is loosed from the law of* marriage, which bound her to *her husband*, and hindered her from marrying any other man.

3 *So then such a woman shall be reputed*, both by God and man, *an adulteress, if, while her husband liveth, she be married to another husband: but*

God as their king, was represented by God himself, under the idea of a marriage solemnized with them at Sinai. See Illustr. ver. 4.—But the same argument is applied by the apostle to the Gentiles likewise, Rom. vi. 7. because the law of marriage being of universal obligation, if it is dissolved by the death of either party, other obligations of a like nature must be dissolved in the same manner.

2. *Is bound by law to her husband, while he liveth.* The law here referred to, is *the law of marriage* promulgated in paradise, Gen. ii. 24. whereby our Lord declared, Matt. xix. 6. marriages were appointed to continue for life, except in the case of adultery.

she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

ελευθερα εσιν απο τϛ νομϛ· τϛ μη ειναι αυτην μοιχαλιδα, γενομενην ανδρι ἑτερῳ.

4 Ὡσε, αδελφοι μϛ, και ὑμεις εθανατωθητε τῳ νομῳ δια τϛ σωματος τϛ Χριϛ· εις το γενεσθαι ὑμας ἑτερῳ τῳ εκ νεκρων εγερθεντι, ἱνα καρποφορησωμεν τῳ Θεῳ.

Ver. 4.—1. *Ye also,* εθανατωθητε τῳ νομῳ, *have been put to death by the law.* Here τῳ νομῳ is the dative of the instrument. See Rom. vi. 2. note. The original word θανατοω properly signifies, *I put to death.* The word *also* is emphatical in this passage, and implies, that not the Gentiles only, but the Jews also, were put to death by *the curse of the law.*

2. *In the body of Christ.* Believers being considered as members of Christ's body on account of the intimate union which subsists between them and him, every thing happening to him is in scripture said to have happened to them. Thus the Jews are here said to be *put to death in the body of Christ;* and *our old man* is said to *be crucified with Christ,* Rom. vi. 6.; and we are said to have *died together with Christ,* ver. 8.; and *to be buried together with him by baptism,* ver. 4.; and *to be dead with Christ from the elements of the world,* Col. ii. 20.; and *to be risen with Christ,* Eph. ii. 4,—6.; and even *to be circumcised with Christ,* Col. ii. 11.; on which account, believers of all nations are called περιτομη, *the circumcision,* Philip. iii. 3.—These expressions St Paul took great delight in, because they make us sensible that Christ became man, was circumcised, crucified, and buried, and rose again to deliver us from punishment, and to procure for us a blessed resurrection to immortality. More particularly, as Christ suffered death for us, we are said to have been *actually put to death in him;* and whatever extrinsic obligations respecting religion would have been dissolved by our own death, are dissolved by his. Wherefore, as the Jews were killed by the curse of the law of Moses in the person of Christ, its claim to their persons and services was abolished; so that they were at liberty to be married to another *husband* or *king.* In like manner, the Gentiles having been killed in the person of Christ, by the curse of the law of nature, they have, from the beginning, by that death been delivered from the *law of nature,* as a rule of justification. So the apostle tells us, Gal. iii. 13. *Christ hath delivered us from the curse of the law.*

another *husband:* but if *the husband die,* she is *freed* from that law; so that she is no adulteress, *though married* to another *husband.*

4 (Ὥστε) Wherefore, my brethren, ye also (ἐθανατώθητε) *have been put to death by the law,*[1] (διὰ, 117.) *in* the body of Christ,[2] (εἰς τὸ, 147.) *in order that ye may be* married[3] to another,[4] EVEN to him who is raised from the dead,[5] that we should bring forth fruit[6] to God.[7]

if her husband die, she is freed from that law, which bound her to her husband, and hindered her to marry any other man; *so that she is no adulteress, though,* after his death, *she be married to another husband.*

4 *Wherefore, my brethren,* since marriages are dissolved by the death of either of the parties, ye Jews, who were married to God as your king, and thereby were bound to obey the law of Moses, are loosed from that marriage and law, because *ye also,* as well as the Gentiles, (chap. vi. 6.) *have been put to death by* the curse of *the law in the person of Christ, that ye may be married to another, even to him who* died for you, but *is* now *raised from the dead;* and *that we should bring forth fruit to God.*

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3. *That ye may be married.* In this passage the union of Christ with his people is represented as *a marriage.* So likewise, Ephes. v. 31, 32. Rev. xxi. 9. xxii. 17. The apostles probably took that idea from the ancient phraseology concerning the Jews. See Illustr. ver. 4. But from whatever source it was derived, it is a strong representation of the friendship which subsists, and will subsist between Christ and believers to all eternity, and of the happiness which they will derive from his love to them, and from their entire subjection to him.

4. *To another.* The apostle speaks of Christ as *the husband* of the believing Jews, because he was now become their Lord and Head; and calls him *another husband,* because, while the theocracy subsisted, God was their husband, Isa. liv. 5. *Thy maker is thy husband.*

5. *Even to him who is raised from the dead.* The crucifixion of their *old man,* or corrupt nature, and their obtaining a new nature through the death of Christ, was a fit preparation of the Jews for becoming spouses to Christ, now raised from the dead.

6. *That we should bring forth fruit unto God.* The apostle says, *That we should bring forth,* to show that he was in the same circumstances with the Jews. The transition from one person to another, as Blackwall observes, Sacr. Class. part I. ch. 2. § 6. is frequent in Homer, Virgil, Xenophon, Plato, and all the best writers in both languages, and is admired as emphatical and beautiful by readers of taste.

7. *Fruit to God.* Holy actions brought forth by the Jews, in consequence of their new marriage with Christ, or introduction into

5 For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not

5 Ὅτε γαρ ημεν εν τη σαρκι, τα παθηματα των αμαρτιων τα δια του νομου ενηργειτο εν τοις μελεσιν ημων, εις το καρποφορησαι τω θανατω.

6 Νυνι δε κατηργηθημεν απο του νομου, αποθανοντος εν ω κατειχομεθα· ωστε δουλευειν ημας εν καινοτητι πνευματος, και ου παλαιοτητι γραμματος.

7 Τι ουν ερουμεν; Ὁ νομος αμαρτια; Μη γενοιτο· αλλα την αμαρτιαν ουκ εγνων ει μη δια νομου.

Christ's church, is called *fruit to God*, to signify, that although the Jews were loosed from their former marriage with God as their king, they were not loosed from their obedience to God; and that all the good actions which men perform under the gospel dispensation, are considered by God as belonging to him. Perhaps also in the expression, *fruit to God*, there is an insinuation, that as law gives no assistance for conquering the corruptions of our nature, and allows no pardon to any sinner, the evil actions which men commit under law, whether the law of nature or of Moses, are properly *fruit to death*. See ver. 5.

Ver. 5. *For when we were in the flesh.* The apostle describes the state of the Jews under the law of Moses, by their *being in the flesh*, and their state under the gospel, by their being *in the spirit*, (see Gal. iii. 3. note,) to shew, 1. That their relation to God as his people, was constituted merely by their descent from Abraham according to the flesh, and by their performing the services of the law of Moses, which all pertained to the flesh. 2. That men's relation to God as his people, under the gospel, is not constituted either by their being descended from this or that father, or by their performing this or that ceremony pertaining to the flesh, but by their possessing those dispositions of mind which render men like God. They are God's people, not by *the flesh*, but by *the spirit*. In other passages of scripture, by men's being *in the flesh*, is meant their being governed by the lusts of the flesh, and by their being *in the spirit*, their being guided by the spiritual principles of their nature, purified and strengthened by the Spirit of God. Rom. viii. 1. note 2. See ver. 14. of this chap. note 1.

Ver. 6.—1. *Having died in that by which we were tied.* I have followed the reading adopted by Mill, Bengelius, and others, viz. αποθανοντες εν ω κατειχομεθα, because the apostle is speaking of the

5 For, when we were in the flesh,[1] *the sinful passions* (τα διια τα νομυ) *which* WE HAD (73, 74. 117.) *under the law, wrought effectually* in our members, to bring forth fruit unto death.

6 But now (κατηργηθημεν) *we are loosed* from the law, *having died in that by which we were tied;*[1] (ωστε, 326.) *so that we ought to serve* in newness of THE spirit, and not *in oldness* of THE letter.[2]

7 *What then do we say,* THAT *the law*[1] IS

5 Besides, the law of Moses never was intended as the rule of our justification; *for when we were the subjects of God's temporal kingdom, the sinful inclinations which we had under the law, wrought effectually in the members,* both of our soul and body, (see Rom. vi. 13. note 1.) *to bring forth such evil actions as,* by the curse of that law, *subjected us to death,* without mercy.

6 *But now we* Jews *are loosed from the law* of Moses, *having died* with Christ by its curse, *in that* fleshly nature *by which,* as descendants of Abraham, *we were tied* to the law, and are placed under the law of the gospel; *so that we* now *should serve* God *in the new manner of the gospel, and not in the old manner of the law.*

7 *What then do I say,* when I affirmed, ver. 5. that, under the law,

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Jews, who by their fleshly descent from Abraham, were tied to the law of Moses. But having received baptism, in token of their being put to death with Christ, they were, through that death, stripped of their fleshly relation to Abraham, by which they were bound to obey the law of Moses. If the common reading, αποθανοντω εν ω κατειχομεθα, is retained by supplying the word *that,* the translation will run thus: *That being dead by which we were tied.*

2. *In newness of the spirit, and not in oldness of the letter.* See 2 Cor. iii. 6. note 1, 2. The Jews, being loosed from the law of Moses, were no longer to worship God with rites and ceremonies pertaining to their *flesh,* but with services of *their spirit,* consisting in faith and love. From this, however, we must not infer, that the Jews under the law did not serve God with spiritual services: all the services in which true piety and morality consist, were enjoined in the covenant with Abraham, and were practised by the pious Israelites. But to these the law of Moses added numberless services pertaining to the body, from which the converted Jews were freed since their death with Christ.

Ver. 7.—1. *What then do we say, that the law,* &c. The quotation in the end of this verse, being from the tenth commandment in the decalogue, shews that the *law* here spoken of, is the law of Moses, and chiefly the moral precepts of that law; which, as they are a just transcript of the law of nature, every thing the apostle hath said concerning them, is applicable to the law of nature also.

known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once; but when the commandment came, sin revived and I died.

Την τε γαρ επιθυμιαν ουκ ηδειν ει μη ὁ νομος ελεγεν· Ουκ επιθυμησεις.

8 Αφορμην δε λαβουσα ἡ ἁμαρτια δια της εντολης, κατειργασατο εν εμοι πασαν επιθυμιαν· χωρις γαρ νομου ἁμαρτια νεκρα.

9 Εγω δε εζων χωρις νομου ποτε· ελθουσης δε της εντολης, ἡ ἁμαρτια ανεζησεν.

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2. *Law is sin*, is a sinful or bad institution, an institution which occasions men to sin. That this is the apostle's meaning is plain from ver. 12. where he mentions, by way of inference, the proposition which his reasoning was designed to prove: *Wherefore the law is holy, and the commandment holy and just and good.*

3. *By no means. Nay, I had not known sin unless through law.* As the apostle is speaking of the law of Moses, this must not be understood universally. For it is not to be supposed, that the reason and conscience of the heathens gave them no knowledge at all of their sins. The contrary is affirmed by the apostle, Rom. ii. 14. Nevertheless, the most enlightened among them had but an imperfect knowledge of the nature and demerit of sin in general, and of the number and aggravations of their own sins in particular, compared with the knowledge of these things, which they would have derived from revelation. The truth is, they fancied many things innocent, which were real enormities, and many things trivial sins, which were very heinous, as is evident from their writings.

4. *For even strong desire, I had not known to be sin, unless the law had said, Thou shalt not covet.* The original word επιθυμια, signifies *strong desire*, whether good or bad. Here it is used in the bad sense; as it is likewise, 1 John ii. 16. Επιθυμια της σαρκος, *The lust of the flesh, and the lust of the eyes.* But it signifies strong desire of a good kind also, Luke xxii. 15. Επιθυμια επιθυμησα, *I have vehemently desired to eat this passover.*—1 Thess. ii. 17. *Endeavoured the more abundantly,* πολλη επιθυμια, *with great desire to see your face.*— In the commandment, the desire that is forbidden, is of what belongs to others. Now, as the operation of such a desire is to prompt men to acts of injustice, the existence of it in the mind is sin, because it could not hold its place there for any length of time, unless it were indulged. However, the knowledge that strong desire, not exerted in outward actions, is sin, is not very obvious; and therefore the apostle ascribes it to the information given us by the revealed law of God.

sin?[2] *By no means.* Nay, I had not known sin, *unless* (διὰ) *through law.*[3] *For even* (ἐπιθυμίαν) *strong desire,*[4] *I had not known* TO BE SIN, *unless* the law had said, Thou shalt not covet.

8 But *I* SAY THAT *sin taking opportunity* (διὰ, 117.) *under* the commandment, *wrought effectually* in me *all strong desire.*[1] For *without law* sin IS dead.[2]

9 (Δὲ, 106.) *Therefore,* I was alive (χωρὶς νόμου) *without law formerly:* But when the commandment came, sin *lived again,* (see ver. 8. at the end) and I died.

our sinful passions wrought in our members, to bring forth fruit unto death? Do I say *that the law is a bad institution? By no means. Nay, I could not have known sin* in its extent and demerit, *unless through law. For even strong desire* of things sinful, *I could not have known to be sin* punishable with death, *unless the law* of Moses *had said, Thou shalt not covet.*

8 *But I say that sin taking opportunity under the law* to kill me by its curse, *wrought effectually in me the strongest desire* of things forbidden, and thereby subjected me to death. (ver. 5.) *For without the law sin is dead;* hath no power to kill the sinner.

9 *Accordingly, I was* in my own imagination *entitled to life,* while *without* the knowledge of *law formerly: but when the commandment,* with its curse, *came* to my knowledge in their full extent, *sin,* which I fancied had no existence in me, *lived again, and I died* by the curse.

Ver. 8.—1. *Sin taking opportunity under the commandment, wrought effectually in me all strong desire;* i. e. every kind of strong desire. Commentators who translate διὰ τῆς ἐντολῆς, *through the commandment,* explain this by the principle in human nature, which Ovid describes in his famed lines, *Nitimur in vetitum,* &c. For they think the prohibitions of law awaken and irritate men's evil desires. But though this interpretation may be admitted, in so far as it supposes evil desires to exist in the mind previous to the prohibitions of law, and that these evil desires prompt men to make trial of things forbidden; yet I prefer the explanation given in the commentary, because the fleshly appetites and other strong evil desires, which now prevail in men's minds, do not owe either their existence, or their operation, but their power to kill, to the prohibitions and penalty of law. Hence it is said, 1 Cor. xv. 56. *The strength of sin is the law.*

2. Χωρὶς γὰρ νόμου. *For without law sin is dead.* Sin, which he still considers as a person, would have had no being, or at least no strength to kill men, unless law existed: For the essence of sin consists in its being a violation of law.—Though the apostle speaks this more directly of the law of Moses, it is equally true of the law

10 And the commandment which *was ordained* to life, I found *to be* unto death.

11 For sin taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law *is* holy; and the commandment holy, and just, and good.

13 Was then that which is good, made death unto me? God forbid. But sin, that it might appear sin, working death in me by

10 Εγω δε απεθανον· και ευρεθη μοι ἡ εντολη ἡ εις ζωην, αυτη εις θανατον.

11 Ἡ γαρ ἁμαρτια αφορμην λαβουσα δια της εντολης, εξηπατησε με, και δι' αυτης απεκτεινεν.

12 Ὡστε ὁ μεν νομος ἁγιος, και ἡ εντολη ἁγια και δικαια και αγαθη.

13 Το ουν αγαθον, εμοι γεγονε θανατος; Μη γενοιτο· αλλα ἡ ἁμαρτια, ἱνα φανῃ ἁμαρτια, δια του αγαθου μοι κατεργαζομενη θανατον,

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of nature, and may be applied to the state of mankind before the law of Moses was given. For unless there had been a law written in men's hearts, sin would have been dead, or have had neither existence nor power to kill.

Ver. 10.—1. *The commandment which was intended for life.* The law of nature, and its transcript in the moral precepts of the law of Moses, were intended for life; because the threatening of death for every offence, is virtually a promise of life to those who obey perfectly. This appears from the law given to Adam in paradise.

2. *The same was found by me to end in death.* Perfect obedience being impossible in the present state of human nature, the law which threatens death for every offence, necessarily ends in death to the sinner, although it was originally intended to give life to the obedient.

Ver. 11.—1. *Sin taking opportunity under the commandment.* So this clause ought to be translated; for no person can fancy that men's evil desires are owing to the prohibitions of law. To entertain an opinion of this kind, is to make God the author of sin by his law. The apostle's meaning is, that sin took the opportunity of men being under the commandment, first to deceive them, and then to kill them.

2. *Deceived me.* This is an allusion to the excuse which Eve made for eating the forbidden fruit. *The serpent deceived me,* by assuring me that I should not die. The apostle speaks of a twofold opportunity taken by sin, while men are under the commandment. The first is, sinful dispositions, deceiving men into a belief that the prohibitions of law are unreasonable, that the thing forbidden is pleasant or profitable, and that it will not be followed with punishment, persuade them to do it. This was the serpent's discourse to Eve; and it is what men's sinful inclinations always suggest to

10 (Και, 212.) *And* so the commandment which *WAS INTENDED for life,*[1] *the same was found by me TO END in* death.

11 For sin taking *opportunity* (δια, 122.) *under* the commandment,[1] deceived me,[2] and (δια) *through* it slew me.

12 (Ωστε, 331.) Wherefore, the law *indeed* is holy;[1] and the commandment holy, and just, and good.

13 *JEW. The good LAW, then, to me hath become death?*[1] *APOSTLE. By no means.* But sin *HATH BECOME DEATH,*[2] *That sin might appear working out death*[3] *to me,*

10 *And so the commandment* written on the hearts of men, and published in the law of Moses, *which was intended for* giving *life, the same was found by me,* in my present state, *to be the occasion of death.*

11 *For* as law neither remedies the weakness of human nature, nor subdues its evil appetites, *sin taking opportunity* while I was *under the commandment* to kill me, *deceived me* into the commission of evil actions by its specious allurements, *and through the commandment slew me.*

12 *Wherefore, the law indeed,* as it restrains us from sin by the fear of punishment, *is holy* even in its curse, *and the* moral *commandment* is *holy, and just, and good.*

13 *The good law then,* which you praise so much, *to me hath become* the cause of *death?* I reply, It is *by no means* the law, *but sin* which *hath become* the cause of *death* to sinners. And God hath so appointed it to be, *that sin might be seen to work out*

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them. The second opportunity which sin takes under the commandment, is that of killing the sinner by the curse annexed to the commandment which he hath broken.

Ver. 12. *Wherefore the law indeed is holy.* This character of the law is perfectly consonant to truth, whether the apostle is speaking of the law of nature, or of the law of Moses. By *the commandment,* as distinguished from *the law,* Beza understood the command, *Thou shalt not covet.*

Ver. 13.—1. *The good law then to me hath become death?* As in this and in the subsequent clause, the adjective το αγαθον, *the good,* hath no substantive joined to it, I have supplied the substantive δικαιωμα, *law, ordinance,* because this is an objection stated by the unbelieving Jew to the apostle's affirmation, that *the law is holy, and just, and good: The good law then hath become death to me?*

2. *By no means. But sin hath become death.* Here the apostle clearly distinguishes between a proper *cause* and an *occasion,* or *cause by accident.* The law is the occasion of death to sinners; but sin is the proper or efficient cause of that evil.

3. *Might appear working out death.* The participle κατεργαζομενη, may be translated infinitively thus; *might appear to work out death.*

that which is good; that sin by the commandment might become exceeding sinful.

ἵνα γενηται καθ' ὑπερβολην ἁμαρτωλος ἡ ἁμαρτια δια της ἐντολης.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

14 Οιδαμεν γαρ ὁτι ὁ νομος πνευματικος ἐστιν· ἐγω δε σαρκικος ειμι, πεπραμενος ὑπο την ἁμαρτιαν.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

15 Ὁ γαρ κατεργαζομαι, ου γινωσκω· ου γαρ ὁ θελω, τουτο πρασσω, ἀλλ' ὁ μισω, τουτο ποιω.

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4. *That sin might become a most exceeding sinner.* Our translators supposed, that ἁμαρτωλος is put here for the adjective. But, as Beza observes, it is used as a substantive, and signifies *a sinner*. For the apostle carries on the personification of sin, begun chap. vi. 6. by shewing its exceeding sinfulness in this respect, that it makes the law, which was intended for life, the occasion of men's death.

Ver. 14.—1. *Besides we know that the law is spiritual.* The law enjoins actions conformable to the dictates of our spiritual part, our *reason* and *conscience*.

2. *But I am carnal.* This word is used, 1 Cor. iii. 1. to denote such a state of imperfection in knowledge and goodness, as persons may be in who are newly converted. But in most other passages, it signifies the highest state of alienation from God, Rom. viii. 5,—8. And the being *carnal*, is said, Eph. ii. 3. to consist *in fulfilling the desires of the flesh*. That the apostle used the word *carnal* in the worst sense here, is evident from his adding, *being sold under sin*. In his note on the words *spiritual* and *carnal*, Beza thus expresses himself: *Nec is esse velim, cui Paulinæ istæ formulæ displiceant, quibus nihil unquam gravius, aut expressius inveniri posse puto.*

3. *Being sold under sin*; that is, sold as a slave to remain under the dominion of sin, and be obliged to do whatever evil actions sinful inclinations prompt to. In this sense the phrase is used in scripture, Judges iii. 8. *He sold them into the hand of the king of Mesopotamia, and the children of Israel served*, &c.—1 Kings xxi. 25. *There was none like unto Ahab, which did sell himself to work wickedness.*—Because the apostle in this passage uses the first person, *I am sold*, &c. Augustine in the latter part of his life, and most of the commentators after his time, with many of the moderns, especially the Calvinists, contend, that in this, and in what follows, to the end of the chapter, the apostle described his own state at the time he wrote this epistle, consequently the state of every regenerated person. But most of the ancient Greek commentators, all the Arminians, and some Calvinists, hold, that though the apostle speaks in the first person, he by no means describes his own state, but the state of an unregenerated sinner awakened, by the operation

(διὰ, 113.) *through the good* LAW; THAT IS, that sin might become (καθ' ὑπερβολὴν ἁμαρτωλὸς) *a most exceeding sinner,*[4] *through the commandment.*

death to sinners, through the good law; that is, that sin might become known to all God's subjects, *as a thing most exceedingly destructive, through the commandment* forbidding it under the penalty of death.

14 (Γαρ, 91.) *Besides,* we know that the law is spiritual;[1] but I am carnal,[2] *being sold* under sin.[3]

14 *Besides, we know that the law is agreeable to our spiritual part, but* that *I am* led by my *carnal* part, *being enslaved to sin.*

15 For *what I thoroughly work,*[1] *I do not approve.*[2] *For I practise not that* (ὁ θελω) *which I incline;* but what I hate that I do.

15 The spirituality of the law we know; *for what evil things* in an unregenerate state *I habitually work, I do not approve:* and our slavery to sin we know; *for I practise not the things which reason and conscience incline, but what they hate that I do.*

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of law, to a sense of his sin and misery. And this opinion they support by observing, that in his writings the apostle often personates others. See Rom. xiii. 11,—13. Wherefore, to determine the question, the reader must consider to which of the two characters the things written in this chapter best agree; and in particular, whether the apostle could say of himself, or of other regenerated persons, That *they are carnal, and sold under sin.*

Ver. 15.—1. *What I thoroughly work:* So the original word κατεργαζομαι signifies, denoting earnestness and perseverance in working.

2. *I do not approve.* The word γινωσκω, which literally signifies *I know,* is used in the sense of *approving,* Matt. vii. 21.

3. *For I practise not that which I incline.* Θελω, *I incline,* in this passage, cannot signify the last determination of the will; for action always follows that determination: But it marks such a faint ineffectual desire, as reason and conscience, opposed by strong passions, and not strengthened by the Spirit of God, often produce.—They who think the apostle is here describing his own case, and the case of other regenerated persons, should consider that he does not speak of single instances of omission of duty, and commission of sin; for the words which he uses, κατεργαζομαι, πρασσω, ποιω, all denote *a continuation,* or *habit of acting.* Now, how such a habit of doing evil, and neglecting good, can be attributed to any regenerated person, and especially to the apostle Paul, who, before this epistle to the Romans was written, told the Thessalonians, *Ye are witnesses, and God also, how holily, and righteously, and unblamably, we behaved among you,* I confess I do not comprehend. See also 2 Cor. i. 12. vii. 1, 2. x. 2, 3. To elude the force of this argument, Augus-

16 If then I do that which I would not, I consent unto the law, that *it is* good.

16 Ει δε ὁ ου θελω, τουτο ποιω, συμφημι τῳ νομῳ ὁτι καλος.

17 Now then, it is no more I that do it, but sin that dwelleth in me.

17 Νυνι δε ουκ ετι εγω κατεργαζομαι αυτο, αλλ' ἡ οικουσα εν εμοι ἁμαρτια.

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tine affirms, that the apostle does not speak of his outward actions, but of the inward motions of his *concupiscence*, by which he means, *evil desire in general*; and that, for the reason mentioned in the next note, he expresses these motions by the pronoun *I*. Be it so. On this supposition, ver. 15. will mean *what*, *I*, my concupiscence, *thoroughly worketh* in my mind, *I do not approve*. *For*, *I*, my concupiscence, *practiseth not* in my mind *that which I incline, but what I hate, that*, *I*, my concupiscence, *doth*. Now, not to insist on the impropriety of applying words which denote outward actions, to the motions of evil desire in the mind, I ask, what sense is there in the apostle's telling us, *that his concupiscence did not practise in his mind what he inclined?* For, if what he inclined was good, it could not possibly be practised by concupiscence, if concupiscence be evil desire; consequently it was foolish in him either to expect it from concupiscence, or to complain of the want of it, as he does, ver. 19. He might complain of the existence of concupiscence in his mind: But, if it was suffered to remain there uncontrolled, and if it hindered the actings of his sanctified will so effectually, that he never did that which he inclined, but always did the evil which his sanctified will did not incline, is not this the clearest proof that *concupiscence* or *evil desire* was the prevailing principle in his mind, and that his sanctified will had no power to restrain its workings? Now, could the apostle give any plainer description of an unregenerate person than this?

Ver. 17.—1. *It is no more I who work it out.* Here the apostle considers man as composed of two parts, *flesh* and *spirit*, each of which has distinct *volitions*, *affections*, and *passions*. And because the influence of these on men's actions is very powerful, he calls the one *the law of the members*, and the other *the law of the mind*, ver. 23.—And like the ancient philosophers, he considers these two principles as distinct persons. The one he calls *the spirit*, or the spiritual part, Rom. viii. 1.—And ὁ ισω ανθρωπος, *the inward man*, Rom. vii. 22.—And *the hidden man of the heart*, 1 Pet. iii. 4.—And as in this discourse he personates mankind, he speaks of this *inward man*, or spiritual part of human nature, as his real self, and calls it εγω, *I*, ver. 17. 19. and αυτος εγω, *I myself*, ver. 25. because it is the part in which man was made after the image of God. The other person he calls, *his flesh*, or carnal part; and Ὁ εξω ανθρωπος, *The outward man*, 2 Cor. iv. 16.;—And *sin dwelling in him*, Rom. vii. 17.;—and *the body of sin*, Rom. vi. 6.;—and *the body of death*, Rom. vii. 24.;—and *the old man*, Rom. vi. 6. Eph. iv. 22. Col. iii.

16 *And if I do that which I incline not,* (συμφημι) *I assent to* the law that IT IS good. (ver. 12.)

17 (Νυνὶ δὲ, 106.) Now *therefore,* it is no more I[1] *who work it out,* but *sin dwelling* in me.[2]

16 *And if,* as often as I disobey the law, *I do that which reason and conscience incline not;* by thus condemning these actions, *I acknowledge the law to be good.*

17 *Now therefore, it is not reason and conscience which work out these evil actions, but* they are wrought out by *the sinful inclinations which prevail in my animal nature.*

9.;—and denies that this part is *his self,* Rom. vii. 17.;—and to prevent our confounding this with his real self, having said, Rom. vii. 18. *I know that good dwelleth not in me,* he immediately corrects himself, by adding, *that is, in my flesh.*

But notwithstanding the apostle considered *the flesh* and *spirit* as distinct persons, who have different affections and members; and though he ascribes to those persons different volitions and actions, and denies that the actions of *the outward man* or *flesh,* are his actions, it does not follow, that he thought himself no way concerned in, or accountable for the actions of his flesh. For he told the very persons to whom he said those things, chap. viii. 13. *If ye live according to the flesh, ye shall die.* But he thus spake, for the reasons to be mentioned in the following note, and to give a more lively idea of the struggle between reason and passion, which subsists in the minds of those whose conscience is awakened by the operation of law, but who are not completely converted.—Doddridge, in his note on this verse, conjectures that St Paul may have read the passage in Xenophon, lib. vi. where Araspes complains of two souls contending within him.

2. *Sin dwelling in me.* The Hebrews expressed absolute rule or dominion, by the figure of dwelling, Ezek. xliii. 7. 9. Zech. ii. 10, 11. Now, as the apostle had personified *sin,* he very properly represents it as *dwelling in him;* because this suggests to us the absolute and continued influence which sin hath, in controlling the reason and conscience of the unregenerated, and in directing all their actions.—By distinguishing his *real self,* that is *his spiritual part,* from the *self* or *flesh in which sin dwelt,* and by observing that the evil actions which he committed were done, not by him, but by *sin dwelling in him,* the apostle did not mean to teach that wicked men are not accountable for their sins, but to make them sensible of the evil of their sins, by shewing them, that they are all committed in direct opposition to reason and conscience, the superior part of their nature, at the instigation of passion and lust, the lower part. Farther, by appealing to the opposition which reason and conscience make to evil actions, he hath overturned the grand argument, by which the wicked justify themselves in indulging their lusts. Say they, since God has given us passions and appetites, he certainly meant that we should gratify them. True, says the

18 For I know, that in me, (that is, in my flesh) dwelleth no good thing: for to will is present with me, but *how* to perform that which is good, I find not.

18 Οιδα γαρ ὁτι ȣκ οικει εν εμοι (τȣτεστιν εν τῃ σαρκι μȣ) αγαθον· το γαρ θελειν παρακειται μοι, το δε κατεργαζεσθαι το καλον, ȣχ ευρισκω.

19 For the good that I would, I do not: but the evil which I would not, that I do.

19 Ου γαρ ὁ θελω, ποιω αγαθον· αλλ' ὁ ȣ θελω κακον, τȣτο πρασσω.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

20 Ει δε ὁ ȣ θελω εγω τȣτο ποιω, ȣκ ετι εγω κατεργαζομαι αυτο, αλλ' ἡ οικȣσα εν εμοι ἁμαρτια.

21 I find then a law, that when I would do good, evil is present with me.

21 Ευρισκω αρα τον νομον τῳ θελοντι εμοι ποιειν το καλον, ὁτι εμοι το κακον παρακειται.

22 For I delight in the law of God, after the inward man.

22 Συνηδομαι γαρ τῳ νομῳ τȣ Θεȣ κατα τον εσω ανθρωπον.

23 But I see another law in my members, warring against the law of my

23 Βλεπω δε ἑτερον νομον εν τοις μελεσι μȣ αντιστρατευομενον

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apostle; but God hath also given you reason and conscience, which oppose the excesses of lust, and condemn its gratification. And as reason and conscience are the superior part of men's nature, a more certain indication of the will of God may be gathered from their operation than from the impulses of the other.—Beza observes, that in all probability the heresy of the Carpocratians took its rise from perverting this passage of Paul's epistle to the Romans. For they affirmed, that they were not guilty of the sins which the flesh committed, nor were they to be punished for them; and that they only sin, who, when they sin, think they sin.

Ver. 21. *Well then, I find this law,* &c. See Rom. ii. 12. note 1. By calling our sinful inclinations *a law,* the apostle teaches, that they are a principle of action, as steady and constant in impelling us to evil, as the law of God is in directing us to what is good.

Ver. 22. *I am pleased with the law of God according to the inward man.* By appealing so often to that approbation, which the reason and conscience of men give to all the good actions enjoined by the law of God, and to that disapprobation and hatred which are raised in their minds by the evil actions which it forbids, the apostle has clearly established the holiness and excellence of the law of God. And his argument will appear the stronger, when we consider, that

18 For I know that *good dwelleth not* in me, that is, in my flesh. (Γαρ, 94.) *Indeed, to incline lies near me;* (ver. 21.) *but to work out what is* (καλον) *excellent, I do not find* NEAR ME.

18 These evil actions, I justly ascribe to the prevalence of fleshly appetites: *For I know that good is not predominant in me, that is, in my flesh. Indeed to have an inclination* to what is good, *is easy for me,* or any one, whose conscience is not wholly seared; *but to practise what is excellent, I do not find easy.*

19 (Γαρ, 93.) *Therefore, I do not the good which I incline;* but the evil which *I do not incline,* that I *practise.*

19 *Therefore I,* and others, *do not the good which reason and conscience incline; but the evil which these higher parts of our nature are averse to, that we practise:* we omit many duties, and commit many sins, contrary to the dictates of reason and conscience.

20 Now, if I do that *which I do not incline,* it is no more I *who work it out,* but sin *dwelling* in me.

20 *Now if I omit good, and commit evil, contrary to the inclination of my reason and conscience,* which constitute my higher part, *it is no more I who practise it, but sin dwelling in my carnal part.* See ver. 17. notes 1, 2.

21 *Well then, I find,* (τον, 71.) *this law*[1] *to me inclining to do what is excellent, that evil* (κακα κειται) *lies near me.* (See Rom. x. 8. note 2.

21 *Well then,* what experience discovers to me, and to every one, is, *we find, this law in us inclining to do what is excellent, that evil lies near at hand;* is easy to be practised, being agreeable to our strongest passions.

22 For *I am pleased with* the law of God, *according to* the inward man.[1]

22 *For I am well pleased with the law of God, according to the* dictates of my *inward man,* or better self.

23 (Δε) But I see another law[1] in my members warring against the

23 *Yet I, and all other men,* while unregenerated, *find* in ourselves a variety of lusts, whose influence is

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these feelings are never wholly extinguished in men's minds, not even by the longest course of vice.

Ver. 23. *I see another law in my members, warring against the law of my mind.* What the members are, see Rom. vi. 13. not 1.—This conflict between reason and passion is mentioned Gal. v. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh,*

mind, and bringing me into captivity to the law of sin, which is in my members.

24 O wretched man that I am, who shall deliver me from the body of this death!

25 I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin.

τω νομω τς νοος μς, και αιχμαλωτιζοντα με τω νομω της αμαρτιας τω οντι εν τοις μελεσι μς.

24 Ταλαιπωρος εγω ανθρωπος· τις με ρυσεται εκ τς σωματος τς θανατς τστς;

25 Ευχαριστω τω Θεω δια Ιησς Χριστς τς Κυριος ημων.

Αρα ουν αυτος εγω τω μεν νοι δουλευω νομω Θες, τη δε σαρκι, νομω αμαρτιας.

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and these are contrary, the one to the other. This conflict was taken notice of by the heathens also,

> ——— *aliudque cupido,*
> *Mens aliud suadet. Video meliora proboque;*
> *Deteriora sequor.*

Ver. 24. *From the body of this death.* Some think the translation here may run, *from this body of death*; joining τστς with σωματος, as is done in the Vulgate version. But I think this an emphatical Hebraism, signifying *the body*, that is, the lusts of the body, *which cause this death*, the death threatened in the curse of the law.

Ver. 25.—1. *I thank God who delivers me, through Jesus Christ our Lord.* The Clermont, and some other copies, with the Vulgate, read here χαρις τς Θες, *The grace of God.* But the common reading being supported by almost all the ancient MSS, and by the Syriac version, is to be preferred; especially as it contains an ellipsis, which if supplied, according to the apostle's manner, from the foregoing sentence, will give even a better sense than the Clermont reading, thus, *Who will deliver me, &c. I thank God* who delivers me, *through Jesus Christ.* See ch. viii. 2. note 2.

2. *Do I myself then as a slave, serve with the mind the law of God, but with the flesh the law of sin?* Αρα νν αυτος εγω, &c. Here αρα is a particle of interrogation. See Ess. iv. 88. This question is an inference from what the apostle had said concerning his being delivered from the body of death, through Jesus Christ. Being delivered, *Do I myself then as a slave serve with,* &c.? Translated in this manner, interrogatively, the passage contains a strong denial,

law of my mind, and bringing me into captivity to the law of sin, which is in my members.

24 O wretched man that I am, (τις ῥυσεται) who *will* deliver me from the body of this death![1]

25 I thank God,[1] (ευχαριστω με, from ver. 24.) *WHO DELIVERS ME* through Jesus Christ our Lord.

(Αρα ουν) *Do I myself then as a slave, serve with the mind* the law of God, but with the flesh the law of sin?[2] *BY NO MEANS.*

so strong and constant, that it may be called *another law in our animal part, warring against the law of our mind*, and *making us abject slaves to the law of sin which is in our animal part.*

24 In this miserable situation, having from law no assistance to subdue my lusts, nor any hope of pardon, I, in the name of mankind, cry out, *O wretched man that I am, who will deliver me from* the slavery of *the body, ending in this death!*

25 Our deliverance from these evils does not come from the law, but from the gospel: therefore *I thank God who delivers us through Jesus Christ our Lord.*

Being thus delivered, *Do I myself then*, or any delivered person, *as slaves, still serve with the mind the law of God*, by ineffectual approbations of good, and disapprobations of evil, *but with body the law of sin*, (ver. 23.) performing wicked actions habitually? *No*, as becomes delivered persons, we serve God both with the mind and with the body.

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that the person spoken of, after being delivered from the body of this death, any longer serves, as formerly, with the mind only, the law of God, and with the flesh the law of sin in his members; whereas, translated as in our English Bible, *So then with the mind I myself serve the law of God, but with the flesh the law of sin*, it represents the delivered person as still continuing in that very slavery to sin, from which he says he was delivered by God through Christ, and utterly overturns the inference drawn, chap. viii. 1. from what is said in this passage: *There is therefore now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit.. 2. For the law of the Spirit, &c.* But if those to whom there is no condemnation, *walk not according to the flesh, but according to the Spirit*, it surely cannot be said of such in any sense, that *with the flesh they serve the law of sin*; so that the common translation of ver. 25. is utterly wrong, and even dangerous.

CHAP. VIII.

View and Illustration of the Sentiments contained in this Chapter.

IN farther answer to the objection mentioned, chap. iii. 31. the apostle, in this chapter, with great feeling and energy, displays the many powerful motives which the doctrines of the gospel, explained in the preceding chapters, suggest for engaging both the understanding and the affections of believers, to a continued pursuit of holiness.

The *first* motive which he mentions, is, That under the new covenant there is no condemnation to believers, who walk not according to the flesh, but according to the Spirit, ver. 1.—This greatest of all considerations, the apostle begins with, after having pathetically described the terror of the awakened sinner, arising from his consciousness of guilt, because if mercy were not with God, he could neither be loved nor obeyed by men.

The *second* motive is, That under the new covenant, sufficient assistance being given to all, to free them from the law of sin and death, they cannot excuse their evil actions by pleading the strength of their sinful passions, ver. 2.—This deliverance from the law of sin and death, God hath accomplished by sending his Son in the flesh, to die as a sin-offering, to procure pardon for sinners, and to destroy the power of sin in their flesh by his word and Spirit, that they may attain the righteousness which the law of faith, the new covenant, requires, ver. 4.—And to shew the nature and extent of that righteousness, the apostle explains what it is *to walk after the flesh*, and what to walk *after the Spirit*, ver. 5.

The *third* motive to holiness is, That according to the new covenant, all who live a wicked sensual life, shall die eternally; but every one who lives in a holy spiritual manner, shall be rewarded with life eternal, ver. 6,—8.

The *fourth* motive is, The Spirit of God dwells with believers, whereby the lusts of their body are mortified, and their rational powers are habitually strengthened, ver. 10.—And even the animal part of their nature, after being subdued, is made subservient to righteousness, by the indwelling of the same Spirit, ver. 11.—Such being the effects of the gracious assistances promised in the gospel, no person under the new covenant is irresistibly led, either by the corruptions of his nature, or by outward temptations, to live according to the flesh, ver. 12.;—and therefore God hath justly decreed, that

all who live according to the flesh, shall die eternally, ver. 13. This declaration concerning future retributions under the new covenant, the apostle had made before, ver. 6.; but he repeats it here, to shew that, although the curse of the law, in so far as it allows no mercy to the penitent sinner, does not take place under the new covenant, men's obligations to holiness are not weakened. The sanctions of law are still continued under the gospel, but in a different form, and with a more happy efficacy.—Farther, to correct the error of the Jews, who contended that no Gentile could obtain eternal life who did not obey the law of Moses, and to comfort the believing Gentiles, whom the Jews thus excluded from the favour of God, the apostle declared, that according to the tenor of the new covenant, all who are led by the Spirit of God to mortify the deeds of the body, are the sons of God, whether they be Jews or Gentiles. And to shew the excellent disposition of the sons of God, he observes that, notwithstanding under the new covenant the severest punishment is threatened against sinners, the sons of God do not obey him from that slavish fear of punishment, which was bred in the minds of the Jews by the curse of the law, but from the filial dispositions of gratitude and love to their Father, ver. 15.—This excellent temper the apostle terms *the witness of our spirit* that we are children of God, and observes, that the Spirit of God also confirms that witness, by his gifts and graces, bestowed indiscriminately upon the believing Gentiles, as well as on the Jews, ver. 16.

Having thus shewn, that all who obey God sincerely, from a principle of faith, are his sons, the apostle, as *the fifth motive* to holiness, furnished by the gospel, gives a particular account of the *honours, privileges, and possessions* of the sons of God. They are *heirs of God.* And to shew what an heir of God is, he adds, and *joint heirs with Christ*; so that the whole felicity of that immortal life, which Christ now enjoys in the human nature, really belongs to the other sons of God, whether they be Jews or Gentiles; and they shall be put in possession thereof, if, when called to it, they suffer as Christ did, for righteousness' sake, ver. 17.—This concerning suffering, the apostle introduced, to teach the Romans, that their being the sons of God would not secure them against, but rather expose them to sufferings. And to prevent the Jews, who considered prosperity as a token of God's favour, from being scandalized at the gospel, on account of the sufferings which accompanied it, and even to encourage them to suffer, he observed, that that glorious resurrection, by which the sons of God are to be distinguished, is a blessing so great, that the pious Gentiles sup-

ported the miseries of life, by earnestly looking for it, ver. 18, 19.—Nor was their expectation without foundation, inasmuch as not for their own sin, but for the sin of the first man, the human race was subjected to death by God, ver. 20.—in the firm resolution that he would deliver all mankind from the grave, through the obedience of Christ, ver. 21.—By insinuating that the expectation which the Gentiles entertained of a future life in the body, was derived from God's resolution to raise all mankind from the dead, the apostle, I suppose, meant God's resolution made known at the fall, that the seed of the woman should bruise the head of the serpent. For that promise, in its true meaning, being preserved among the Gentiles by tradition, was the foundation of the hope which many of them, in different parts of the world, entertained of the resurrection of the body, and of a future state. See Chap. I. View, remark 2. p. 167. Then by a beautiful rhetorical figure, the apostle introduces the whole Gentile world as suffering extreme pain under the miseries of life, and earnestly wishing for deliverance, ver. 22.—Believers also groan within themselves, while they wait for the redemption of their body from the bondage of corruption, ver. 23.—But they wait patiently, and thereby shew the strength of their faith, ver. 24, 25.—And to this exercise of patience they are helped by the Spirit, who, by afflictions, produces in them such a disposition of mind, as is an effectual complaint to God, ver. 26.—And being wrought in them by the Spirit, it is justly termed *the Spirit's complaining for the saints*, ver. 27.

The *sixth* motive to holiness, furnished by the discoveries made in the gospel, is this: God having determined to save believers, they know that every thing, whether prosperous or adverse, shall work together for that end; so that their salvation is absolutely certain. The reason is, God hath *called* or denominated believers the seed of Abraham, and the sons of God, 1 John iii. 1. and heirs of immortality, according to his purpose, ver. 28.—And whom he foreknew to be his sons, them he also predestinated to be conformed to the image of his Son Christ, both in their body and mind, ver. 29.—Moreover, whom he predestinated to be conformed to the image of Christ, them he also called or denominated the seed of Abraham, and gave them a right to all the blessings promised to Abraham's seed; and whom he so called, them he also justified and glorified, ver. 30.—And having thus described the salvation of believers, in its origin, its intermediate steps, and its issue, the apostle strongly impressed with the certainty thereof, asks, What shall we say to these things? Since God is for us believing Jews and Gentiles, no person can hinder

our being accounted the seed of Abraham, and the sons of God, or prevent us from receiving the inheritance promised to such, ver. 31.—For he who delivered his own Son to death for us all, for the Gentiles as well as for the Jews, will with him also freely give us all the blessings promised to the seed of Abraham, and sons of God, ver. 32.—Then, as enraptured with the view which he had taken of those grand subjects, and to shew that there is no condemnation to them who are in Christ Jesus, he cries out, who shall dare to bring any accusation against God's elect, since God hath declared that he will justify such by faith? ver. 33.—Who is he that will pretend to condemn them, since Christ hath died to procure their pardon, and now governs the world for their benefit, and makes intercession with the Father in their behalf? ver. 34.—Then personating the whole body of believers, strongly affected with the goodness of God shewn in their salvation, and highly elated with the view of their privileges so unanswerably established, he, in their name, professes their firm resolution of adhering to the gospel, that they may continue the objects of Christ's love, however many or strong the temptations may be with which they are assaulted, ver. 35. to the end of the chapter.

The latter part of this chapter, beginning at ver. 31. if compared with the most shining passages of the so much admired writings of the Greeks and Romans, will be found not inferior to any of them in sublimity of thought, variety of figures, and beauty of language. It contains a description in most forcible and glowing expressions, of the privileges, the hopes, and the temper of a true Christian, and shews what magnanimity, and what greatness of sentiment the gospel is able to infuse into them who understand and believe its doctrines. It is therefore a most proper conclusion of a discourse, in which, by the strongest reasoning, practices are recommended, which ennoble the human mind, yield the greatest and the most permanent joys, and prepare men for becoming the companions of angels, and for living with God himself through all eternity.

On reviewing the encouragements to holiness proposed by the apostle in this and the three foregoing chapters, the reader must be sensible, that the scheme of salvation revealed in the gospel suggests motives to persuade men to forsake sin and follow holiness, and even to suffer for well doing, more in number and of greater efficacy, than any preacher, either of the law of nature or of Moses, ever proposed, or indeed had it in his power to propose. And therefore the calumny of the Jewish scribes and heathen philosophers, mentioned chap. iii. 31. that by teaching the justification of sinners, through faith,

without works of law, the apostles of Christ made void the obligations of morality, and encouraged men to sin, was altogether without foundation. That doctrine, instead of weakening the obligation of law, strengthens it in the highest degree.—Farther, because in the chapters above mentioned, the apostle hath shewn that God's counting men's faith to them for righteousness, on account of the death of his Son, furnishes such a variety of powerful motives for persuading sinners to repent and return to God, these chapters do in effect demonstrate the natural efficacy of the death of Christ, in delivering believers from the power of sin. Whence it follows, that the

OLD TRANSLATION.	GREEK TEXT.
CHAP. VIII. 1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.	1 Ουδεν αρα νυν κατακριμα τοις εν Χριϛῳ Ιησυ, μη κατα σαρκα περιπατουσιν, αλλα κατα πνευμα.
2 For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.	2 Ὁ γαρ νομος τυ πνευματος της ζωης εν Χριϛῳ Ιησυ, ελευθερωσε με απο τυ νομυ της ἁμαρτιας και τυ θανατυ.
3 For what the law could not do, in that it was weak through the flesh, God sending his own Son, in	3 Το γαρ αδυνατον τυ νομυ εν ῳ ησθενει δια της σαρκος, ὁ Θεος τον ἑαυτυ υἱον πεμψας εν ὁμοιω-

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Ver. 1. *To those in Christ Jesus, who walk not,* &c. The character of the persons to whom there is no condemnation consists of two parts. *First,* They are in Christ Jesus; they are members of that great society consisting of all believers, called *Christ's body,* Col. i. 24. John xv. 2. *Next,* they walk not according to the flesh, (Ess. iv. 43.) but according to the Spirit.—*To walk according to the flesh,* is to be wholly governed by those inordinate appetites which have their seat in the flesh. *To walk according to the Spirit,* is to be habitually governed by reason and conscience, enlightened and strengthened by the Spirit of God. Hence such are said to be *led by the Spirit,* ver. 14.

Ver. 2.—1. *For the law of the Spirit of life by Christ Jesus.* This, according to some commentators, is, *The law of the mind,* (ch. vii. 23.) consisting in the predominancy of reason and conscience through the assistance of Christ; so that the person who is guided by that law, is qualified for eternal life. But I rather think the apostle speaks of *the gospel,* called *the law of the Spirit,* because it was given by the Spirit, and confirmed with his gifts; see Gal. iii.

gospel method of pardoning sinners through the death of Christ, is an exercise of mercy, which instead of weakening, hath greatly strengthened the authority of the law of God; consequently, it is perfectly suitable to his character, and subservient to the end of his moral government. The efficacy, therefore, of Christ's death, in delivering us from the power of sin, being thus evident, we cannot doubt of its efficacy as an atonement in delivering us from the punishment of sin, notwithstanding we are ignorant of the manner in which it operates for that end. See Heb. ii. 10. note 4.

NEW TRANSLATION.

CHAP. VIII. 1 THERE IS therefore now no condemnation *to those in* Christ Jesus,[1] who walk not (κατα σαρκα) *according to THE* flesh, but *according to THE* Spirit.

2 For the law of the Spirit of life[1] *by* Christ Jesus, hath *freed me* from the law[2] of sin and *of* death. (Rom. vii. 25.)

3 For God sending his own Son in the likeness of sinful flesh,[1] *and of a sin-offering*,[2] *hath*

COMMENTARY.

CHAP. VIII. 1 Mankind under the new covenant being delivered from the curse of the law, *there is therefore now no condemnation to those Christians who walk not according to the* inclinations of their *flesh, but according to the* inclinations of their *spirit*, enlightened and strengthened by the Spirit of God.

2 We the disciples of Christ are able so to walk, *because the law of the gospel, which promises eternal life by Jesus Christ, has delivered us from the power of sin* in our members, *and* from *the curse of death.*

3 *For God sending his own Son in the likeness of sinful men* to teach us, *and of a sin-offering* to procure pardon for us, *hath destroyed* the power

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3. note; and *the law of life*, because it promises *life* to those who live according to the Spirit.

2. *Hath freed me from the law of sin and of death;* that is, the power of sin, which brings on men the curse of death. This happy effect may with more propriety be attributed to *the law of the Spirit*, if thereby *the gospel* is meant, than if we understand it of *the law of the mind*.—It is observable, that the person who speaks in the foregoing chapter, is introduced here as continuing the discourse, and showing the method in which his deliverance from the body of death, mentioned vii. 25. was accomplished.

Ver. 3.—1. *In the likeness of sinful flesh.* Christ's flesh was as real as ours; but it was *like sinful flesh*, in being exposed, like ours, to pain, misery, and death.

2. *And of a sin-offering.* The expression περι αμαρτιας, Whitby tells us, is used by the LXX as an indeclinable word. But from

the likeness of sinful flesh, and for sin condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh, do mind the

μαλι σαρκος αμαρτιας, και περι αμαρτιας, κατεκρινε την αμαρτιαν εν τη σαρκι·

4 Ινα το δικαιωμα τε νομε πληρωθη εν ημιν τοις μη κατα σαρκα περιπατεσιν, αλλα κατα πνευμα.

5 Οι γαρ κατα σαρκα οντες, τα της σαρκος φρονεσιν· οι δε κατα

Heb. x. 18. it appears to be an elliptical phrase, for προσφορα περι αμαρτιας, consequently may be in any case. Here it is in the genitive, being governed by εν ομοιωματι. The Son of God was sent in the likeness of two things, in the likeness of sinful flesh, and in the likeness of a sin-offering. He was like the old sin-offerings in this, that whereas they sanctified to the purifying of the flesh, he, by making a real atonement for sin, sanctifieth to the purifying of the spirit.

3. *Hath condemned sin in the flesh;* he hath put sin to death in our flesh; *condemnation* the cause, being put for *death* the effect. The apostle in the two preceding chapters having represented *sin* as a person, he expresses himself in this verse very appositely, when he tells us, Christ put sin to death *in the flesh*, that is, in our body, where he had introduced himself at the fall. The word κριθωσι is used, 1 Pet. iv. 6. in the sense of putting to death; for it is there opposed to the being made alive.

4. *The thing impossible to the law.* Sin was condemned in men's flesh under the law, as well as under the gospel: for under the law there were many pious and holy men; but sin was condemned in their flesh, not by any power inherent in, or derived from the law: their sanctification came from the grace of the gospel, preached to them in the covenant with Abraham, Gal. iii. 8. darkly set forth in the types of the law.

5. *Because it was weak through the flesh.* The law was not *weak* or defective in itself. Its moral precepts were a certain rule of duty, and its sanctions were sufficiently powerful to enforce obedience, in those who were able to obey. But it was weak through the depravity of men's nature, which it had neither power to remedy nor to pardon; and so could not destroy sin in men's flesh. These defects of law are all remedied in the gospel. For therein pardon is promised to encourage the sinner to repent, and the assistance of the Spirit of God is offered to enable them to obey.

Ver. 4. *That the righteousness* (δικαιωμα, See Rom. ii. 26. note.) *of the law may be fulfilled by us, who walk,* &c. *The righteousness of the law* to be fulfilled by us, through the condemnation of sin in the flesh, and through our not walking according to the flesh, but

condemned[3] *sin in the flesh, (the thing impossible to the law,*[4] *because* it was weak through the flesh.[5])

4 That the righteousness of the law[1] *may be* fulfilled (ω, 165.) *by* us who walk not *according to the flesh, but according to the Spirit.* (See Rom. viii. 1.)

5 *Now,* they (οἱ ὄντες) *who live*[1] *according to the flesh,* mind[2] the things of the flesh, *and* they *who* LIVE *according*

of *sin in the flesh,* so that it can neither enslave nor kill believers, (which is *the thing impossible to be done by* the precepts and threatenings of *the law, because it was weak through the corruption of our nature.*)

4 This destruction of sin in our flesh, God accomplished, *that the righteousness* enjoined *in the law* of the gospel, (ver. 2.) *may be fulfilled by us, who walk not according to the flesh,* the law in our members, (ch. vii. 23.) *but according to the Spirit,* the law of our mind.

5 *Now they who live according to the flesh, employ themselves in enjoying sensual pleasures,* and in making provision for these enjoyments: *and they who live according to the Spirit,*

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according to the Spirit, is not perfect obedience to any law whatever, for that is not attainable in the present life; but it is such a degree of faith and holiness as believers may attain through the influence of the Spirit. And being the righteousness required in the gracious new covenant made with mankind after the fall, and fully published in the gospel, that covenant, and the gospel in which it is published, are fitly called, *the law of faith,* Rom. iii. 27.; and *the law of the spirit of life in Christ Jesus,* Rom. viii. 2.; and *the law of Christ,* Gal. vi. 2.; and *the law of liberty,* James i. 25.; and *the law* foretold *to go forth out of Zion,* Isa. ii. 3.; *and the law for which the isles* or Gentiles *were to wait,* Isa. xlii. 4.—Beza gives a quite different turn to this passage by translating it, *Ut jus illud legis: That that right of the law,* namely, its right to perfect obedience from men, *might be fulfilled in us* by the imputation of Christ's righteousness. But δικαιωμα no where has this signification: not to mention that Beza's translation represents the believer as absolutely passive in fulfilling the righteousness of the law, directly contrary to the apostle's meaning, who in so many words teaches, that the righteousness of the law is fulfilled not *in,* but *by* believers, through their walking not according to the flesh, but according to the Spirit.

Ver. 5.—1. *Now they,* οἱ ὄντες, *who live according to the flesh.* One of the senses of ειμι, is *to exist* or *live,* Matt. ii. 18. Ουκ εισι, *They do not live,* they are dead. See Parkh. Dict. *voce* ειμι.

2. *Mind the things of the flesh.* The original word φρονειν, signifies to set one's affection on an object, and to use great pains in obtaining it, Col. iii. 2. Wherefore, *to mind the things of the flesh,* is to love and pursue sensual pleasure, as our chief happiness.

things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded, *is* death; but to be spiritually minded, *is* life and peace:

7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh, cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now

πνευμα, τα τȣ πνευματος.

6 Το γαρ φρονημα της σαρκος, θανατος· το δε φρονημα τȣ πνευματος, ζωη και ειρηνη·

7 Διοτι το φρονημα της σαρκος, εχθρα εις Θεον. Τῳ γαρ νομῳ τȣ Θεȣ ȣχ ὑποτασσεται· ȣδε γαρ δυναται.

8 Οἱ δε εν σαρκι ὀντες, Θεῳ αρεσαι ȣ δυνανται.

9 Ὑμεις δε ȣκ εστε εν σαρκι, αλλ' εν πνευματι, ειπερ πνευμα Θεȣ οικει εν ὑμιν. Εἰ δε τις

Ver. 6. *But the minding of the flesh is death.* According to the remark in the foregoing note, φρονημα της σαρκος, *The minding of the flesh*, is the employing of our whole thought, and pains, and time, in gratifying and in providing for the gratification of the lusts of the flesh. What Socrates said to his judges may with propriety be mentioned here: "My whole employment is to persuade the "young and old against too much love for the body, for riches, "and all other precarious things, of whatsoever nature they be, "and against too little regard for the soul, which ought to be the "object of their affection."

Ver. 7.—1. *Because the minding of the flesh is enmity against God.* This is an argument for punishing them who live sensual lives, which deserves attention. God, out of friendship to men, sent at different times prophets and righteous men, and last of all his own Son, to warn them against the immoderate love of sensual pleasures, and to train them to the love of spiritual enjoyments, that they might be capable of living with him in heaven as his friends. Wherefore, the minding of the things of the flesh, to the neglecting of the things of the spirit, disqualifying men for heaven, stands in direct opposition to God's friendly intentions; consequently is enmity against God, and is deservedly punished with death. Besides, the sensualist, looking on the law of God as obstructing his happiness, hates it. Nay, he hates even God himself, on account of his law, as too difficult and severe.

2. *For unto the law of God it is not subject, neither indeed can be.* A second reason why the minding of the things of the flesh shall be

to the Spirit, the things of the Spirit.

6 (Γαρ, 98.) *But the minding of the flesh*[1] is death, *and the minding of the Spirit* is life and peace:

7 (Διοτι) Because *the minding of the flesh* is enmity[1] against God: for to the law of God it is not subject, neither indeed can be.[2]

8 (Δε, 106.) *Wherefore, they* (εν σαρκι οντες) *who live to the flesh* cannot please God.[1]

9 *Now ye live not* (εν, 163.) *to* the flesh, but *to* the Spirit, *because* the Spirit of God dwells[1] in you. But,[2] if *any one* *employ themselves in the things which reason and conscience dictate*, Gal. v. 16,—26.

6 *But* whatever wicked men may think, *the minding of the body*, to the neglect of the soul, *is* eternal *death; and the minding of the soul, is* the road to *eternal life.*

7 The minding of the body to the neglecting of the soul, will be justly punished with death: First, *Because to mind the body* in that manner, *is enmity against God;* secondly, *Because this temper of mind is not subject to the law of God, neither indeed can be;* it is actual rebellion against God.

8 *Wherefore they who live after the flesh, cannot be the objects of God's favour* in any dispensation whatever.

9 *Now ye live not* to *the flesh, but* to *the Spirit*, (επειρ, 128. 138.) *because the Spirit of God dwells in you. But if any one have not the Spirit of Christ* dwelling in him, and forming

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punished is, it is a rebellion against the law of God, which he cannot suffer to pass unpunished, without overturning that eternal rule of righteousness, by which he preserves the moral order of the world.

Ver. 8. *They who live to the flesh* (see ver. 5. note 1.) *cannot please God.* According to Locke, οι εν σαρκι οντες, *They who are in the flesh*, are the Jews who were under the carnal dispensation of the law of Moses; a sense which the word *flesh* sometimes hath. But as the apostle's affirmation is true neither in that sense, nor in the sense of men's living *in the flesh* or body, I think εν here, as in many other passages, signifies *to;* and that *the living to the flesh* means, *the minding of the things of the flesh*, or *the performing the works of the flesh*, mentioned Gal. v. 19, by which men become the enemies of God.

Ver. 9.—1. *Because the Spirit of God dwells in you.* See ver. 11. note 2. By *the indwelling of the Spirit of God*, believers are delivered from the reigning power of sin, and are raised to true nobility. They become *the sons of God*, ver. 14. and *heirs of immortality.*

2. *But if any man have not the Spirit of Christ.* Εχω signifies to *hold fast, retain, possess*, 1 John v. 12. Ὁ εχων, *He that hath the Son, hath life.*

if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead, because of sin; but the Spirit *is* life, because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

πνευμα Χριστ ουκ εχει, ουτος ουκ εστιν αυτ.

10 Ει δε Χριστος εν υμιν, το μεν σωμα νεκρον δι' αμαρτιαν· το δε πνευμα, ζωη δια δικαιοσυνην.

11 Ει δε το πνευμα του εγειραντος Ιησουν εκ νεκρων οικει εν υμιν, ο εγειρας τον Χριστον εκ νεκρων, ζωοποιησει και τα θνητα σωματα υμων, δια του ενοικουντος αυτου πνευματος εν υμιν.

12 Αρα ουν, αδελφοι, οφειλεται εσμεν ου τη σαρκι, του κατα σαρκα ζην.

Ver. 10. *The body verily is dead* (δια) *with respect to sin.* Here I have followed Chrysostom, Photius, and Oecumenius, who explain δια in this verse by κατα, according to the usage of the Attics, and the true meaning of the passage. For what sense would there be in saying, "that the bodies of men are dead through sin, if Christ be in them?" Men's bodies certainly are dead through sin, whether Christ be in them or not. See Raphelius here, who has shewn that Polybius uses the preposition δια in this sense. It is so used likewise, Rom. iii. 25. Heb. v. 12.

Ver. 11.—1. *He who raised,* &c. Ὁ εγειρας τον Χριστον εκ νεκρων, ζωοποιησει και τα θνητα σωματα. This is an allusion to our Lord's words, John v. 21. where, speaking of the spiritual resurrection, he says, *As the Father,* εγειρει τους νεκρους και ζωοποιει, *raiseth and maketh alive the dead, even so the Son,* ζωοποιει, *maketh alive whom he will,* namely, from the death of sin, as is plain from ver. 25. The apostle had told the Romans, ver. 10. that by the Spirit of Christ dwelling in them, their body was dead with respect to sin. Here, lest they might fancy that that death indisposed their bodies for works of righteousness, he added, *If the Spirit of him who raised up Jesus from the dead dwell in you—He will make even your mortal bodies alive,* namely, to perform works of righteousness.

2. *Through his Spirit who dwells in you.* He had told them, Rom. vii. 17. that *sin dwelling in them* was the ruling principle, from which formerly all their actions proceeded. But now, *the Spirit of God dwelling in them,* was the principle which directed both their body and soul. And as under a sense of indwelling sin,

have not the Spirit of Christ, he is none of his.

10 And, if Christ BE in you, the body, *verily*, IS *dead* (διὰ) *with respect to*[1] *sin*, but the Spirit IS life (διὰ) *with respect to* righteousness.

11 (Δὲ, 105.) *For*, if the Spirit of him *who* raised up Jesus from the dead dwell in you, he WHO raised up *Christ* from the dead,[1] *will make even* (ϑνητὰ) *your mortal bodies alive, through* his Spirit *who* dwelleth in you.[2]

12 Well then,[1] brethren, *we are not debtors* to the flesh,[2] to live *according to* the flesh.

him into the temper and behaviour of Christ, whatever such a person's profession may be, *he is none of Christ's* disciples.

10 *And if* the Spirit of *Christ be in you, the body*, with its lusts, which formerly governed you, (ch. vii. 18.) *will certainly be dead with respect to sin; but the spirit*, your rational powers, *will be alive*, or vigorous, *with respect to righteousness.*

11 *For, if the Spirit of him who raised up Jesus from the dead, abide in you* by his influences, *he who raised up Christ from the dead, will make even* your dead bodies, (ver. 10.) *your* animal passions, together with the members of your *mortal bodies, alive*, that is, subservient to the spiritual life, *through his Spirit who dwelleth in you.*

12 *Well* then, *brethren*, having such assistances, *we are not constrained by the corruptions of our nature to live according to the flesh*: we may overcome our evil inclinations.

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they formerly cried out, *Who will deliver me from the body of this death?* It is now, *God will make alive even my dead body*, my animal faculties and appetites, so that they shall become subservient to the spiritual life.

Ver. 12.—1. *Well then, brethren.* The conclusion, introduced with these words, arises from the reasonings contained in the foregoing part of this and in the two preceding chapters.

2. *We are not debtors to the flesh, to live according to the flesh.* To be *a debtor*, is to be under a *constraining* obligation, Rom. i. 14. The apostle's meaning is, since men are under the gracious dispensation of the gospel, which furnishes them with the most powerful assistances for correcting the depravity of their nature and for performing good actions, they are under no necessity, either moral or physical, to gratify the lusts of the body, as they would be, if in their present weakened state they had no advantages but what they derived from mere law. Farther, we are under no obligation to live according to the flesh, as it offers no pleasures of any consequence to counterbalance the misery which God will inflict on all who mind the things of the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself bearing witness with our spirit, that we are the children of God.

13 Ει γαρ κατα σαρκα ζητε, μελλετε αποθνησκειν· ει δε πνευματι τας πραξεις τ̃ σωματος θανατ̃τε, ζησεσθε.

14 Ὅσοι γαρ πνευματι Θε̃υ αγονται, ἑτοι εισιν υἱοι Θε̃υ.

15 Ου γαρ ελαβετε πνευμα δ̃λειας παλιν εις φοβον, αλλ' ελαβετε πνευμα υἱοθεσιας, εν ᾧ κραζομεν, Αββα ὁ πατηρ.

16 Αυτο το πνευμα συμμαρτυρει τῳ πνευματι ἡμων ὁτι εσμεν τεκνα Θε̃υ.

Ver. 13. *But, if through the Spirit ye put to death the deeds of the body.* Here *the deeds of the body* are personified, and represented as so many enemies, whom we must slay. They are mentioned, Gal. v. 19. under the name of *the works of the flesh.*—*If the deeds of the body* are put for the *lusts and appetites of the body*, from which the deeds of the body proceed, the meaning will be, that we must subdue them in such a manner, that they shall not lead us to commit sin habitually, but rather, by lending their vigour to our better inclinations, become subservient to piety and virtue.

Ver. 14. *These are the sons of God.* Isaac, by his supernatural birth, being in a peculiar manner *the son of God*, the Israelites, his children, were called by God himself *his sons*, Exod. iv. 22. But they were God's sons only in an inferior sense: for by that relation they were entitled to nothing but the earthly inheritance; whereas believers are in a higher sense the sons of God. Being spiritually begotten of God, they partake of his nature, are heirs of the heavenly country, and, by the redemption of their body, become immortal like God, Rom. ix. 8. note, they are capable of enjoying the everlasting inheritance. Perhaps also the high title of *the sons of God* is given to believers, to convey an affecting idea of their dignity and felicity; because of all things men glory in, noble birth is the chief.

Ver. 15.—1. *Ye have received the spirit of adoption.* In proof that the Gentiles, as well as the Jewish believers, are the sons of God, the apostle appealed to these sentiments of reverence and love, and to that assurance of God's favour, with which their minds were filled since they had believed the gospel, and which he very properly terms *the spirit of adoption*; that is, the spirit of *children*.

2. *By which we cry Abba, Father.* To the same purpose the apos-

13 (Γαρ, 93.) *Wherefore*, if ye live *according to* the flesh ye shall die; but, if through the Spirit *ye put to death* the deeds[1] of the body, ye shall live.

13 *Wherefore*, I say a second time, *if ye live according to* the lusts of *the flesh*, *ye shall die* eternally; *but if through the Spirit* of God, (ver. 9.) *ye put to death the lusts of the body*, by continually restraining them, *ye shall live* eternally with God.

14 (Γαρ, 90.) *Because*, as many as are led by the Spirit of God, *these* are the sons of God.[1]

14 *Because*, in every nation, *as many as are habitually guided by the Spirit of God*, *these are the sons of God*; they partake of his nature, and are heirs of immortality.

15 For ye have not received the spirit of bondage (see Gal. iv. 3. note.) again to fear; but ye have received the Spirit of adoption,[1] *by which* we cry Abba,[2] Father.

15 That ye Romans are the sons of God, appears from your dispositions. *For ye have not received the spirit of slaves again to* serve God from *fear*; that disposition the law produces: *but* through the discovery of the mercy of God in the gospel, *ye have received the spirit of children*, *by which* in our prayers *we call him Father*, each in our own language.

16 *ALSO*, the Spirit itself beareth witness *together with* our spirit[1] that we *are children* of God.

16 *Also the Spirit itself*, bestowed on us in his extraordinary operations, *beareth witness along with* the filial dispositions of *our own minds*, *that we are children of God.*

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tle told the Galatians, ch. iv. 6. *Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*—Crying, signifies praying with a loud voice, from a strong emotion of mind: Exod. xiv. 15. *And the Lord said unto Moses, wherefore criest thou unto me?—Father*, being the fiducial appellation wherewith Christ in his last sufferings addressed God, Luke xxiii. 46. it suggests to us, that in their greatest distresses, they who are led by the Spirit of God, may, after the example of Christ, express entire confidence in the fatherly affection of God, that he will not forsake them, but will make their troubles issue in good to them.—Because the article shews ὁ πατηρ to be the nominative case, some commentators think the apostle added the Greek word πατηρ, as the interpretation of the Syriac word αββα. But if that had been his intention, he would have written ὁ ἐστι πατηρ. In the LXX there are many examples of the nominative put for the vocative. So also Luke xviii. 13. Ὁ θεος, *God be merciful to me a sinner.*

Ver. 16. *The Spirit itself beareth witness together with our spirit, that we are children*, &c. By this argument, the apostle proved that

17 And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with *him*, that we may be also glorified together.

17 Ει δε τεκνα, και κληρονομοι· κληρονομοι μεν Θεϑ, συγκληρονομοι δε Χριϛϑ· ειπερ συμπασχομεν, ἱνα και συνδοξασϑωμεν.

18 For I reckon, that the sufferings of this present time, *are* not worthy *to be compared* with the glory which shall be revealed in us.

18 Λογιζομαι γαρ ὁτι ϗκ ἀξια τα παϑηματα τϛ νυν καιρϛ προς την μελλϭσαν δοξαν ἀποκαλυφθηναι εις ἡμας.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

19 Ἡ γαρ ἀποκαραδοκια της κτισεως την ἀποκαλυψιν των υἱων τϛ Θεϑ ἀπεκδεχεται.

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the great honour of being the *sons of God*, was not restricted to the Jews. All who believe are *the sons of God*, as is evident from their possessing the spirit of God's children. Besides, in the first age, the sonship of the Gentiles was demonstrated by the spiritual gifts bestowed on them. The former of these attestations the apostle had described under the name of *the spirit of adoption*. The latter he speaks of in this verse, and calls it *the spirit*, because the spiritual gifts come from the Spirit. And as these testimonies concurred in establishing the same fact, the apostle justly affirmed, that the Spirit of God, in the first age, bare witness with the spirit of believers, that they were the *children of God*. Hence God is said to have *sealed* the believing Gentiles as his sons, by giving them the Spirit, See 2 Cor. i. 22. v. 5. but especially Ephes. i. 13, 14.—Because συμμαρτυρεω is thought to be used for μαρτυρεω, Rom. ii. 15. ix. 1. Rev. xxii. 18. some translate the clause thus, *The Spirit itself bears witness to our spirit*. But this translation makes no alteration in the sense; provided by the *Spirit's witness* we do not understand a particular revelation to individuals, but the common witness which the Spirit bears, by producing filial dispositions in the hearts of the faithful.

Ver. 17. *If we jointly suffer, that we may be jointly glorified.* Taylor's remark on this passage is very proper: "Observe how pru-"dently the apostle advances to the harsh affair of suffering. He "does not mention it till he had raised their thoughts to the high-"est object of joy and pleasure; the happiness and glory of a joint "inheritance with the ever blessed Son of God." In this excellent passage, the apostle opens a source of consolation to the children of God in every age, by drinking at which they may not only refresh themselves under the severest sufferings, but derive new strength to bear them with fortitude.

17 And if children, then heirs; heirs, *verily*, of God, and joint-heirs with Christ: *if we jointly suffer, that also we may be jointly glorified.*[1]

18 *However*, I reckon that the sufferings of *the* present time, ARE not worthy TO BE COMPARED with the glory which *is about to be revealed* (εις) in us. 1 Pet. i. 4.

19 For the earnest *desire*[1] of the creature,[2] *looketh for*[3] the *revelation*[4] of the sons of God.

17 *And if children, then* we are *heirs; heirs verily of God*, heirs of immortality, and of the felicity of God's house *jointly with Christ, if we jointly suffer* with him what afflictions God appoints, *that also we may be jointly rewarded.*

18 *However*, the thoughts of suffering with Christ need not terrify you. *For, I reckon that the sufferings of the present time are not worthy to be compared with that glorious resurrection which is about to be revealed* to the whole universe, *in* the persons of *us* the heirs thereof.

19 What a blessing a resurrection to immortality is, may be understood by this, *That the earnest desire of mankind hath ever been to obtain that glorious endless life* in the body, *by which the sons of God shall be made known.*

Ver. 19.—1. *For the earnest desire.* The word αποκαραδοκια, translated *earnest desire*, signifies, as Blackwall observes, the lifting of the head, and the stretching of the body as far as possible, to hear and see something very agreeable, or of great importance: it is therefore fitly used to denote the greatest earnestness of desire.

2. *Creature.* Κτισις in this passage signifies *every human creature.* See ver. 22. note 1.

3. *Looketh for.* The word απεκδεχεται, which I have translated *looketh for*, hath that signification, ver. 24. *Looking for the adoption.* And it is so translated in our English Bible, Philip. iii. 20.

4. *The revelation, αποκαλυψιν, of the sons of God.* Though the Gentiles in particular knew nothing of the *revelation of the sons of God*, the apostle calls *their looking for a resurrection from the dead*, a looking for that revelation, because the sons of God are to be revealed by their being raised with incorruptible and immortal bodies. —Farther, it is here insinuated, that the pious Gentiles comforted themselves under the miseries of life, by that hope of immortality, and of the resurrection of the body, which they entertained. At the fall God declared his purpose of rendering the malice of the devil, in bringing death on the human species, ineffectual, and thereby gave mankind not only the hope of a future life, but the hope of the resurrection of the body, as the apostle intimates, ver. 21. And that hope preserved in the world by tradition, as was observed in the illustration of ver. 21. may have been the foundation of the ear-

20 For the creature was made subject to vanity, not willingly, but by reason of him who had subjected *the same* in hope:

20 Τῃ γαρ ματαιοτητι ἡ κτισις ὑπεταγη, οχ ἑκουσα, αλλα δια τον ὑποταξαντα·

21 Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

21. Ἐπ' ελπιδι, ὁτι και αυτη ἡ κτισις ελευθερωθησεται απο της δουλειας της φθορας εις την ελευθεριαν της δοξης των τεκνων τυ Θευ.

22 For we know that the whole creation groan-

22 Οιδαμεν γαρ ὁτι πασα ἡ

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nest desire of the Gentiles, here taken notice of. Accordingly, it is well known that the Egyptians, Persians, Arabians, Indians, and all the Pythagoreans, with even the northern nations, entertained the hope of a future life, and of the resurrection of the body.—The apostle having appealed to the general expectation of mankind concerning a future life, leaves his readers to draw the conclusion; namely, that if the Gentiles bare the miseries of the present life by the power of this hope, which in them was rather a desire than a hope well founded, the first Christians who in the gifts of the Spirit had a demonstration, and as it were, an anticipation of their immortality, were much more to shew fortitude and patience, in bearing the sufferings to which they were exposed for the cause of their master.

Ver. 20.—1. *For the creature was subjected to vanity. The creature* here, as in ver. 19. signifies *all mankind.* See ver. 22. note 1. Vanity denotes mortality or *corruption*, ver. 21. and all the miseries of the present life. These the apostle expresses by *vanity*, in allusion to Psal. lxxxix. 47. where the Psalmist, speaking of the same subject, says, *Why hast thou made all men in vain?* ματαιως, LXX. The truth is, if we consider the noble faculties with which man is endowed, and compare them with the occupations of the present life, many of which are frivolous in themselves, and in their effects of short duration, we shall be sensible that the character which Solomon has given of them is just; *vanity of vanities, all is vanity.* And that if so excellent a creature as man were designed for nothing but to employ the few years of this life in these low occupations, and after that to lose his existence, he would really be made in vain.

2. *Not willing it.* Mankind are not made mortal and miserable, on account of their own offence, but by the sentence of God, passed for the offence of the first man and woman, Gen. iii. 19. Nevertheless they were not by that sentence doomed always to remain subject to mortality. God passed that sentence in the purpose of delivering them from corruption, as the apostle affirms, ver. 21.—

20 For the creature[1] was *subjected* (τῃ ματαιοτητι) to vanity, not *willing IT*,[2] but *by him* who hath subjected *IT*.

20 Nor is their expectation without foundation; *for mankind were subjected to misery and death, not by their own act, but by God, who,* for the disobedience of the first man, *hath subjected all his offspring* to these evils,

21 *In hope,*[1] (ὁτι) *that even* the creature itself shall be *liberated* from the bondage of corruption,[2] *into the freedom of the glory* of the children of God.

21 *In the resolution that,* on account of the obedience of the second man, *even the heathens themselves shall be set free from the bondage of the grave,* and those who believe, be brought *into the full possession of the happiness which belongs to the children of God.*

22 (Γαρ, 91.) *Besides,* we know that *every creature*[1] (συστεναζει) *groaneth*

22 *Besides, we know that every* human *creature hath groaned together* under the miseries of life, *and*

Some commentators consider this verse as a parenthesis, and join the 19th and 21st verses together, thus, 19. *The earnest desire of the creature looketh for the revelation of the sons of God,* 21. *In hope,* &c.

Ver. 21.—1. *In hope.* See ver. 19. note 4.

2. *That even the creature itself will be liberated from the bondage of corruption.* Φθορα, *corruption,* being here opposed to *the freedom of the glory of the children of God,* must signify the destruction of the body by death; and *the bondage of corruption,* the continuation of the destroyed body in the grave. Besides, the word φθορα signifies bodily destruction, Col. ii. 22. note 1.

Ver. 22.—1. *We know that every creature groaneth.* According to some commentators, the words πασα η κτισις, denote *the whole creatures of God,* animate and inanimate, which as they were cursed for the sin of the first man, may by a beautiful rhetorical figure be represented as groaning together under that curse, and earnestly wishing to be delivered from it. Such figures, indeed, are not unusual in scripture. For example, Psal. xcvi. 12. The *trees of the wood* are said to *rejoice:* and *the floods to clap their hands,* Psal. xcviii. 8. Nevertheless, ver. 21. where it is said, that *the creature itself will be liberated from the bondage of corruption, into the freedom of the glory of the children of God,* and the antithesis, ver. 23. *Not only they but ourselves also,* shew that the apostle is speaking, not of the brute and inanimate creation, but of mankind, and of their earnest desire of immortality. For these reasons, and especially because, Mark xvi. 15. *Preach the gospel,* πασῃ τῃ κτισει, *to every creature,* means to every human creature, I think, πασα η κτισις, in this verse, and, η κτισις, in the three preceding verses, signify *mankind*

eth, and travaileth in pain together until now:

23 And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for it.

κτισις συστεναζει και συνωδινει αχρι του νυν.

23 Ου μονον δε, αλλα και αυτοι την απαρχην του πνευματος εχοντες, και ημεις αυτοι εν εαυτοις στεναζομεν, υιοθεσιαν απεκδεχομενοι, την απολυτρωσιν του σωματος ημων.

24 Τη γαρ ελπιδι εσωθημεν. Ελπις δε βλεπομενη, ουκ εστιν ελπις· ο γαρ βλεπει τις, τι και ελπιζει;

25 Ει δε ο ου βλεπομεν, ελπιζομεν, δι' υπομονης απεκδεχομεθα.

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in general, Jews as well as Gentiles. See also Col. i. 23. where πασῃ τῃ κτισει, signifies *every human creature.*

2. *Groaneth together, and travaileth in pain together until now.* How David groaned under the miseries of the present life, may be seen, as Locke observes, from Psal. lxxxix. 47, 48. &c. The original word συνωδινει may be translated *suffereth acute pain together*; for ωδινω does not signify *to bring forth*, but *to suffer pain in childbearing.* Accordingly, ωδιν, from which this word is derived, signifies any acute pain whatever, Matt. xxiv. 8. Mark xiii. 8.—The apostle, very properly, on this occasion mentions the miseries of the present state, and particularly that greatest of all temporal evils, *death*, as unsupportable, were it not for the hope which mankind have all along entertained of a happy life after death, called, ver. 21. *The glory of the children of God.*

Ver. 23.—1. *Who have the first-fruit of the Spirit.* Because *first-fruits* signify the best things of their kind, it is thought that the apostles, and such as possessed the most excellent spiritual gifts, are spoken of in this passage. But as the privileges described, ver. 24, 25, 26. equally belong to all, I rather think the apostle speaks of believers in general, who had the gifts of the Spirit bestowed on them as *first-fruits*, or as *the earnest* of those greater virtues, and spiritual endowments, which they shall enjoy in heaven. See 2 Cor. i. 22. note 2.

2. *Groan within ourselves.* This groaning of the persons who had the first-fruits of the Spirit, was not the effect of impatience. See 2 Cor. v. 4. For it is said afterwards, that the Spirit by these groanings made complaint for the saints.

3. *Waiting for the adoption, namely, the redemption of our body.* This is an allusion to our Lord's words, Luke xx. 36. *And are the*

together, and travaileth in pain together until now.[2]

23 And not only THEY, but ourselves also, *who* have (ἀπαρχην) the first-*fruit* of the Spirit,[1] even we ourselves groan[2] within ourselves, waiting for the adoption, *NAMELY* the redemption[3] of our body.

24 For we are saved (τῃ ἐλπιδι, 25.) *in* hope: *now hope* seen, is not hope:[1] for what a man seeth, (τι, 302.) *How also can he hope for it?*

25 But, if we hope for *what we do not see*, *we wait* (δι') *with patience for it.*

hath undergone together sharp pain, like that of child-bearing, till now, on account of their uncertainty with respect to a future state.

23 *And not only* do *they* groan under these evils, *but ourselves also*, who are the sons of God by faith in Christ, and *who have the chief gifts of the Spirit*, as the earnest of eternal life, *even we ourselves groan within ourselves, while we wait for* that great event, by which *our sonship* will be constituted and manifested, (ver. 19.) *namely, the deliverance of our body* from corruption, by raising it glorious and immortal.

24 The redemption of the body is not bestowed at present; *for we are saved* only *in hope*, that our faith and patience may be exercised. *Now hope, which hath obtained its object, is no longer hope: for what a man possesses, how also can he hope for it?*

25 *But if we hope for what we do not possess, we wait with patience for it*, and so display our faith in the promises of God.

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children of God, being the children of the resurrection. For if men are the children of God, by being the children of the resurrection, the apostle had good reason to call *the redemption of our body* from the bondage of corruption, υἱοθεσιαν, *the adoption.* Besides, it is that by which the saints are enabled, as the children of God, to inherit the kingdom of their father.—And as this high and happy adoption was signified by the adoption of Isaac and his descendants as God's sons, whereby they obtained a right to the inheritance of Canaan, the apostle, in speaking hereof, does not allude to the customs, either of the Greeks or of the Romans, but to the phraseology of God himself, concerning his church and people, Exod. iv. 21. *Israel is my son, even my first-born.*——Perhaps the phrase απολυτρωσιν του σωματος ἡμων, *redemption of our body*, is used, because the resurrection of the children of God to eternal life is obtained by the merit of the blood of Christ, agreeably to the meaning of the original word, Rom. iii. 24. note.

Ver. 24. *Now hope seen, is not hope.* *Hope*, by an unusual metonymy, is put for the object of hope.—And in scripture *to see*, signifies *to enjoy*, and sometimes *to suffer.*

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts, knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

28 And we know that all things work together for good, to them that love

26 Ὡσαυτως δε και το πνευμα συναντιλαμβανεται ταις ασθενειαις ἡμων· το γαρ τι προσευξωμεθα καθο δει, ουκ οιδαμεν, αλλ' αυτο το πνευμα ὑπερεντυγχανει ὑπερ ἡμων, στεναγμοις αλαλητοις.

27 Ὁ δε ερευνων τας καρδιας, οιδε τι το φρονημα του πνευματος, ὁτι κατα Θεον εντυγχανει ὑπερ ἁγιων.

28 Οιδαμεν δε ὁτι τοις αγαπωσι τον Θεον, παντα συνεργει εις

Ver. 26.—1. *The Spirit helpeth our infirmities.* Properly the Greek word αντιλαμβανομαι signifies, *I bear together with another*, by taking hold of the thing borne on the opposite side, as persons do who assist one another in carrying heavy loads. The word ασθενειαις, translated *infirmities*, signifies *weaknesses and diseases of the body*. But it is often transferred to the mind. Ambrose interprets it of the weakness of our prayers; an interpretation which seems to be confirmed by what follows in the text. Perhaps the apostle meant that the Spirit helped their infirmity, by inspiring them with a proper prayer. See 1 Cor. xiv. 15.

2. *For what we should pray for as we ought, we do not know.* Of this Paul himself was an example, when he prayed thrice to be delivered from the thorn in the flesh, 2 Cor. xii. 8, 9.

3. *But the Spirit himself strongly complaineth for us, by inarticulate groanings.* Στεναγμοις αλαλητοις; literally, *unspoken groanings*. For the meaning of ὑπερεντυγχανει, see ver. 27. note.—The apostle having observed, ver. 22. that every creature groaneth to be delivered from vanity and corruption; also having told us, ver. 23. that they who have the first-fruit of the Spirit groan within themselves, waiting for the redemption of the body, he now assures us, that these secret groanings, and vehement desires, especially under the pressure of affliction, are not fruitless. For although we utter no words, because we do not know what we should pray for as we ought, the Spirit himself complaineth for us, by these inarticulate groanings under afflictions, patiently borne through his assistance.

Ver. 27.—1. *And God who searcheth the hearts, knoweth what the mind*, or design, *of the Spirit is*, in working patience and resignation in the afflicted; that is to prepare them for deliverance, and to

26 (Ὡσαυτως δε και) *And* likewise, *even* the Spirit[1] helpeth our infirmities: For *what we should pray for as we ought, we do not know;*[2] but the Spirit *himself strongly complaineth for us by inarticulate groanings,*[3] (ver. 23.)

26 *And likewise* for your encouragement to suffer with Christ, know that *even the Spirit helpeth our weaknesses,* by strengthening us to bear. *For what we should pray for as we ought we do not know,* being uncertain what is good for us; *but the Spirit himself,* who strengthens us, *strongly complaineth for us, by* those *inarticulate,* but submissive *groanings,* which our distresses force from us.

27 And he *who* searcheth the hearts, knoweth what the mind of the Spirit is,[1] (ὁτι, 253. κατα Θεον εντυγχανει ὑπερ) *that to God he complaineth*[2] for the saints.

27 *And God who searcheth the hearts* of men, *knoweth what the design of the Spirit is,* in strengthening us to bear afflictions, *that to God he complaineth for the saints,* by these submissive groanings, that he may deliver them when the end of their affliction is attained.

28 (Δε, 104.) *Besides* we know that all things work together for good to them *who* love God, to them who *are called*

28 *Besides,* we patiently suffer, because *we know,* from God's love and from Christ's power, *that all things,* whether prosperous or adverse, *co-operate for the salvation of*

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move God to deliver them. In this manner the Spirit, by his powerful aids, converts those inarticulate groanings, which are mere expressions of distress, into strong arguments for deliverance. This interpretation is confirmed by Exod. ii. 23. *And they cried, and their cry came up to God, by reason of their bondage.* 24. *And God heard their groaning, and God remembered his covenant.* So also Christ twice *groaned in spirit,* John xi. 33,—38.

2. *That,* κατα Θεον, *to God he complaineth for the saints.* Beza translates κατα Θεον, *according to the will of God.*—I have translated εντυγχανει in this verse, *He complaineth;* and ὑπερεντυγχανει, in ver. 26. *He strongly complaineth,* because the former word hath the sense I have given it, Acts xxv. 24. where Festus says, the Jews, ενετυχον μοι περι, *complained to me concerning Paul.* Also Rom. xi. 2. where Elijah is said εντυγχανειν κατα, to have *complained against Israel.* 1 Maccab. viii. 32. Εαν εν ετι εντυχωσι κατα σου, *If they complain any more against thee.*—Besides, no where in scripture is the Spirit said *to intercede for men,* in the proper sense of *intercession,* which is the merit of the intercessor pleaded in behalf of another. In this proper sense there is but one intercessor with God, the man Jesus Christ. See ver. 34. note 3.

God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

αγαθον, τοις κατα προθεσιν κλητοις ουσιν.

29 Ὅτι ὃς προεγνω, και προωρισε συμμορφους της εικονος του υἱου αὐτου, εις το ειναι αυτον πρωτοτοκον εν πολλοις ἀδελφοις.

30 Οὓς δε προωρισε, τουτους και ἐκαλεσε· και ὃς ἐκαλεσε, τουτους και ἐδικαιωσεν· ὃς δε ἐδικαιωσε, τουτους και ἐδοξασε.

Ver. 28. *Called according to his purpose.* If the apostle alludes here to God's words, Gen. xxi. 12. *In Isaac shall thy seed be called, the called* are those, whether they be Jews or Gentiles, whom God hath *called* or denominated his children, Rom. ix. 8. 1 John iii. 1. And the *purpose* here spoken of, is God's purpose or determination of bestowing the title and privileges of sons on all who believe and obey him sincerely; or, as it is expressed in the following verse, all who *are conformed to the image of God's Son;* all who imitate the faith and obedience which the Son of God shewed while he lived on the earth as a man. This *purpose,* or determination, God made known to men in his covenant with Abraham. See ver. 30. note 1.

Ver. 29.—1. *For whom he foreknew.* Ὁυς προεγνω. This *foreknowledge* is different from that mentioned, Rom. xi. 2. *God hath not cast away his people,* ον προεγνω, *whom he foreknew.* For since it is connected with *sanctification, justification,* and *glorification,* it must be a foreknowledge of individuals, as heirs of eternal life; whereas the other was the foreknowledge of a whole nation or race of men, to be the people or visible church of God. Besides, that God foreknows and determines all things which come to pass, is evident from other passages of scripture. For example, the delivery and crucifixion of Christ is said by the apostle Peter, Acts ii. 23. to have happened *according to the determinate counsel and foreknowledge of God.* And Acts iv. 28. Herod and Pontius Pilate, with the Gentiles and people of Israel, *were gathered together, to do whatever the hand and counsel of God determined before to be done.* And Matt. xi. 26. The blindness of the wise and learned is said by Christ to have happened *according to the good pleasure of God.*—This verse, and what follows, is a beautiful addition to the arguments whereby the apostle has proved, that the Gentiles as well as the Jews are justified by faith, without obedience to the law of Moses. Says he, the salvation of the believing Jews and Gentiles is no alteration of

according to HIS purpose.[1]

29 (Ὅτι οὓς) For whom *he foreknew*,[1] he also *predestinated*[2] TO BE conformed to the image of his Son, (1 Cor. xv. 49.) that he might be the first-born among many brethren.

30 (Οὓς) Moreover, whom *he predestinated*, them he also called: and whom he called, them he also justified:[1] and whom he justified, them he also glorified.[2]

them who love God, whether they be Jews or Gentiles, even *to them who are called* the children of God, *according to his purpose.*

29 *For* those *whom God foreknew* were to be called his sons, *he also predestinated to be conformed to the image of his Son*, by having their minds adorned with his virtues, and their bodies fashioned like to his glorious body, *that he might be the first-born of many brethren*, the children of God.

30 *Moreover, whom he predestinated* to be conformed to the image of his Son, *them he also called* his sons (ver. 28.): *and whom he called* his sons, *them he also justified*, by counting their faith for righteousness: *and whom he justified, them he also glorified*, by putting them in possession of the eternal inheritance.

God's plan; it was determined from eternity, in the wise purpose and foreknowledge of God.

2. *He also predestinated to be conformed to the image of his Son.* From this it appears that *predestination* has for its object, to render believers perfect in holiness.

Ver. 30.—1. *And whom he called, them he also justified.* Seeing many who are called with the external call of the gospel shall not be justified, the *call* spoken of in this passage cannot be the external call; and, therefore, some understand it of an inward call from the Spirit of God, producing faith and holiness in individuals. But I rather think the persons here said to be *called* by God, are those who, in ver. 28. are denominated *the called according to his purpose.* For to shew what the purpose of God is, the apostle adds, ver. 29. *For whom he foreknew*, he would call his sons, *them he also predestinated to be conformed to the image of his Son*; and whom he thus predestinated, *them he also called.* He actually called *his sons*, by a solemn covenant with Abraham, in which he promised, that all in every age and nation who believe and obey God, shall be accounted righteous persons, and inherit heaven, on account of the coming of God's only Son in the flesh. Hence the Gentiles are said, Eph. iii. 6. to be *partakers of God's promise concerning Christ through the gospel.*

2. *Whom he justified, them he also glorified.* Because the Greek verbs in this and the preceding verse, are all in the *aorist* or *indefinite tense*, Le Clerc thinks they should be translated thus: *Whom*

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth:

31 Τι ȣν ερȣμεν προς ταυτα; ει ὁ Θεος ὑπερ ἡμων, τις καθ' ἡμων;

32 Ὁς γε τȣ ιδιȣ υἱȣ ȣκ εφεισατο, αλλ' ὑπερ ἡμων παντων παρεδωκεν αυτον, πως ȣχι και συν αυτῳ τα παντα ἡμιν χαρισεται;

33 Τις εγκαλεσει κατα εκλεκτων Θεȣ; Θεος ὁ δικαιων.

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he foreknows, them he also predestinates, &c. Beza likewise thinks the past time in this passage is used for the present. The truth is, when it is considered that it cannot be said in strictness of speech, of the many thousands of the *foreknown* and *predestinated*, who are not yet born, that they are actually *called*, and *justified*, and *glorified*, the proposed amendment will not seem improper. Nevertheless the common translation may be retained; because, though some of the things mentioned are future, they may, according to the usage of scripture, be represented as past, to shew the certainty of their happening. Thus, before his death, Christ spake of his body as already *given*, Luke xxii. 19.; and *broken*, 1 Cor. xi. 24. —Whitby, following the Greek commentators, affirms that the blessings mentioned in this and the preceding verse, belong to all without distinction who profess to believe the gospel. Accordingly, by their being *justified*, he understands their having their past sins pardoned, immediately on their believing the gospel; and by their being *glorified*, their receiving the Spirit as the earnest of their future glorification. But these interpretations, I think, cannot be admitted. For the apostle tells us, ver. 29. *Whom God hath called, them he hath predestinated to be conformed to the image of his Son;* and in this verse, he represents that conformity as going before their justification and glorification. Farther, in ver. 18. he tells us, that the glory of the sons of God is a thing not yet bestowed on them, but to be revealed in them, namely, at the resurrection.—In these verses, the apostle sets before us the scheme of our salvation, in its beginning and ending, and in the intermediate steps by which it is carried on. It began in the purpose of God to bestow salvation upon believers, and it will end in their actual glorification. And his purpose of thus saving believers, God accomplished in the following manner: Those whom he foreknows he will call his sons, he predestinates to be conformed to the image of his Son; those whom he thus predestinates, *he calls* his children; those whom he thus calls, he justifies; and those whom he justifies, he glorifies. But notwithstanding the whole steps by which God accomplisheth his purpose, are thus arranged and connected in the divine decree,

31 What shall we say then to these things? *Since*[1] God *is* for us, who CAN BE against us?[2]

32 He *certainly* who spared not *his proper*[1] *Son*, but delivered him up for us all, (see 2 Cor. v. 15. note 1.) How *will* he not with him also *graciously* give us all things?

33 Who *will bring an accusation against the elect*[1] *of God?* IT IS God *who justifieth THEM*,[2] ver. 30.

31 *What shall we say then to these things*, whereby believers are proved to be the sons and heirs of God? *Since God*, who hath the whole power of this matter in his hand, *is for us*, since he sustains our claim to these honours, *who can be against us?*

32 *He certainly who spared not his proper Son, but delivered him up* to die *for us all*, for believers among the Gentiles as well as among the Jews, *how*, do ye think, *will he not with him also gratuitously give us all the other blessings* promised to the children of God?

33 At the judgment, *who will bring an accusation against the elect of God?* Since *it is God who justifieth them* by faith, neither angel nor man can frustrate his sentence.

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human liberty remains entire, and man's salvation, or damnation, is imputable to themselves. See Illustration prefixed to chap. ix. 2d remark.

Ver. 31.—1. *Since God is for us.* Ει here, is not a conditional particle, for that would imply *doubting*. But it stands for επει, *since*, and is an affirmation.

2. *Who can be against us?* Can Satan, or the world, or the unbelieving Jews, with any success, oppose our enjoying the inheritance of the children of God, with the other blessings promised to the seed of Abraham?

Ver. 32. *He who spared not* (ιδιου υιου) *his proper Son.* The word ιδιος is much more emphatical here, than the word αυτος: as it is likewise, John v. 18. *But said also that God was* (πατερα ιδιον) *his proper Father.* Christ is called God's *proper Son*, to distinguish him from others, who are sons of God by creation, or by *adoption*, that is, by some temporal dignity conferred on them.—No argument was ever addressed to creatures capable of being persuaded and obliged, equal to this. For while it convinces the understanding, it raises every tender and devout feeling in the heart, and is a continual source, both of hope and gratitude.

Ver. 33.—1. *Who will bring an accusation against the elect of God?* In this passage, the phrase *elect of God*, hath a more restricted meaning than it has Rom. ix. 11. 1 Thess. i. 4. 1 Pet. i. 1. For it is applied to such of the Jews and Gentiles only, as God *calls* or acknowledges to be his sons, and whom he has predestinated to be conformed to the image of his Son, and to be heirs of glory.—It is reasonable to think the apostle had the believing Jews in his

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

34 Τις ὁ κατακρινων; Χριστος ὁ αποθανων, μαλλον δε και εγερθεις, ὁς και εστιν εν δεξια τȣ Θεȣ, ὁς και εντυγχανει ὑπερ ἡμων.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

35 Τις ἡμας χωρισει απο της αγαπης τȣ Χριστȣ; Θλιψις, η στενοχωρια, η διωγμος, η λιμος, η γυμνοτης, η κινδυνος, η μαχαιρα;

36 (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)

36 (Καθως γεγραπται, Ὁτι ἑνεκα σȣ θανατȣμεθα ὁλην την ἡμεραν· ελογισθημεν ὡς προβατα σφαγης.)

37 Nay, in all these things we are more than

37 Αλλ' εν τȣτοις πασιν ὑπερ-

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eye here, as well as the Gentiles, because their unbelieving brethren accused them of apostasy from the law of Moses.

2. *It is God who justifies them;* Ὁ δικαιων being opposed to εγκαλεσει in this verse, must be understood in the forensic sense, for *a judicial acquittal* from some crime, of which the justified person was accused, and from all the consequences which would have followed, if the crime had been proved. See Rom. ii. 13. note 2.—God is said *to justify his elect*, not because he will judge them, for that office belongs to Christ, but because he authorises Christ to justify them. —This clause and the following, Augustine translated interrogatively: *Will God who justifies* accuse them? *Will Christ who died* for them, condemn them? But the common translation, at least of the first clause, is better, as it avoids the impropriety of representing God as an accuser at the tribunal of his Son. Besides, it is fully as emphatical as the other. God having declared his purpose of justifying his elect through faith, Will any one after that presume to bring any accusation against them?

Ver. 34.—1. *It is Christ who died, or rather who hath risen.* Christ who died to save God's elect, and who since his resurrection governs the world for their benefit, and maketh intercession for them, will neither condemn them himself when he sitteth in judgment upon them, nor suffer any other to condemn them.

2. *Who also is at the right hand of God;* that is, who now governs the universe for their benefit. There is here an allusion to Psalm cx. 1, where the empire of the Christ after his resurrection is foretold.

3. *Who maketh intercession for us.* Christ's intercession is foretold, Isa. liii. 12. *And made intercession for the transgressors.* Aqui-

34 Who is he *who* condemneth *THEM?* It is Christ *who* died, *or* rather (και, 219.) *who hath risen,*[1] who *also is* at the right hand of God,[2] *and who* maketh intercession[3] for us.

35 (Τις ημας χωρισει) Who *will* separate[1] us from the love of Christ?[2] *WILL affliction,* or distress,[3] or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, *Truly* for thy sake we are *put to death* all the day long: we are accounted as sheep for the slaughter.[1]

37 Nay, in all these things *we do more than*

34 *Who is he who can condemn* us believers? Since *it is Christ who died* to obtain pardon for us, *or rather who hath risen* from the dead, to take possession of the government of the universe for our behoof; *who also is at the right hand of God* as ruler; *and who maketh intercession for us.*

35 Elated with our privileges, we cry out, *will any thing* induce us to renounce our faith, and *make us no longer the objects of Christ's love? will affliction* in body, *or distress* in our affairs, *or persecution, or famine, or nakedness, or danger, or deadly weapons,* be able to do this?

36 Sufferings have always been the lot of God's people: *As it is written,* Ps. xliv. 22. (οτι, 240.) *Truly for thy sake, we are put to death in a lingering manner; we are accounted as sheep for the slaughter,* by our persecutors.

37 These evils have not hitherto made us forfeit the love of Christ,

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nas, in his commentary on the verse before us, explains Christ's intercession in the following manner. Christ makes intercession for us "quatenus humanitatem pro nobis assumptam et mysteria in ea "celebrata, conspectui paterno representat, utiq.; cum desiderio "nostræ salutis." See ver. 27. note. Also Heb. vii. 25. And Whitby's note on Rom. iv. 23, 24, 25. towards the end.

Ver. 35.—1. *Who will separate us?* By saying τις, *who,* the apostle hath personified the things he is going to mention; namely, *affliction, distress, persecution.*

2. *From the love of Christ?* By this some understand the love which we bear to Christ. But, *separate us from our own love,* is an unusual expression.

3. *Will affliction or distress?* Esthius thinks the word θλιψις translated *affliction,* signifies sickness, and other bodily evils: whereas στενοχωρια, *distress,* is trouble of mind, arising from doubtful and perplexed affairs.

Ver. 36. *For thy sake we are put to death all the day long: we are accounted as sheep for the slaughter.* The Psalm from which this quotation is taken is thought to have been written during the Babylonish captivity, when the Jews suffered great persecution for their religion.

conquerors, through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

νικωμεν δια τε αγαπησαντος ἡμας.

38 Πεπεισμαι γαρ ὁτι ὀυτε θανατος, ὀυτε ζωη, ὀυτε αγγελοι, ὀυτε αρχαι, ὀυτε δυναμεις, ὀυτε ενεστωτα, ὀυτε μελλοντα,

39 Ὀυτε ὑψωμα, ὀυτε βαθος, ὀυτε τις κτισις ἑτερα δυνησεται ἡμας χωρισαι απο της αγαπης τε Θεε, της εν Χριστῳ Ιησε τῳ Κυριῳ ἡμων.

Ver. 37. *Nay, in all these things we do more than overcome.* Ὑπερνικαν is to obtain a great victory. The victory which the people of God obtain over their persecutors is of a very singular nature. It consists in their patient bearing of all the evils which their persecutors inflict upon them, and that through the assistance of Christ, and in imitation of his example. For by suffering in this manner they maintain his cause in spite of all opposition, and confound their persecutors.

Ver. 38.—1. *Nor angels, nor principalities, nor powers.* Because *angels* are distinguished from *principalities* and *powers*, Beza and Drusius are of opinion, that *powers* in this passage, as in Luke xii. 11. signify the persecuting rulers and potentates of the earth, who endeavoured to make the first Christians renounce their faith. But as evil angels, in other passages of scripture, are called *principalities* and *powers*, and as the apostle rises in his description, it is probable that he speaks of these malicious spirits, the inveterate ene-

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CHAP. IX.

View and Illustration of the Matters handled in this Chapter.

THE apostle having insinuated, ch. iii. 3. that God would cast off the Jews, because they refused to believe on Jesus, a Jew was there introduced replying, that their rejection would *destroy the faithfulness of God.* To this the apostle answered, that the faithfulness of God would be established, rather than destroyed, by the rejection of the Jews for their unbelief; because God had expressly declared, Gen. xviii. 19.

overcome,[1] (διὰ) through him *who hath loved* us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers,[1] nor things present, nor things to come,[2]

39 Nor height,[1] nor depth, nor any other creature,[2] *will* be able to separate us from the love of God which is *through* Christ Jesus our Lord.

Nay, in all these things, we do more than overcome, through the aid of *him who hath loved us.*

38 *For I am persuaded, that neither* the fears of *death, nor* the allurements of *life, nor all the different orders of evil angels,* against whom we fight, (Ephes. vi. 12.) *nor things present, nor things to come,* whether good or evil,

39 *Nor prosperity, nor adversity, nor any thing else made* by God, *will be able to make us,* the elect, (ver. 33.) through apostasy, *forfeit the love of God, which is* bestowed on us *through Christ Jesus our Lord.*

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mies of mankind; and that he calls them *principalities* and *powers,* by an unusual metonymy of the office or power possessed, for the persons possessing it.

2. *Nor things present, nor things to come.* The apostle does not mention things *past,* because they have no influence on the mind, unless in so far as the like things are either hoped or feared.

Ver. 39.—1. *Nor height.* Ὕψωμα, *height,* seems to have the same signification with ὑψος, *height,* 2 Cor. x. 5. where it denotes a thing *raised up;* only it is here used metaphorically for an height of honour or of office.

2. *Nor any other creature.* In this general clause, the apostle includes whatever else could be named, as having any influence to separate believers from the love of God, exercised towards us through Christ.

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that Abraham's children were *to keep the way of the Lord,* in order to their obtaining the promised blessings; and thereby insinuated, that if they did not keep the way of the Lord, they would lose these blessings, of which their being made the visible church of God was one. See chap. iii. 4. note 1. This was all the answer the apostle thought proper to make in that part of his letter. But the objection being specious, and much insisted on by the unbelieving Jews, he introduced it a second time in this place, that he might reply to it more fully.

His answer the apostle introduced with a solemn asseveration, that he felt the bitterest grief when he considered the

induration and rejection of the Jewish nation, and the many miseries that were coming on them, ver. 1, 2.—Insomuch that he could have wished to be cut off from the visible church of Christ on earth, by excommunication, and even by death, if it could have prevented these evils, ver. 3.—For he loved the Jews as his kinsmen, and respected them as the ancient people of God, and thought highly of their privileges, which he enumerated on this occasion as just matter of glorying to them, ver. 4, 5.—Having therefore such a love and respect for his brethren, they could not suspect, that, in speaking of their rejection, he was moved either by ill-will or envy.

Having thus endeavoured to gain the good opinion of the Jews, the apostle proceeded to give a full answer to the objection above mentioned. He told them, the promises in the covenant would not fall to the ground, though the whole natural seed of Abraham should be cast off. For, said he, all who are descended of Israel according to the flesh, meaning the twelve tribes, these are not the whole Israel of God. There is a spiritual Israel, to whom likewise the promises belong, ver. 6.—To shew this, he observed, that because persons are the seed of Abraham, according to the flesh, it does not follow that they are the children of Abraham, to whom the promises in their first and literal meaning were made. His children according to the flesh, who are heirs of the promises in their first meaning, were limited to Isaac, by the declaration, *In Isaac shall thy seed be called*, ver. 7.—That is, Abraham's children according to the flesh, are not all of them the children of God, and heirs of Canaan; but only those who were given to him by promise, are *counted to him for seed*, ver. 8.—Now the promise by which they were given to Abraham for seed, was this, *Lo, Sarah shall have a son*, ver. 9.

The limitation of the natural seed to the children of promise, the apostle hath mentioned, without applying it to the spiritual seed, as his argument required. The reason was, his readers could easily make the application in the following manner: Since in the covenant with Abraham, those only of his natural progeny are counted to him for seed and made heirs of Canaan, who were given to him by promise, namely, Isaac and his descendants by Jacob, and since by this limitation all his other children according to the flesh were excluded from being accounted the children of God, and heirs of the promises in their first and literal meaning, it follows, by parity of reason, that none of the children of Abraham, not even his descendants by Isaac, are the children of God, and heirs of the promises, in their secondary, spiritual, and highest meanings, but those who were given to Abraham by the promise,

A father of many nations I have constituted thee. These are believers of all nations and ages; as is plain from what the apostle told the Galatians, ch. iv. 28. *We brethren, as Isaac was, are the children of promise.* And because believers are counted to Abraham for seed, in respect of their faith, they are called *his seed by faith*, Rom. iv. 16. For by partaking of his dispositions, they are more really his children, than those whose only relation to him is by natural descent.—Thus it appears, that Abraham's natural descendants by Isaac are not the whole of his seed who are heirs of the promises. He hath a *seed* also *by faith*, who are far more numerous than his natural seed by Isaac. And they being the seed principally spoken of in the covenant, if the promises are fulfilled to them, the faithfulness of God will not be destroyed, though the whole of the natural seed should be rejected for their unbelief.

These things the Jews might easily have understood. Nevertheless, privileges conferred on them by a covenant with their progenitor, and which were solemnly confirmed to them at Sinai, they persuaded themselves could not be taken from them, and given to the Gentiles, without destroying God's veracity. But to shew them their error, the apostle put them in mind, that as Isaac was chosen to be the root of the people of God, in preference to Ishmael, by mere favour, so afterwards Jacob had that honour conferred on him, in preference to Esau, by a gratuitous election, before Jacob and Esau were born. As therefore the Jews, Jacob's posterity, were the church of God by mere favour, God might, without any injustice to them, or violation of his covenant with Abraham, admit the Gentiles into his church, at any time he pleased, ver. 10,—13.

To enforce this argument, the apostle observed, that in preferring Jacob the younger brother, to Esau the elder, God neither acted unjustly towards Esau, nor violated his promise to Abraham, because he might bestow his favours on whichever of Abraham's sons he pleased, ver. 14.—As appears from what he said to Moses, when he forgave the Israelites their sin respecting the golden calf: *I will have mercy on whom I will have mercy*, &c.: for this implies, that in pardoning national sins, as well as in conferring national favours, God acts according to his own good pleasure, ver. 15.—So then, it did not depend on Isaac, who willed to make Esau the heir of the promises, by giving him the blessing; nor on Esau, who ran to bring venison, that his father might eat and bless him; but on the good pleasure of God, who willed to confer that honour on Jacob, preferably to Esau, ver. 16.—He might therefore, without any injustice, admit the believing Gentiles

to share with the Jews in those privileges which he had gratuitously bestowed on the descendants of Jacob, in preference to those of Esau.

But the apostle, in his discourses to the Jews, had on different occasions carried this matter farther, and had declared to them that they were to be deprived of their privileges, and driven out of Canaan, for their sin in crucifying Jesus of Nazareth. To this it seems they replied, that the unbelief, and even the rebellion of their fathers, had not been so punished; and inferred, that although the present generation, in crucifying Jesus, had really disobeyed God, it was not to be thought that he would now cast off and destroy his people on that account. In answer, the apostle told them, that in punishing nations God exercises the same sovereignty as in conferring favours. Of the wicked nations which deserve to be punished, he chooses such as it pleaseth him to make examples of, and he defers punishing them, until the measure of their iniquity is full, that their punishment may be the more conspicuous. This appears from God's words to Pharaoh: I have upheld thee and thy people hitherto, that the measure of your iniquity, as a nation, becoming full, I might shew my power and justice in punishing you the more severely, ver. 18.—If so, God's upholding the Jews so long, was no proof that he would not at length cast them away, and drive them out of Canaan, for their sin in crucifying the Christ.—But thou wilt reply, since God hath determined to destroy the Jewish nation for its wickedness, why hath he not done it ere now, and thereby put an end to his still finding fault with them, on account of their repeated rebellions, to which his sparing them so long, hath given occasion; for who hath resisted his will? ver. 19.—To this the apostle answers, Who art thou that presumest to find fault with God's government of the world? Shall the thing formed say to him that formed it, why hast thou made me thus? ver. 20.—Hath not the potter power over the clay? &c. ver. 21.—But, said he, not to rest my answer wholly on the sovereignty of God, what can be said against God's forbearing for so long a time to destroy the Jewish nation, if it was done to shew, more fully, his displeasure against the greatest national abuse of religious privileges long continued in, and the more signally to punish the nation guilty of such an abuse, ver. 22.—Also, that he might take in their place believers of all nations, whom he had determined from the beginning to make his church and people, and whom by his dispensations towards the Jews, he had been preparing for that great honour, ver. 23, 24.—Which calling of the believing Jews and Gentiles, was long ago foretold by Hosea,

ver. 25, 26.—Besides, the destruction of the greatest part of the Jewish nation, for crucifying the Christ, is not more contrary to the covenant with Abraham, than their almost total subversion by the Assyrians and Babylonians, for their repeated idolatries, ver. 27,—29.—Thus it appears, that the believing Gentiles were called into the visible church of God, and received the great blessing of faith counted for righteousness, promised to Abraham's spiritual seed, agreeably to God's covenant with him, and to the predictions of the prophets, ver. 30.—But the unbelieving Jews who sought to become righteous, by obeying the law of Moses, have not attained righteousness, ver. 31.—because they sought it not by *faith*, according to the tenor of the covenant with Abraham, but by *works of law*, and stumbled at the promised seed, as at a stumbling-stone, ver. 32.—agreeably to what Isaiah had foretold concerning them, ver. 33.: so that they are now justly cast off.

I shall finish this illustration with two remarks. The first is, that in discoursing of the election of the Jews to be the people of God, and of their degradation from that high honour, the apostle has established such general principles, as afford a complete answer to all the objections which deists have raised against revelation, on account of its want of universality. They affirm, that if the ancient revelations, of which the Jews are said to have been the keepers, had been from God, the knowledge of them would not have been confined to an inconsiderable nation, pent up in a corner of the earth, but would have been universally spread. In like manner they assert, that if the Christian religion were from God, it would long ago have been bestowed on all mankind. To these, and to every objection of the like nature, the apostle has taught us to reply, That God has an indisputable right to bestow his favours on whom he pleases. And therefore, without unrighteousness, he may withhold the benefit of revelation from whom he will, since he was under no obligation to bestow it on any; just as in the distribution of his temporal favours, he bestows on some a more happy country and climate, or a better bodily constitution, or greater natural talents, or a better education, than on others. And if deists ask, Why God, in the distribution of his spiritual favours, hath preferred one nation or person before another, the apostle bids us answer, *Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, to make out of the same lump one vessel to honour, and another to dishonour?* The very same right which entitled God to make some of his creatures angels, and some of them men, entitled him to place men in the endlessly various situations

in which we see them. Nor can those who seem to be most unkindly treated, complain of the want of revelation, or of any other advantage, which God hath thought fit to withhold from them, since at the last day none shall be condemned for the want of these things: and in judging men, due regard will be had to the circumstances of each; so that the sentences passed will all be according to truth, as the apostle hath taught in the second chapter. Wherefore, since men may be saved, who have not enjoyed revelation, the giving or the withholding of that benefit is to be considered, not as an appointing of men either to salvation or damnation, but merely as a placing them in more or less advantageous circumstances of trial. To conclude, God hath been pleased, in many instances, to make the reasons of his conduct incomprehensible to us, on purpose to teach us humility. At the same time, from what we know, we may believe, that however unsearchable God's judgments are, and his ways past finding out, they are full of wisdom and goodness. We ought therefore to change our doubts into adoration, and should join the apostle in crying out, *O the depth of the riches, both of the wisdom and of the knowledge of God!* chap. xi. 33.

My second remark is, That although some passages in this chapter, which pious and learned men have understood of *the election* and *reprobation* of individuals, are, in the foregoing illustration, interpreted of *the election of nations* to be the people of God, and to enjoy the advantage of an external revelation, and of their losing these honourable distinctions, the reader must not, on that account, suppose the author rejects the doctrines of the decree and foreknowledge of God. These

OLD TRANSLATION.	GREEK TEXT.
CHAP. IX. 1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,	1 Αληθειαν λεγω εν Χριστῳ, ου ψευδομαι, (συμμαρτυρουσης μοι της συνειδησεως μου εν πνευματι ἁγιῳ,)
2 That I have great heaviness and continual sorrow in my heart.	2 Ὁτι λυπη μοι εστι μεγαλη, και αδιαλειπτος οδυνη τῃ καρδιᾳ μου.

Ver. 1. *I speak the truth in Christ*, &c. This being an appeal to Christ and to the Holy Ghost, as knowing the apostle's heart, it is of the nature of an oath.

Ver. 2. *That I have great grief, and unceasing anguish in my heart.* The apostle, when he wrote this chapter, being exceedingly grieved

doctrines are taught in other passages of Scripture. See Rom. viii. 29. note 1.: not to mention, that being founded in the nature of God, and in his government of the world, they are suggested by the light of nature, as well as by revelation, and have been subjects of disquisition among philosophers in all ages. It is true, to reconcile the decree and foreknowledge of God, with the liberty and accountableness of man, is beyond the power of human reason, and therefore persons of great probity and learning have ranged themselves, some on the side of the divine decree, and some on the side of human liberty, in the imagination that the two are incompatible. In such an arduous question, however, the safest course perhaps is, to hold both doctrines, and to leave it to the light of a future state to discover how the liberty of man can stand with the decree of God. Nor will this appear an improper course, when it is remembered, that many things must be held for certain, which to human reason appear as inconsistent, and as inconceivable, as that God hath decreed all things which come to pass, and yet that men are free agents, and accountable for their actions. For example, we must hold the creation of matter, the eternity and infinitude of space, the union of spirit with body; or if the existence of spirit is denied, the capability of matter to think must be maintained, with other things of a like nature, as indubitable facts. Yet whoever pushes his speculations concerning these matters to any length, will find himself utterly lost in them, without reaping any benefit from these speculations, except it be to teach him humility, from the experience which they will afford him of the limitedness and weakness of his own understanding.

NEW TRANSLATION.

CHAP. IX. 1 I *speak* the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost,

2 That I have great *grief and unceasing anguish* IN my heart.

COMMENTARY.

CHAP. IX. 1 *I speak the truth in* the presence of *Christ, and do not lie, my conscience bearing me witness* in the presence of *the Holy Ghost,* when I assure you,

2 *That I have great grief and unceasing anguish in my heart,* because the Jews are to be cast of, the temple is to be destroyed, and the nation to be driven out of Canaan.

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on account of the destruction which Christ had foretold was coming on the Jewish nation, he stopped after declaring his sorrow, without explaining the cause of it, as persons in perplexity are wont to

3 For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises.

5 Whose *are* the fathers, and of whom, as concern-

3 Ηυχομην γαρ αυτος εγω αναθεμα ειναι απο τε Χριστε υπερ των αδελφων με, των συγγενων με κατα σαρκα·

4 Οιτινες εισιν Ισραηλιται, ων ἡ υἱοθεσια, και ἡ δοξα, και αἱ διαθηκαι, και ἡ νομοθεσια, και ἡ λατρεια, και αἱ επαγγελιαι.

5 Ων οἱ πατερες, και ἐξ ὡν ὁ Χριστος το κατα σαρκα, ὁ ων επι

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do. But in the next verse, by wishing to be devoted to destruction instead of his brethren, he shews plainly enough that their ruin as a nation, foreseen by him, was the cause of his unceasing anguish.

Ver. 3. *For I myself*, ηυχομην for ηυχοιμην αν, *could wish to be separated from Christ, instead of my brethren.* The word αναθημα, which I have translated *separated*, answers to the Hebrew word *Hherem*, which signifies *a thing separated* by the sentence of men to be destroyed, as Achan was, Josh. vii. 25. The word is elegantly used on this occasion for a violent death, because, as Locke observes, the Jewish nation was now αναθημα, a thing *cast away* by God, and *separated* to be destroyed. The apostle was willing to suffer death, if thereby he could have prevented the terrible destruction which was coming upon the Jews. Wherefore, *separated from Christ*, means, cut off by death from the visible church, called *Christ*, Rom. xvi. 7. *Who were in Christ before me*, who were *in the church of Christ* before me.—The apostle's wish, thus understood, was not contrary to piety. Because if he had been cut off from the church of Christ, either by the hand of God or man, that evil might have been cheerfully borne by him, on account of the great good that was to follow from it.—In this wish the apostle seems to have imitated Moses, who desired to be blotted out of God's book, rather than that the Israelites should be destroyed, Exod. xxxii. 32.—Waterland, Serm. vol. i. p. 77, 78. observes, that απο των προγονων, 2 Tim. i. 3. signifies, *after the example of my forefathers*, απο τε Χριστε, in this passage, may signify, *after the example of Christ*.—Others translate αναθημα απο Χριστε, *separated by Christ*, that is, *put to death by Christ*. For St John, 1 Ep. iii. 16. says, *Because Christ laid down his life for us, therefore we ought to lay down our lives for the brethren.*

Ver. 4. *And the glory.* The visible symbol of the divine presence, which rested above the ark, was called *the glory*, 1 Sam. iv. 21. *and the glory of the Lord.* Hence the introduction of the ark into the temple, is called *the entrance of the King of glory*, Ps. xxiv.

3 For *I myself could wish to be separated from Christ*, (ὑπὲρ, 308.) *instead of my brethren*, my kinsmen according to the flesh:

4 Who are Israelites; (see ver. 6. note 2.) *whose* ARE the adoption, (see Rom. viii. 14. note) and the glory,[1] and the covenants, (Gal. iv. 24.) and the giving of the law, and *the worship*, *and* the promises.

5 Whose ARE the fathers, and (ἐξ ὧν) *from whom* (ὁ Χριστὸς) *the Christ* DESCENDED *according*

3 *For I myself could wish to be cut off from the church, instead of my brethren, my kinsmen by descent from Abraham:* and therefore in what I am going to write, I am not influenced by ill-will towards my nation:

4 *They are the ancient people of God, theirs is the high title of God's sons, and the visible symbol of God's presence, and the* two *covenants, and the giving of the law*, which, though a political law, was dictated by God himself, *and the* tabernacle *worship*, formed according to a pattern shewed to Moses, *and the promises* concerning the Christ.

5 *Theirs are the fathers*, Abraham, Isaac, and Jacob, persons eminent for piety, and high in favour with God: *and from them the Christ*

7.—The apostle enumerated the privileges of the Jews, not only to shew, that he respected them on account of these privileges, but to make them sensible of the loss they were about to sustain, by God's casting them off. They were to be excluded from the better privileges of the gospel church, of which their ancient privileges were but the types. For their relation to God as his people, signified by the name *Israelite*, prefigured the more honourable relation which believers, the *true Israel*, stand in to God.—Their *adoption* as the sons of God, and the privileges they were entitled to by that adoption, were types of believers being made partakers of *the divine nature*, by the renewing of the Holy Ghost, and of their title to the inheritance of heaven.—The residence of the *glory*, first in the tabernacle and then in the temple, was a figure of the residence of God by the Spirit in the Christian church, his temple on earth, and of his eternal residence in that church, brought to its perfect form in heaven.—The *covenant with Abraham*, was the new or gospel covenant, the blessings of which were typified by the temporal blessings promised to him and to his natural seed: and the *covenant at Sinai*, whereby the Israelites, as the worshippers of the true God, were separated from the idolatrous nations, was an emblem of the final separation of the righteous from the wicked for ever.—In the *giving of the law*, and the formation of the Israelites into a nation, or community, the formation of the city of the living God, and of the general assembly and church of the first-born, was represented.—Lastly, The heavenly country, the habitation of the righteous, was typified *by Canaan*, a country given to the Israelites by God's promise. See ver. 8. last part of the note.

ing the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

παντων Θεος ευλογητος εις τους αιωνας. Αμην.

6 Ουχ οιον δε ὁτι εκπεπτωκεν ὁ λογος τȣ Θεȣ· ȣ γαρ παντες οἱ εξ Ισραηλ, ȣ̓τοι Ισραηλ·

Ver. 5.—1. *From whom the Christ descended according to the flesh.* This limitation, *according to the flesh*, intimates, that Christ has another nature, according to which he did not descend from the fathers. See chap. i. 3, 4.

2. *Who is over all.* Ὁ ὡν επι παντων. See the use of επι, as distinguished from εν and δια, Eph. iv. 6. also 1 Cor. xv. 28. note 2. where the import of the general expression is explained.

3. *God blessed for ever;* that is, God honoured and praised for ever by all. Mill on this verse proves against Erasmus, that the omission of the word Θεος, *God*, in some MSS of Cyprian's works, and its not being commented upon by Chrysostom, is of no value, in opposition to the best and most ancient MSS and versions, the Syriac not excepted, who all have the word Θεος here.—Whitby, in his Last Thoughts, says, the true reading of this verse is, ὡν ὁ επι παντων Θεος, *Whose is the God over all:* because by this reading the climax is completed, and the privilege in which the Jews gloried above all others, of having the true God for their God, is not omitted. But as this reading is found in no copy whatever, it ought not to be admitted on conjecture. The Greek text runs thus; και εξ ὡν ὁ Χριστος το κατα σαρκα ὁ ὡν επι παντων Θεος ευλογητος εις τους αιωνας αμην. Erasmus proposed two methods of pointing and translating this passage. The first is, to place the comma after the word παντων, *all*, so as to join *who is over all*, with Christ, thus; *Christ descended according to the flesh, who is over all;* and to make a separate sentence of the clause, *God be blessed for ever.* The second is to end the sentence with the word σαρκα, *flesh*, in this manner; *Christ descended according to the flesh*, and to make what follows a new sentence, *God who is over all be blessed for ever*, namely, for the great privileges bestowed on the Jews. But as the phrase, *blessed be God*, occurs above twenty times in scripture, and as often as it occurs, see Luke i. 68. 2 Cor. i. 3. Eph. i. 3. 1 Pet. i. 3. ευλογητος goes before Θεος, and Θεος always hath the article prefixed, the common pointing and translation of the clause, ὁ ὡν επι παντων Θεος ευλογητος, ought to be retained, even in Socinus's opinion, as more agreeable to the scripture phraseology, than the pointing proposed by Erasmus. Besides, to declare that the *Christ*, who is both the subject and the author of the gospel, *is God over all*, was highly necessary, because while it shews the great honour which the Jews derived from Christ's being one of them according to the flesh, Luke ii. 32.

to the flesh,[1] who is over all,[2] God[3] blessed for ever. Amen.

6 *Now* IT IS *not possible that* (ὁ λογος, 60.) *the promise of God* (ver. 9.) *hath fallen.*[1] *For all who* ARE *of Israel,*[2] *these* ARE *not Israel,*[3]

descended, according to his flesh, who is over all, God blessed for ever. Amen. The Jews therefore by their extraction and privileges, are a noble and highly favoured people.

6 *Now, it is not possible that the promise of God hath fallen* to the ground; nor will it fall, though the Jews be cast off. *For all who are* descended *of Israel, these are not Israel;* they do not constitute the whole of the people of God.

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it adds the greatest authority to the doctrines of the gospel.—It need not surprise us, that Christ in the flesh, is called *God over all blessed for ever;* since *God hath highly exalted him* in the human nature, *and given him a name above every name,* Philip. ii. 9.—And *hath put all things under his feet,* 1 Cor. xv. 27.—*And will judge the world in righteousness, by that man whom he hath ordained,* Acts xvii. 31.

Ver. 6.—1. *Now it is not possible that the promise of God hath fallen.* Ουχ οιον δε οτι, verbatim, *Non quale autem quod; it is not such as that the promise of God hath fallen.* Erasmus translates the clause thus: *Non autem hoc loquor quod exciderit, I do not say this, that the word of God hath fallen;* in which he follows the Greek scholiast, who supplies the words τουτο δε ου λεγω.—Εκπιπτειν, is a metaphor taken from ships which miss their port, Acts xxvii. 29.; or from flowers, whose leaves wither and fall to the ground, 1 Pet. i. 24.

2. *For all who are of Israel.* Jacob, the father of the twelve tribes, was named *Israel,* by an angel with whom he wrestled, in token of his being high in favour with God; and the name was given to all Jacob's descendants, to signify that they were Abraham and Isaac's posterity, not by Esau, but by Jacob, and that as God's visible church and people, they were the objects of his favour, and types of his invisible church, consisting of believers of all nations.

3. *These are not Israel.* Here *Israel* denotes not the natural seed of Abraham only, but the spiritual seed also, namely, believers of all nations, called *the Israel of God,* Gal. vi. 16. because they were typified by the natural Israel. In that large sense alone, the apostle's affirmation is true, that *all who are of Israel, these are not Israel.* The natural descendants of Israel do not constitute the whole of the people of God. Besides them, there is the *spiritual Israel,* of whom the invisible church consists, who are more truly the children of Abraham than his natural descendants by Jacob, and to whom the promises of the covenant belong, in their second and highest meaning.

7 Neither because they are the seed of Abraham, *are they* all children: but in Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God; but the children of the promise are counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only *this*, but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For *the children* being not yet born, neither having done any good or

7 Ουδ' ὁτι εισι σπερμα Αβρααμ, παντες τεκνα· αλλ' εν Ισαακ κληθησεται σοι σπερμα.

8 Τουτεστιν, ου τα τεκνα της σαρκος, ταυτα τεκνα του Θεου· αλλα τα τεκνα της επαγγελιας λογιζεται εις σπερμα.

9 Επαγγελιας γαρ ὁ λογος ουτος· κατα τον καιρον τουτον ελευσομαι, και εσαι τη Σαρρᾳ υἱος.

10 Ου μονον δε, αλλα και Ρεβεκκα, ἐξ ἑνος κοιτην εχουσα, Ισαακ του πατρος ἡμων,

11 Μηπω γαρ γεννηθεντων, μηδε πραξαντων τι αγαθον η κακον, ἱνα ἡ κατ' εκλογην του Θεου προθεσις

Ver. 8. *That is, the children of the flesh, these are not the children of God; but the children of promise are counted for seed.* (See the Illustration.) *The children of the flesh* are Ishmael and Abraham's children by Keturah, all of whom he begat in the ordinary course. But the *children of promise* are Isaac and his descendants, called *the children of promise*, because Isaac was begotten through the strength which God communicated to his parents along with the promise, *Lo, Sarah shall have a son.* In calling the children of the flesh, which Abraham had by that promise, *the children of God*, the apostle followed both God himself, who said to Pharaoh, Exod. iv. 20. *Israel is my son;* and Moses, who said to the Israelites, Deut. xiv. 1. *Ye are the children of the Lord your God*, thereby intimating to them, that the honourable appellation of *the children of God* was given them, because they were God's visible church and people. Accordingly, Hosea i. 10. foretelling the calling of the Gentiles into the church, expresses it by their being named *the sons of the living God.* Farther, Abraham's natural seed by Isaac were called *God's sons*, and had the land of Canaan given them to inherit, because they were *types of the invisible church*, consisting of believers of all nations, who, partaking the nature of God by faith and holiness, are truly the sons of God; and because Canaan their inheritance was *a type of the heavenly country*, the inheritance of the children of God. See ver. 4. note 1.—Now, in making the natural seed the type of the spiritual, and the temporal blessings the em-

7 Neither because they are the seed of Abraham, ARE THEY all children. But in Isaac shall thy seed be called, (Gen. xxi. 12.)

7 *Neither, because persons are the seed of Abraham* according to the flesh, *are they all* the *children* to whom the promises belong; otherwise Ishmael would not have been excluded from the covenant, (Gen. xvii. 20, 21.) *But* God said, *In Isaac shall thy seed be called.*

8 That is, *The children of the flesh, these* ARE *not* the children of God: but the children of the promise are counted *for seed.*[1]

8 *That is, the children* of Abraham *by natural descent, these are not* all *the children of God* and heirs of Canaan, of whom God spoke to Pharaoh, Exod. iv. 22. *But* only *the children* given to him *by the promise, are counted* to him *for seed.*

9 (Γαρ, 97.) *Now,* the *word of promise* WAS *this, According to* this time *I will* come, and Sarah shall have a son, (Gen. xviii. 10.)

9 *Now, the word of promise was this: I will return to thee according to the time of life, and lo, Sarah thy wife shall have a son.* Wherefore, Isaac is the only seed whom God acknowledged for his son and heir.

10 And not only *WAS THERE THAT* (supp. οριστμος) *LIMITATION; but Rebecca also having conceived TWINS* by one,[2] EVEN *Isaac* our father,

10 *And not only was there that limitation* of the seed to the promised son, *but* to prevent the Jews from thinking Ishmael was excluded on account of his character, *when Rebecca also had conceived twins, by the one son of Abraham, even* by *Isaac our father,*

11 *They* (Γαρ, 94.) *verily not being yet born,* neither having done any

11 And *these twins verily not being yet born, neither having done any good or evil, that the purpose of God*

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blems of the eternal, there was the greatest wisdom, not only because the emblematical method of representing things was usual in the early ages, but because the birth of Isaac was a pledge of the birth of the spiritual seed, and because, when the temporal blessings promised to the natural seed, particularly their introduction into Canaan, was accomplished by most extraordinary exertions of the divine power, it was such a pledge and proof of the introduction of the spiritual seed into the heavenly country, as must in all ages, till that event happen, strengthen their faith, and give them the greatest consolation.

Ver. 10. *Having conceived twins by one.* Isaac being the only son of Abraham, to whom the promises were made, he is called by God himself, Abraham's *only son,* Gen. xxii. 2.

evil, that the purpose of God according to election might stand, not of works, but of him that calleth,)

μενη, ȣκ εξ εργων, αλλ' εκ τȣ καλȣντος,

12 It was said unto her, The elder shall serve the younger.

12 Ερρηθη αυτη· ὁτι ὁ μειζων δȣλευσει τῳ ελασσονι·

13 As it is written, Jacob have I loved, but Esau have I hated.

13 Καθως γεγραπται· τον Ιακωβ ηγαπησα, τον δε Ησαυ εμισησα.

14 What shall we say then? *is there* unrighte-

14 Τι ȣν ερȣμεν; μη αδικια

Ver. 11.—1. *They verily not being yet born, neither having done any good or evil.* The apostle makes this observation, to prevent the Jews from imagining that Esau lost the honour of being the root of the people of God, on account of his profanity in despising that honour, Heb. xii. 16.—The apostle's observation, that these children, before they were born, had done neither good nor evil, overthrows, as Whitby remarks, the doctrine of the pre-existence of souls. For if these children had pre-existed before they were born, they might have done good or evil, for which the one was favoured, and the other rejected.

2. *That the purpose of God might stand by an election, not on account of works, but,* &c. The apostle, according to his manner, cites only a few words of the passage on which his argument is founded; but I have inserted the whole in the commentary, to shew that Jacob and Esau are not spoken of as individuals, but as representing the two nations springing from them; *Two nations are in thy womb,* &c. and that *the election* of which the apostle speaks, is not an election of Jacob to eternal life, but of his posterity to be the visible church and people of God on earth, and heirs of the promises in their first and literal meaning, agreeably to what Moses declared, Deut. vii. 6, 7, 8. and Paul preached, Acts xiii. 17.—That this is *the election* here spoken of, appears from the following circumstances: 1. It is neither said, nor is it true of Jacob and Esau personally, that *the elder served the younger.* This is only true of their posterity. 2. Though Esau had served Jacob personally, and had been inferior to him in worldly greatness, it would have been no proof at all of Jacob's election to eternal life, nor of Esau's reprobation. As little was the subjection of the Edomites to the Israelites in David's days, a proof of the election and reprobation of their progenitors. 3. The apostle's professed purpose in this discourse being to shew, that an election bestowed on Jacob's posterity by God's free gift, might either be taken from them, or others might be admitted to share therein with them, it is evidently not an election to eternal life, which is never taken away, but an election to external privileges only. 4. This being an election of the whole

good or evil,[1] that the purpose of God *might stand by an election, not on account of* works,[2] but of him *who* calleth,

12 It was said *to* her, (Gen. xxv. 23.) The elder shall serve the younger:

13 As it is written, Jacob[1] *I have* loved, but Esau *I have* hated.[2]

14 *Jew.* What shall we say then? (μη) *Is not injustice* with God?[1]

in making the one twin the root of his visible church rather than the other, *might stand by an election*, made, *not on account of works, but* from the mere pleasure *of him who called* Isaac the seed preferably to Ishmael; see ver. 7.

12 *It was said to Rebecca*, "Two "nations are in thy womb, and two "manner of people shall be sepa- "rated from thy bowels, and the "one people shall be stronger than "the other people, and *the elder* "*shall serve the younger.*"

13 This election proceeded from God's own pleasure, *as it is written*, Mal. i. 2, 3. *I loved Jacob and I hated Esau*, "and laid his mountain "waste."

14 *What shall we say then*, concerning the election of Isaac preferably to Ishmael, and of Jacob

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posterity of Jacob, and a reprobation of the whole descendants of Esau, it can only mean, that the nation which was to spring from Esau, should be subdued by the nation which was to spring from Jacob; and that it should not, like the nation springing from Jacob, be the church and people of God, nor be entitled to the possession of Canaan, nor give birth to the seed in whom all the families of the earth were to be blessed. 5. The circumstance of Esau's being elder than Jacob was very properly taken notice of, to shew that Jacob's election was contrary to the right of primogeniture, because this circumstance proved it to be from pure favour. But if his election had been to eternal life, the circumstance of his age ought not to have been mentioned, because it had no relation to that matter whatever.

Ver. 13.—1. *Jacob I have loved.* See Deut. vii. 6,—8. Hosea uses the word *beloved*, to express God's restoring the Jews to the honour of being his church and people, after having cast them off for a time. See ver. 25.

2. *But Esau I have hated.* What God's hatred of Esau was, is declared in the words of the prophecy, which immediately follow, namely, *and laid his mountain waste.*

Ver. 14. *What shall we say then? is not injustice with God?* To judge of God's conduct in this election, we must distinguish between his justice and his benevolence. For whereas justice supposes some good or bad action, as the foundation of the rewards and punish-

ousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then, *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have

παρα τῳ Θεῳ; Μη γενοιτο.

15 Τῳ γαρ Μωσῃ λεγει· Ελεησω ὁν αν ελεω, και οικτειρησω ὁν αν οικτειρω.

16 Αρα ουν ου τ θελοντος, ουδε τ τρεχοντος, αλλα τ ελεωντος Θεου.

17 Λεγει γαρ ἡ γραφη τῳ Φαραω· Ὁτι εις αυτο τουτο εξηγειρα

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ments which it dispenses, benevolence in its operations supposes neither, but diffuses itself to all sorts of men. And therefore, in making the Israelites his church and people, and in denying that honour to the posterity of Esau, God was guilty of no injustice whatever: he might do with his own what he pleased.

Ver. 15. *For he saith to Moses, I will have mercy on whom I will have mercy.* Here *mercy* is not an eternal pardon granted to individuals, but the receiving of a nation into favour, after being displeased with it; for these words were spoken to Moses, after God had laid aside his purpose of consuming the Israelites for their sin in making and worshipping the golden calf, Exod. xxxiii. 19. See Rom. xv. 9. note 1.

Ver. 16. *So then it is not of him who willeth*, &c. It may be thought that this conclusion should have been introduced immediately after ver. 13. But the apostle reserved it to this place, that he might have God's answer to Moses as its foundation likewise. For as in electing the Israelites to be his church and people, so in pardoning them as a nation for worshipping the golden calf, God acted from his mere good pleasure. But if God, from mere good pleasure, elected them at the first, and afterwards continued them his people, notwithstanding they deserved to have been cast off for their idolatry, why might he not, under the gospel, make the Gentiles his people, although formerly idolaters?

Ver. 17.—19. *Besides, the scripture saith to Pharaoh.* Though Pharaoh alone was spoken to, it is evident that this, and every thing else spoken to him in the affair of the plague, was designed for the Egyptian nation in general, as we learn from Exod. iv. 22. *Say unto Pharaoh, thus saith the Lord, Israel is my son, even my first-born, ver. 23. And I say unto thee, let my son go that he may serve me. And if thou refusest to let him go, behold I will slay thy son, even thy first-born.* For as *Israel* here signifies the nation of the Israelites, so *Pharaoh* signifies the nation of the Egyptians; and Pharaoh's *son*,

APOSTLE. By no means.

15 For he saith to Moses, (Exod. xxxii. 19.) I will have mercy [r] on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then, IT IS not of him *who* willeth, [s] nor of him *who* runneth, (Gen. xxvii. 3, 4.) but of God *who* sheweth mercy.

17 (Γαρ, 91.) *Besides*, the scripture saith *to* Pharaoh, [t] Even for this same purpose *I have raised* thee up, [2] that I

preferably to Esau, to be the seed to whom the temporal promises were made? *Is not injustice with God? By no means.*

15 *For*, to shew that God may bestow his favours on whom he pleases, *he saith to Moses, I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy.* In conferring favours on nations, and in pardoning those who deserve destruction, I act according to my own pleasure.

16 *So then, the election did not depend on Isaac, who willed* to bless Esau, *nor on Esau, who ran* for venison, that his father might eat and bless him; *but* it depended *on God, who may bestow his favours* as he pleaseth.

17 *Besides*, the punishment of nations is sometimes deferred, to shew more conspicuously the divine justice and power in their after punishment; *for the scripture saith*

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even his *first-born*, is the first-born of Pharaoh and of the Egyptians. In like manner, Exod. ix. 15. *I will stretch out my hand, that I may smite thee and thy people with pestilence, and thou shalt be cut off from the earth*; that is, thou and thy people shall be cut off; for the pestilence was to fall on the people as well as on Pharaoh. Then follow the words quoted by the apostle, ver. 16. *And in very deed, for this same purpose I have raised thee up, for to shew in thee my power*, &c. Now, as no person can suppose that the power of God was to be shewn in the destruction of Pharaoh singly, but in the destruction of him and his people, this that was spoken to Pharaoh was spoken to him and to the nation of which he was the head.—Lastly, As in this discourse *Jacob* and *Esau*, ver. 12, 13. signify the people that sprang from them, it is reasonable to suppose, that in the same discourse *Pharaoh* signifies the people over whom he reigned, and for whom he appeared in all his transactions with Moses. See also Rom. x. 1. xi. 2. where *Israel* signifies the people descended from Israel.

2. *Even for this same purpose I have raised thee up.* This being spoken to Pharaoh as king of Egypt, it is to be understood of the nation which he governed, and not of himself as an individual. In the Hebrew, the words addressed to Pharaoh literally signify, *stare te feci: I have made thee to stand.* Accordingly they are translated

I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

σε, ὅπως ἐνδείξωμαι ἐν σοι τὴν δυναμιν μου, καὶ ὅπως διαγγελῇ το ονομα μου ἐν πασῃ τῃ γῃ.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

18 Ἀρα ἐν ὃν θελει ἐλεει, ὃν δε θελει σκληρυνει.

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by the LXX, ἕνεκεν τουτου διετηρηθης, *For the sake of this*, namely, of shewing my power, *thou hast been preserved*; thou and the people whom thou governest have been raised to their present celebrity, and have been preserved amidst the plagues hitherto sent on you, that thou and thy people, having an opportunity by your actions, to shew your wickedness, I might shew the greatness of my power in punishing you. The apostle's translation of this passage, εἰς αὐτο τουτο ἐξηγειρα σε, *For this same purpose I have raised thee up*, does not alter its meaning. For the LXX have used the original word ἐγειρειν, in the sense of *preserving*, Isa. xlv. 13. &c. Taylor understands this of Pharaoh's being recovered from the plague of the blains, which is said to have been on him, Exod. ix. 11.

3. *That I might shew in thee*, δυναμιν, LXX, ἰσχυν, *my power*. God made Pharaoh and the Egyptians to stand in the midst of the plagues, by removing the plagues one after another, on Pharaoh's promising to let the people go. But this lenity being the occasion of hardening them, new plagues were sent to humble them, whereby God still farther shewed his power. At last the prince and his people having discovered the greatest obstinacy, God destroyed them in the Red Sea, and thereby made an illustrious display of the greatness, both of his power and justice in the government of the world.

4. *And that my name might be published through all the earth*. According to Warburton, God in this speech to Pharaoh declared, that Egypt was chosen by him as the scene of his wonders, and that the Israelites were sent thither for this very purpose, that through the celebrity of the Egyptian nation, the fame of the power of the true God, in destroying the people of that nation, and in delivering the Israelites, might be published far and wide, and draw the attention of all the nations who had any intercourse with the Egyptians. Accordingly, Rahab told the Israelitish spies, that the Canaanites had heard of the drying up of the waters of the Red Sea, Josh. ii. 9,—11. 1 Sam. iv. 8. And considering the communication which the other nations had with Egypt, on account of its being so early advanced in legislation, sciences, and arts, it is reasonable to believe that any thing extraordinary, which happened in that country, would soon be divulged through all the earth.

might shew *in thee my power*,[3] and that my name might be *published through* all the earth.[4]

to Pharaoh, *even for this same purpose I have raised thee* and thy people to great celebrity, and have upheld you during the former plagues, that, in punishing you, *I might shew my power, and that my name*, as the righteous Governor of the world, *might be published through all the earth.*

18 *Well, then, he hath mercy on whom he will, and* whom he will he hardeneth.[1]

18 *Well then*, from the election of Jacob it appears, that *God bestows his favours on what nation he will; and* from the destruction of Pharaoh and the Egyptians it appears, that *whom he will he hardeneth*, by enduring their wickedness with much long-suffering, ver. 22.

Ver. 18. *And whom he will he hardeneth.* If this is understood of nations, God's *hardening* them, means his allowing them an opportunity to harden themselves, by exercising patience and long-suffering towards them. See Ess. iv. 5. This was the way God hardened Pharaoh and the Egyptians, Exod. vii. 3. *I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.* For when God removed the plagues one after another, the Egyptians took occasion from that respite to harden their own hearts. So it is said, Exod. viii. 15. *But when Pharaoh saw that there was a respite, he hardened his heart, and hearkened not unto them, as the Lord had said.* See Exod. viii. 32.—If the expression, *whom he will he hardeneth*, is understood of individuals, it does not mean that God hardens their hearts by any positive exertions of his power upon them, but that by his not executing sentence against their evil works speedily, he allows them to go on in their wickedness, whereby they harden themselves. And when they have proceeded to a certain length, he withholds the warnings of prophets and righteous men, and even withdraws his Spirit from them, according to what he declared concerning the antediluvians, Gen. vi. 3. *My Spirit shall not always strive with man.* The examples of Jacob and Esau, and of the Israelites and the Egyptians, are very properly appealed to by the apostle on this occasion, to shew that, without injustice, God might punish the Israelites for their disobedience, by casting them off, and make the believing Gentiles his people in their place. Here it is proper to observe, that the unbelieving Jews and Judaizing Christians, by putting an active sense on the verse under consideration, and on Rom. i. 24. xi. 7. and on some expressions in the Old Testament, made God the author of men's sin, a blasphemy which the apostle James was at great pains to confute. Chap. i. 13.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay, but, O man, who art thou that repliest against God? shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-

19 Ερεις μοι τι ετι μεμφεται; τῳ γαρ βουληματι αυτου τις ανθεστηκε;

20 Μενουνγε, ω ανθρωπε, συ τις ει ὁ ανταποκρινομενος τῳ Θεῳ; μη ερει το πλασμα τῳ πλασαντι· τι με εποιησας ουτως;

21 Η ουκ εχει εξουσιαν ὁ κεραμευς του πηλου, εκ του αυτου φυραματος ποιησαι, ὁ μεν εις τιμην σκευος, ὁ δε εις ατιμιαν;

22 Ει δε θελων ὁ Θεος ενδειξασθαι την οργην, και γνωρισαι το δυνατον αυτου, ηνεγκεν εν πολλη

Ver. 19. *Why doth he still find fault; for who hath resisted his will?* By this question, the Jew who objects to the apostle's doctrine insinuates, that since God had not rejected his people formerly for their wickedness, as he might easily have done, there was no reason to think that he would ever cast them off.

Ver. 20.—1. *Who art thou that repliest against God?* In this question, the impiety of forming arguments against God on account of his distributing to some nations, or to some individuals, favours which he denies to others, is strongly represented. What God is obliged to give to none, he may, without injustice, withhold from whom he will.

2. *Shall the thing formed say to him who formed it, why hast thou made me thus?* The apostle alludes to Isa. xlv. 9. where, in answer to the Jews, who seem to have taken it amiss that their deliverance was to be accomplished by Cyrus, a heathen prince, the prophet says, *Wo unto him that striveth with his Maker; let the potsherds strive with the potsherds of the earth: shall the clay say to him that fashioned it, what makest thou? or thy work, he hath no hands?* Questions which imply, that nations who derive their existence and continuance merely from the power and goodness of God, have no right to find fault with him, because he hath denied them this or that advantage, or because he bears with the wickedness of some nations for a long time, while he instantly punishes others.

Ver. 21.—1. *Hath not the potter a just power over the clay?* This is the similitude which God himself used, for illustrating his power and sovereignty, whereby he is entitled to make some nations great and happy, and to punish and destroy others. Jer. xviii. 6. *O house of Israel, cannot I do with you as this potter, saith the Lord? Behold,*

19 (Ουν, 262.) *But* thou wilt say to me, Why doth he *still* find fault? For who hath resisted his will.[1]

20 (Μενουνγε) Nay, but O man, Who art thou that repliest against God?[1] Shall the thing formed say to him *who* formed IT, Why hast thou made me thus?[2]

21 Hath not the potter (εξουσιαν) *a just power* over the clay,[1] to make of the same lump one vessel *to* honour, and another *to* dishonour?[2]

22 (Ει δε, 100.) *Yet*, if God, willing to shew HIS wrath, *and make* known his power,[1] (μυ-

19 *But thou wilt reply to me*, since God is to cast off the Jews, *why doth* he *still find fault?* By destroying them, he might easily have put an end to their provocations. *For who hath resisted his will?*

20 *Nay, but, O man, who art thou that arguest to the dishonour of God? Is it reasonable for the thing formed*, who hath its being merely by the will and power of its maker, *to say to him who made it, why hast thou made me thus?*

21 To use the argument whereby God formerly illustrated his sovereignty in the disposal of nations, Jer. xviii. 6. *Hath not the potter power over the clay, to* make *of the same lump, one vessel* fitted *to an honourable use, and another to a meaner service?*

22 *Yet*, not to rest the matter on God's sovereignty, *if God, willing to shew his wrath* for the abuse of privileges bestowed, *and to make known*

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as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. 7. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, &c. Here every reader must be sensible, that nothing is said concerning God's creating individuals, some to be saved and some to be damned, by an exercise of absolute sovereignty. It is his power and sovereignty in the disposal of nations only, that is described by the figure of the potter.

2. *To make out of the same lump, one vessel to honour, and another to dishonour. The same lump* signifies the mass of mankind, out of which particular nations are formed; consequently the *one vessel* means, not any particular person, but a nation or community. And *a vessel to honour*, or an honourable use, means a nation made great and happy by the favour and protection of God, and by the advantages which he confers on them. On the other hand, a *vessel to dishonour*, signifies a nation which God depresses, by denying it the advantages bestowed on others, or by depriving it of the advantages which it formerly enjoyed, Acts xiii. 17. The meaning of this question is, May not God, without injustice, exalt one nation, by bestowing privileges upon it, and depress another, by taking away the privileges which it has long enjoyed?

Ver. 22.—1. *And make known his power.* As this is the reason

suffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?

μακροθυμια σκευη οργης κατηρτισμενα εις απωλειαν·

23 Και ινα γνωριση τον πλουτον της δοξης αυτου επι σκευη ελεους ἁ προητοιμασεν εις δοξαν;

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assigned by God, for his upholding Pharaoh and the Egyptians amidst the plagues, ver. 17. we may reasonably suppose the apostle is speaking of God's dealings, not with individuals, but with nations. Besides, God's power is not made known in the present life by the punishment of individuals.

2. *Hath carried with much long-suffering*, &c. The word φερειν literally signifies *to bear* or *carry*, in which sense I think it is used here. For as the apostle had termed the nations of the world *vessels*, in allusion to the similitude of the potter, he terms the Jews *vessels of wrath*, because God would in wrath soon dash them in pieces. See the next note. Farther, he represents God as bearing these vessels in his hand for a long space of time before he cast them from him, that his power and justice might become the more conspicuous, when he actually threw them away and broke them.

3. *The vessels of wrath.* The apostle, by giving the Jews the appellation of *vessels of wrath, fitted for destruction*, carries on the similitude of the potter, by which he had illustrated God's sovereignty in his dealings with nations, ver. 21. For as a potter, when he finds that a vessel which he hath made does not answer the use he intended it for, casts it from him in anger, and breaks it, and hath a just title to do so, God, in like manner, was about to cast the Jewish nation away, and to destroy it in his displeasure; and he had a right to do so, on account of its multiplied idolatries and rebellions, and more especially for their crucifying Christ. See Psal. ii. 9. where the figure of a potter's vessel dashed in pieces, is introduced to express the destruction of a nation. By assigning the same reason, for God's bearing the Jewish nation in his hand, so long before he cast them from him, which God assigned for his upholding Pharaoh and the Egyptians, the apostle shewed the Jews the absurdity of inferring, that God would never cast off their nation because he had not done it hitherto. He had preserved them for so long a time, notwithstanding their manifold and great iniquities, that when he should punish them, it might be with the severest judgments; whereby his power as well as his justice would be displayed the more illustriously.

4. *Fitted for destruction.* The word κατηρτισμενα, in the middle voice, may be translated, *fitted themselves for destruction.* Or, if it be in the passive voice, it means, that by their wickedness the Jews were fitted for destruction.—In ver. 23. a different phraseology is

κεν) *hath carried*[2] with much long-suffering, the vessels of wrath,[3] fitted *for* destruction:[4]

23 And that he might make known the riches of his glory (see Rom. i. 23. note 1.) on the vessels of mercy,[1] which he had *before* prepared (προ) *for* glory.[2]

his power in the punishment of such wickedness, *hath upheld, with much long-suffering, the* Jews, who, because they are to be destroyed, may be called *vessels of wrath fitted for destruction*, where is the fault?

23 *And* what fault is there, if God hath long preserved these vessels of wrath for this other purpose; *that he might make known the exceeding greatness of his goodness on the objects of his favour, whom*, by his dealings with the Jews, *he had before prepared for the honour of becoming his people?*

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used concerning the vessels of mercy; for it is said of them, *Which he had before prepared for glory.*

Ver. 23.—1. *On the vessels of mercy.* As *the vessels of wrath* are the whole Jewish nation continuing in unbelief, *the vessels of mercy* are all who believed in Jesus, whether they were Jews or Gentiles; as is plain from ver. 24. where this explication of the phrase, *vessels of mercy*, is given. The believing Jews and Gentiles are appositely called *vessels of mercy*, because the prophet Hosea, foretelling the conversion of the Gentiles, expressed it, chap. ii. 23. by *God's having mercy on her that had not obtained mercy.*

2. *Which he had before prepared for glory.* This is not the glory of eternal life; for the scripture never speaks of that as to be bestowed on nations, or bodies of men complexly, ver. 24. But it is the *glory* of being made the church and people of God. This honour, as bestowed anciently on the Jews, might fitly be named *glory*, because they had *the glory of the Lord*, or visible symbol of the divine presence, resident among them. And with equal propriety, the same honour, as enjoyed by them who believe in Christ, may be called *glory*, because the Christian church is still *an habitation of God through the Spirit*, Eph. ii. 22. who dwells in the hearts of the faithful by his graces. God had been preparing Jews and Gentiles for becoming his church, by suffering the latter to remain under the dispensation of the law of nature, and the former under the dispensation of the law of Moses, so long as to make them sensible of the insufficiency of these dispensations for their justification. Gal. iv. 4. note 1.

In this verse, the apostle assigns a second reason for God's bearing the vessels of wrath in his hand, with much long-suffering, before he dashed them in pieces. It was, that he might display the riches of his goodness, in making the believing Jews and Gentiles his church and people. In other words, the existence of the Jews as a nation, was necessary to the establishment of the gospel dis-

24 Even us whom he hath called, not of the Jews only, but also of the Gentiles.

24 Ους και εκαλεσεν ἡμας, ε μονον εξ Ιεδαιων, αλλα και εξ εθνων.

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

25 Ὡς και εν τῳ Ωσηε λεγει· Καλεσω τον ε λαον με, λαον με· και την ε ηγαπημενην, ηγαπημενην.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called, The children of the living God.

26 Και εσαι, εν τῳ τοπῳ ὲ ερρεθη αυτοις· ε λαος με ὑμεις, εκει κληθησονται υἱοι Θεε ζωντος.

27 Esaias also crieth concerning Israel, Though the number of the children

27 Ἡσαιας δε κραζει ὑπερ τε Ισραηλ· εαν ἡ ὁ αριθμος των υἱων

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pensation. For, according to the ancient oracles of God, of which they were the keepers, Christ was to come of them, and was to exercise his ministry among them, and to be put to death by them; and the first preachers of the gospel were to carry the gospel or new law from Zion, and they were to persuade both Jews and Gentiles to receive it, by shewing that in all points it agrees with the former revelations, and that it had been foretold by all the holy prophets of God since the world began. Wherefore the existence of the Jewish nation being necessary for the preservation of the oracles of God, and for the establishment of the gospel, God upheld them from perishing, amidst the manifold and great oppressions of the Babylonians, Persians, Grecians, and other heathen nations, notwithstanding they had long merited to be destroyed, for their repeated rebellions.

Ver. 24. *Even us whom he hath called, not only among the Jews, but also among the Gentiles.* In the expression, *whom he hath called*, the apostle alludes to the phraseology of Hosea's prophecy concerning the conversion of the Gentiles, quoted in the following verse. Beza does not construe this verse as I have done. He makes τα σκευη the antecedent to ους, because the relative may agree in gender, either with the antecedent or the consequent. According to this manner of construction, ους και εκαλεσεν ἡμας must be translated, *whom also he hath called*, namely, *us, not only of the Jews*, &c.

Ver. 25—[illegible] *Even as he saith by Hosea, I will call that my people, which was not my people.* In this passage it is foretold, that the decrease of the people of God, by the rejection and dispersion of the ten tribes, should be abundantly supplied, by the calling of the

24 Even us whom he hath called,[x] *not only* (ιξ, 157.) *among the Jews, but also* (ιξ) *among the* Gentiles.

24 *Even us whom*, instead of the Jews, *he hath called* his church and people, *not only among the Jews, but also among the Gentiles*, because we have believed the gospel.

25 *Even as* he saith *by Hosea*, (ii. 23.) I will call *that* my people,[x] which *WAS* not my people, and her beloved, *who WAS* not beloved.[z]

25 This need not surprise the Jews: *It is agreeable to what God saith by Hosea*, "I will have mercy "on her that had not obtained "mercy," on the ten tribes whom I cast off for their idolatry: "and I will "say to them which were not my "people, Thou art my people;" I will call the Gentiles my people.

26 And (chap. i. 10.) it shall come to *pass, in* the place where it was said *to* them, Ye ARE not my people, there *they shall* be called *the sons* of the living God.

26 The calling of the Gentiles is foretold by Hosea still more plainly: *And it shall come to pass*, that *in the countries where it was said to the idolatrous Gentiles, Ye are not my people, there they shall be called the sons of the living God:* the heirs of immortality, by believing the gospel. See Rom. ix. 8. note.

27 (Ησαιας δι, 104.) *Besides, Isaiah crieth* (υπερ του Ισραηλ) concern-

27 *Besides*, the rejection of the Jews at this time is not more contrary to the promises, than the re-

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Gentiles to be God's people, and by bestowing on the posterity of the ten tribes the mercy of the gospel. In the prophetic writings, *to call* or *name* a thing, is to make it what it is called. For the power of God is such, that he makes all things to be what he calls them. Perhaps Hosea alludes to Moses's history of the creation, where God is represented as calling things into being merely by saying, *Let them be.*

2. *And her beloved, who was not beloved.* This is the apostle's interpretation of Hosea's words, *I will sow her to me in the earth, and I will have mercy on her that had not obtained mercy.* The words of the apostle are different from those of the prophet, but their meaning is the same. In the beginning of the chapter, Hosea having described the idolatry of the Jews, under the figure of *whoredom*, and their chastisement, by hedging up their way with thorns, he foretells their return to their first husband, who would speak comfortably to them, and betroth them a second time. Then adds, ver. 23. *I will have mercy on her that had not obtained mercy*, which the apostle very properly expresses by, *I will call her beloved, who was not beloved;* I will pardon her, and restore her to her former place in my affection, and to her ancient relation to me, by intro-

of Israel be as the sand of the sea, a remnant shall be saved.

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles which followed not after righteousness have attained to righteousness, even the righteousness which is of faith.

Ισραηλ ὡς ἡ ἀμμος της θαλασσης, το καταλειμμα σωθησεται.

28 Λογον γαρ συντελων και συντεμνων εν δικαιοσυνῃ, ὁτι λογον συντετμημενον ποιησει Κυριος επι της γης.

29 Και καθως προειρηκεν Ησαιας· ει μη Κυριος Σαβαωθ εγκατελιπεν ἡμιν σπερμα, ὡς Σοδομα αν εγενηθημεν, και ὡς Γομορρα αν ὡμοιωθημεν.

30 Τι ουν ερουμεν; ὁτι εθνη τα μη διωκοντα δικαιοσυνην, κατελαβε δικαιοσυνην, δικαιοσυνην δε την εκ πιστεως.

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ducing her into the gospel church. In quoting this passage from Hosea, the apostle begins with the conversion of the Gentiles, because it was to happen first; but the prophet speaks first of the conversion of the Jews.

Ver. 28.—1. *For finishing and cutting short the work.* This is the LXX translation of Isa. x. 22, 23. with a small variation. Elsner and Wolf have shewn, that συντμιων signifies *to cut short* or *execute speedily.*—The best Greek authors use λογος for *a matter, work,* or *thing.* See Ess. iv. 60.

2. *In righteousness,* or *truth;* that is, according to the truth of his threatenings; a sense which *righteousness* hath, Dan. ix. 7.

3. *Will make it a speedy work upon the earth;* that is, upon the land of Judea. For though in the LXX it is οικουμενη ὁλη, *the whole world,* the scope of the passage restricts the sense to the land of Judea. Besides, οικουμενη is used in this restricted sense, Luke ii. 1.

Ver. 29.—1. *And as Isaiah hath said before.* The apostle means, that Isaiah said this before he spake the passage last quoted from him. In this sense προειρηκεν is used, Gal. i. 9.

2. *Unless the Lord of hosts.* In the original it is, *Lord of Sabaoth.* But the Hebrew word *Sabaoth* signifies *Hosts;* and is sometimes used to denote the sun, moon, and stars, and also the angels. *The Lord of Sabaoth,* therefore, as one of the titles of the Deity, marks his supreme dominion over the universe; and particularly over the different orders of angels, who, on account of their multitude, and of their serving under the command of God, are named *Hosts,*

ing Israel, Though the number of the children of Israel be as the sand of the sea, ONLY a remnant shall be saved, (Isa. x. 22.)

28 *For finishing and cutting short*[1] (λογον) *the work in righteousness,*[2] (ὁτι) *certainly* the Lord *will make* IT *a speedy work* upon the earth.[3]

29 And as Isaiah *hath said* before,[1] *Unless* the Lord *of Hosts*[2] had left us a seed, *we should have become as Sodom,* and been made like *to* Gomorrha.

30 *What then do we say? That the Gentiles who did not pursue righteousness,*[1] *have laid hold on righteousness, a righteousness, however,* which IS *of* faith.

jection of the ten tribes, who were carried into captivity by the Assyrians, a rejection almost total; for *Isaiah lamenteth concerning Israel,* that "though the number of the "children of Israel," who are carried away captives, "be as the sand "of the sea, only a remnant of them "shall return."

28 *For* as the same prophet adds, ver. 22. *Finishing and executing speedily this rejection, according to the righteous threatening of God, certainly the Lord will make their rejection a speedy work upon the land* of Israel.

29 *And as Isaiah hath said before,* chap. i. 9. *Unless the Lord of Hosts had left unto us a very small remnant* of our nation, *we should have become as Sodom, and been made like to Gomorrha;* we should have been utterly destroyed as a nation.

30 *What then do we infer* from these prophecies? Why this: *That the Gentiles, who* being ignorant of the righteousness necessary to salvation, *did not pursue righteousness, have obtained righteousness* by embracing the gospel: not that righteousness which consists in a perfect obedience to law, *but a righteousness of faith.*

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1 Kings xxii. 19.—The LXX, in the passages where this Hebrew word occurs, commonly express it in Greek letters; in which Paul has followed them. So also James, chap. v. 4. supposing that it would be agreeable to the ears of the Jews.—Ainsworth on Exod. iii. 13. tells us, that the Rabbins teach, when God judgeth his creatures, he is called *Elohim,* when he sheweth them mercy, he is called *Jehovah,* and when he warreth against the wicked, he is called *Sabaoth.*

Ver. 30. *The Gentiles who did not pursue righteousness, have laid hold on righteousness.* Hammond observes, that the words in this and the following verse are properly *agonistical,* being those which the Greeks used in speaking of the foot race in the Olympic Games.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

31 Ισραηλ δε διωκων νομον δικαιοσυνης, εις νομον δικαιοσυνης ουκ εφθασε.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone;

32 Διατι; ὁτι ουκ εκ πιστεως, αλλ' ὡς εξ εργων νομου· Προσεκοψαν γαρ τω λιθῳ του προσκομματος·

33 As it is written, Behold I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on him, shall not be ashamed.

33 Καθως γεγραπται· Ιδου, τιθημι εν Σιων λιθον προσκομματος, και πετραν σκανδαλου· και πας ὁ πιστευων επ' αυτῳ, ου καταισχυνθησεται.

They who ran together for the prize were said, διωκειν, *to pursue*, and he who came first to the goal, and obtained it by the sentence of the judge, was said, καταλαμβανειν, *to lay hold* on the prize. The other word, φθανειν, *to get before another*, signifies *to gain the race*. The prize for which the Gentiles are said to have run, was *righteousness* or *justification*; which the Jews lost, because they did not pursue the real prize, *the righteousness of faith*, but a legal righteousness of works. Besides, in running, they stumbled at the rock of offence, so as not to rise and continue the race. See ver. 32. note.

Ver. 31. *Israel, who pursued the law of righteousness, hath not attained to the law of righteousness.* Estius and Beza think *the law of righteousness* is an hypallage for *the righteousness of law*, as Heb. vii. 16. *the law of a carnal commandment*, signifies *the carnal commandment of the law*; and that the apostle's meaning is, Israel who pursued the righteousness of law, hath not attained it, because they pursued it by works of law, which they could not perfectly perform, and stumbled, &c. Others are of opinion, that as the word *law*, when applied by the Hebrews to a quality of the mind, denotes the reality, strength, and permanency of that quality, *the law of righteousness* may signify *a real and permanent righteousness*, just as *the law of kindness*, Prov. xxxi. 26. is a strong and permanent kindness; and *the law of truth*, Mal. ii. 6. is a real and permanent truth. —By *attaining the law of righteousness*, Locke understands their attaining the profession of that religion in which the righteousness necessary to justification is exhibited. But the Jews could not be said to pursue such a religion. They thought themselves in possession of it already in the law.

31 But Israel, *who pursued* the law of righteousness,[1] hath not attained to the law of righteousness.

32 *For what reason? Because not by faith, but* (ὡς, 319.) *verily by works of law THEY PURSUED IT;* (from ver. 31.) for they stumbled[1] at *the stone of stumbling.*

33 As it is written, (Isa. viii. 14.) Behold *I place* in Sion *a stone of stumbling,* and *a* rock of offence;[1] *Yet* whosoever believeth on him shall not be ashamed. (Isa. xxviii. 16.)

31 *But the Jews, who endeavoured to obtain righteousness* by obedience to the law, *have not obtained righteousness* by obedience to law.

32 *For what reason* have they not obtained it? *Because not by* obedience to the law of *faith, but verily by obedience to the law of Moses they pursued it; for they stumbled at the stumbling-stone,* and fell: they refused to believe on a crucified Messiah, and were broken.

33 This happened *according to what was foretold, Behold I place in Sion a stone of stumbling, and a rock of offence. Yet whosoever believeth on* this crucified *Christ,* as a sure foundation of the temple of God, and rests his hope of righteousness on that foundation, *shall not make haste* out of the presence either of men or of God, *as ashamed* of believing on him.

Ver. 32. *They stumbled at the stone of stumbling.* This is an allusion to one, who, in running a race, stumbles on a stone in his way, and falling, loses the race.

Ver. 33. *Behold, I place in Sion a stone of stumbling, and a rock of offence; yet whosoever,* &c. Here two passages of Isaiah are joined in one quotation, because they relate to the same subject. Isa. xxviii. 16. *Behold, I lay in Sion for a foundation, a stone, a tried precious corner stone, a sure foundation,* namely, of the new temple or church which God was about to build.—Isa. viii. 14. *But for a stone of stumbling and a rock of offence.* See 1 Pet. ii. 8. note 1. Accordingly, those in Israel who expected Messiah to be a great temporal monarch, *stumbled at Jesus,* when they found him nothing but a teacher of religion, *and fell.* They lost righteousness, together with all their privileges as the people of God. The words in the original, πας ὁ πιστευων επ' αυτῳ ου, may more literally be translated, *No one who believeth on him shall be ashamed.* For to use Grotius's note on this verse: "Universalis vox, sequente negativa, "apud Hebræos est pro negativa universali."

CHAP. X.

View and Illustration of the Matters contained in this Chapter.

IN what follows, the apostle lays open the causes of the unbelief of the Jews, and answers the two chief objections, whereby they justified their opposition to the gospel. The first objection was, that by teaching the justification of the Jews by faith without the work of law, the expiations of the law of Moses were rendered of no use in their justification. The second was, that by admitting the Gentiles into the church and covenant of God without circumcision, the covenant with Abraham was made void.

His answer to the first of these objections, the apostle began with telling the Jews his desire and prayer to God was, that they might be saved, ver. 1.—Because he knew they had a great zeal in matters of religion, though it was not directed by knowledge, ver. 2.—Wherefore being ignorant of the kind of righteousness which God requires from sinners, and mistaking the nature of the law of Moses, they sought to become righteous by observing its precepts; and where they failed, by having recourse to its expiations. So that vainly endeavouring to establish a righteousness of their own, they had not submitted to the righteousness of God's appointment, now fully revealed in the gospel, ver. 3.—But in all this they counteracted the true end of the law of Moses, which, though a political law, being given by God, and requiring a perfect obedience to all its precepts under the penalty of death, was in fact a republication of the original law of works; see Gal. iii. 10. note 2. Rom. vii. Illust. ver. 5. made, not for the purpose of justifying the Jews, but to shew them the impossibility of their being justified by law, that they might be obliged to go to Christ for that blessing, who was exhibited in the types of the law, ver. 4.—That the law required perfect obedience to all its precepts, the apostle proved from Moses's description of the righteousness which it enjoined, and the reward which it promised. The former consisted in doing all the statutes and judgments of God, delivered in the law. The latter, in a long and happy life in Canaan. But an obedience of this kind is impossible, and its reward of no great value, ver. 5.—Whereas the righteousness enjoined by the gospel, and the reward which it promises, are very different. It enjoins a righteousness of faith, which is easy to be attained; and promises eternal life, a reward no where promised in the law. For, saith the apostle, the gospel which requires the righ-

teousness of faith, to shew that that righteousness may easily be attained, thus speaketh to all mankind to whom it is now preached: Do not object to the method of justification revealed in the gospel, that Christ the object of thy faith is removed far from thee, and there is no person to bring him down from heaven since his resurrection and ascension, that thou mayest see and believe on him, ver. 6.—Neither object to his being the promised seed, in whom all the families of the earth are to be blessed, that he was put to death, and there is no person to bring him up from the grave, that thou mayest see him crowned with glory and honour by the miracle of his resurrection, ver. 7.—For the gospel tells thee, the object as well as the duty of faith is brought nigh thee; it is explained and proved to thee in the clearest manner, and is easy to be performed, as it hath its seat in the mouth and in the heart, being the doctrine concerning Christ, which we preach by inspiration, and confirm by miracles, ver. 8.—namely, That if thou wilt confess with thy mouth before the world, that Jesus is *Lord* and *Christ*, and wilt believe in thine heart that God raised him from the dead, and thereby declared him to be both *Lord* and *Christ*, thou shalt be saved: a reward which the law does not promise to any one, ver. 9.—For with the heart we believe, so as to obtain righteousness, and with the mouth confession of our faith is made, so as to have assurance of our salvation, ver. 10.—The righteousness of faith, therefore, enjoined in the gospel, is in its nature and in its reward, entirely different from the righteousness enjoined in the law.

To the second objection, that the admission of the Gentiles into the church and covenant of God without circumcision, is contrary to the covenant with Abraham, the apostle replied, that the prophets have taught the salvation of the Gentiles by faith; particularly Isaiah, in these words: *Whosoever believeth on him shall not be ashamed*, ver. 11.—And to shew that the expression *whosoever*, does not mean *whosoever of the Jews* only, but *whosoever of the Gentiles* also, the apostle observed, that in bestowing salvation, God makes no distinction between Jew and Greek; but being equally related to all, is rich in goodness towards all who call upon him, ver. 12.—Besides, Joel hath expressly declared, ch. ii. 32. *That whosoever shall call on the name of the Lord shall be saved*, ver. 13.—But perhaps ye will reply, that Joel does not speak of the Gentiles, because it cannot be said, that they believe on the true God, and worship him, since he was never preached to them by any messengers divinely commissioned, ver. 14.—although such messengers ought to have been sent to them long ago, according to Isaiah, who insinuates that they would have been

received with joy, namely, in that passage where he says, *How beautiful are the feet of them*, &c. ver. 15.—But to this I answer, that in the passage last mentioned, Isaiah declares what ought to have happened, and not what would have happened, if the true God had been preached to the Gentiles. For he foresaw, that even the Jews, who were well acquainted with the true God, would not believe the report of the preachers of the gospel concerning the Christ, notwithstanding it ought to have been as acceptable to them, as the preaching of the true God to the Gentiles, ver. 16.—However, granting that faith in the true God cometh by hearing, and hearing by the word of God preached, it will not follow, that the Gentiles could not believe on the true God, ver. 17.—For though ye say, they have not heard concerning him, so as to be able to believe on him and worship him, I must tell you, yes verily they have heard; for from the beginning of the world, God hath preached to all men his own being, perfections, and worship, by that grand exhibition of himself which he hath made in the works of creation, as is plain from Psal. xix. 4. *Their sound hath gone through all the earth, and their words to the end of the world.* All mankind, therefore, may know and worship the true God, and be saved, agreeably to Joel's declaration above mentioned, ver. 18.—But ye will say, Is it not a great objection to this doctrine, that Israel, to whom the oracles of God were entrusted, is ignorant of the salvation of the Gentiles through faith, and of their reception into the church and covenant of God equally with the Jews? I answer, If the Jews are ignorant of these things, it is their own fault. For Moses foretold them in the law, ver. 19.—and

OLD TRANSLATION.

CHAP. X. 1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, that they have a zeal

GREEK TEXT.

1 Αδελφοι, ἡ μεν ευδοκια της εμης καρδιας, και ἡ δεησις ἡ προς τον Θεον, ὑπερ τ̃ Ισραηλ εσιν εις σωτηριαν.

2 Μαρτυρω γαρ αυτοις ὁτι

Ver. 1. *That they may be saved. Israel*, or the whole body of the Jewish nation, who were ignorant of the righteousness of God, being the subject of this wish, *saved* must mean *their coming to the knowledge and belief of the gospel*; a sense in which the word is used, 1 Tim. ii. 4. *Who willeth all men to be saved, and to come to the*

Isaiah yet more plainly, ver. 20.—who insinuated that the calling of the Gentiles to be the people of God by the preaching of the gospel, would provoke the Jews exceedingly, and harden them in their infidelity; insomuch, that though Christ in person, and by his apostles, should long and earnestly endeavour to persuade them, they would not believe on him, ver. 21.

In this manner did the apostle lay open the true causes of the unbelief of his countrymen. They rejected the gospel, because it reprobated that meritorious righteousness, which they endeavoured to attain by performing the sacrifices and ceremonies of the law of Moses; and because it required them to seek salvation by believing on Jesus, as Lord and Christ, and offered salvation to all the Gentiles who believed. But the Jews were greatly to blame in rejecting the gospel upon these grounds, seeing their own prophets had taught, that whosoever believeth on the true God, and worshippeth him sincerely, shall be saved, although he be preached to them no otherwise than by the works of creation. To conclude, the same prophets having expressly foretold, that the Jews, by the calling of the Gentiles, would be provoked to reject the gospel, and for that sin should themselves be cast off, the apostle represented these things to them, in the hope that such among them as were candid, when they observed the events to correspond with the predictions, would acquiesce in the appointment of God concerning the Gentiles; sensible that it was proper to preach *him* to all the nations of the earth, in *whom* all nations were to be blessed.

NEW TRANSLATION.

CHAP. X. 1 Brethren, *indeed* my heart's desire and prayer *which is to God* for Israel is, that they *may be* saved.[1]

2 For I bear them *witness* that they have (ζηλον θεου) *a great zeal,*

COMMENTARY.

CHAP. X. 1 *Brethren*, knowing the punishment which they shall suffer, who reject Jesus, *my earnest desire and prayer to God for Israel is, that they may be saved* from the sin of unbelief. See chap. xi. 26.

2 *For I bear them witness, that they have a great zeal* in matters of religion: (see examples, Acts xxi.

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knowledge of the truth. Also Rom. xi. 26. *And so all Israel shall be saved.* Farther, if the vessels of wrath fitted for destruction, mentioned ch. ix. 22. were the unbelieving Jews, and if that description implied that they were under God's curse of reprobation, the apostle would not here have prayed for their salvation at all.

of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doth those things, shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in

ζηλον Θεȣ εχȣσιν, αλλ' ȣ κατ' επιγνωσιν.

3 Αγνοȣντες γαρ την τȣ Θεȣ δικαιοσυνην, και την ιδιαν δικαιοσυνην ζητȣντες στησαι, τῃ δικαιοσυνῃ τȣ Θεȣ ȣχ ὑπεταγησαν.

4 Τελος γαρ νομȣ Χριστος, εις δικαιοσυνην παντι τῳ πιστευοντι.

5 Μωσης γαρ γραφει την δικαιοσυνην την εκ τȣ νομȣ, ὁτι ὁ ποιησας αυτα ανθρωπος, ζησεται εν αυτοις.

6 Ἡ δε εκ πιστεως δικαιοσυνη ὁυτω λεγει· μη ειπῃς εν καρδιᾳ σȣ·

Ver. 4. *Christ is the end of the law for righteousness.* Estius and Elsner are of opinion, that by τελος νομȣ, is meant *the fulfilling of the law:* both because τελος is used in that sense, Luke xxii. 37. *These things which are predicted of me,* τελος εχει, *are fulfilled;* and because, in giving an account of what our Lord said when he expired, the evangelist John, chap. xix. 30. uses the derivative word in that sense, Τετελεσται, sup. παντα; *All things are accomplished.* Beza thinks, that as the law was designed to justify them who obeyed it perfectly, Christ may be called the end of the law, because by his death he hath procured that justification for sinners through faith, which the law proposed to bestow through works. But in my opinion, *the end of the law* is neither of these, but the end or purpose for which the law was given, namely, to lead the Jews to believe in Christ. Accordingly, its types were intended to preserve among the Jews the expectation of that atonement for sin, which Christ was to make by his death, and its curse, to make them sensible that they could not be justified by obeying the law, but must come to Christ for righteousness, that is, to the gospel concerning Christ which was preached to Abraham in the covenant made with him, Gal. iii. 8. Hence the law is called, *a pedagogue to bring the Jews to Christ,* Gal. iii. 24.

Ver. 5. *The man who doth these things shall live in them.* This is taken from Lev. xviii. 5. and is generally thought to be a promise of eternal life to those who obeyed the law of Moses perfectly. But any one who reads that chapter throughout, will be sensible, that

but not according to knowledge.

3 (Γαρ, 93.) *Wherefore, being* ignorant *of the righteousness of God,* (see ver. 10. note 1.) and *seeking* to establish their own righteousness, (Phil. iii. 9.) *they have not submitted to* the righteousness of God:

4 (Γαρ, 98.) *Although* Christ is the end[1] of the law for righteousness to every one *who* believeth.

5 For Moses (Lev. xviii. 5.) describeth the righteousness which is *by* the law, That the man *who* doth these things shall live[1] *in* them.

6 But the righteousness *by faith thus speaketh,*[1] (Deut. xxx. 12,—14.) say not in thine heart, Who shall ascend

27,—31. ch. xxii. 3.) *But their zeal not being directed by knowledge,* hath misled them.

3 *Wherefore, being ignorant of the righteousness which God appointed* at the fall, as the righteousness of sinners; *and seeking to establish their own righteousness,* by observing the sacrifices and ceremonies, and other duties enjoined in the law of Moses, *they have not submitted to the righteousness of God's appointment* by faith:

4 *Although* the believing on *Christ,* as the Messiah, *is the end for which the law was given, that righteousness might be* counted *to every Jew who believeth.*

5 *For Moses* thus *describeth the righteousness which is by the law, That the man who doth its statutes, shall live by them.* Now that kind of righteousness being impossible, the law obliges all to have recourse to Christ for righteousness; ver. 4.

6 *But* the gospel which enjoins *the righteousness which is by faith,* to shew that it is attainable, *thus speaketh, Say not in thine heart, who shall ascend into heaven? that is, to bring*

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though *the doing of these things* means a perfect obedience to the whole law, and more especially to the statutes and judgments written in that chapter, the life promised to the Israelites, as a reward of that general obedience, is only their living long and happily as a nation in Canaan. See Levit. xviii. 26,—29.

Ver. 6.—1. *But the righteousness which is by faith thus speaketh.* Here the apostle personifies the gospel, and makes it say of its doctrines and precepts, what Moses said concerning his *commandment* or law, Deut. xxx. 11,—14. though in a sense somewhat different.—We have a personification of the same kind in Plato's Apol. Socrat. where the laws of Athens are introduced addressing Socrates in a long speech, to dissuade him from escaping out of prison, as his friend Crito proposed, who had bribed the jailor for that purpose.

thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above.*)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith which we preach;

τις αναβησεται εις τον ουρανον; τουτ' εστι Χριστον καταγαγειν.

7 Ἢ· τις καταβησεται εις την αβυσσον; Τουτ' εστι Χριστον εκ νεκρων αναγαγειν.

8 Αλλα τι λεγει; εγγυς σου το ρημα εστιν, εν τῳ στοματι σου και εν τῃ καρδιᾳ σου. Τουτ' εστι το ρημα της πιστεως ὁ κηρυσσομεν·

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2. *Who shall ascend into heaven, that is, to bring down Christ.* The Jews, it would seem, thought it not reasonable to believe on Jesus as the Christ, unless he was brought from heaven in a visible manner, to take possession of the kingdom. For they expected Messiah to appear in that manner, and called it *the sign from heaven,* Matth. xvi. 1.

Ver. 7. *Or who shall descend into,* την αβυσσον, *the deep, that is, to bring again Christ from among the dead.* The Jews expected that Messiah would abide with them for ever, John xii. 34. Wherefore, when the disciples saw Jesus expire on the cross, they gave up all hope of his being *the Christ,* Luke xxiv. 21. *We trusted that it had been he who should have redeemed Israel.* It is true, the objection taken from Christ's death, was fully removed by his resurrection. But the Jews pretending not to have sufficient proof of that miracle, insisted, that Jesus should appear in person among them, to convince them that he was really risen. This they expressed by one's descending into the abyss to bring Christ up from the dead.—*The abyss* here signifies the receptacle of departed souls, called *Hades,* because it is an invisible place; see 1 Cor. xv. 55. note; and *the abyss,* or *deep,* because the Jews supposed it to be as far below the surface of the earth, as heaven was thought to be above it, Psal. cxxxix. 8.

Ver. 8.—1. *The matter is nigh thee.* Το ρημα, here translated *the matter,* answers to a Hebrew word which signifies not only a *speech, doctrine, command, duty,* &c. but any *matter* or *thing* whatever, Ess. iv. 60. Thus Luke i. 37. *For with God,* παν ρημα, *nothing shall be impossible.* Here it signifies *the duty* of faith, as is plain from the latter clause, where we have το ρημα της πιστεως, *the matter of faith.*—*Things obscure and difficult,* were said by the Hebrews to be *far off:* but *things easily understood,* and *easily attained,* were said to be *nigh,* Rom. viii. 18. 21. Of this latter character was *the matter* or *duty of faith,* as the apostle observes in the following clause.

into heaven? that is, *to bring down Christ.*[2]

7 Or who shall descend into the deep? that is, *to bring again Christ* (ix, 157.) *from among the dead.*[1]

8 But what *does it say?* (το ρημα, 60.) *The matter is nigh thee,*[1] *in thy mouth,* and in thy heart: that is, *the matter* of faith which we preach,[2] *IS NIGH THEE.*

down Christ to take possession of the kingdom, as if that were necessary to one's believing on him.

7 *Or who shall descend into the deep? that is, to bring again Christ from among the dead,* raised to life, as if the crucifixion of Jesus had proved him an impostor.

8 *But what does it say* farther? why this, *The matter* required of thee by the gospel, *is nigh thee,* and hath its seat *in thy mouth, and in thy heart: that is, the matter of faith which we preach,* as the righteousness appointed by God, *is nigh thee;* is easily understood and attained.

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2. *In thy mouth and in thy heart; that is, the matter of faith which we preach.* The apostle's meaning is, that the duty of faith in Christ which he preached, was nigh them, was easy to be performed; because it was founded on the strongest evidence. The eye-witnesses, by testifying the resurrection of Christ from the dead, and by confirming their testimony with miracles, gave all men more full assurance of his resurrection, than if he had shewn himself alive after his resurrection to all the world. For such an appearance would have been no proof of his resurrection to any but to those who had known him in his lifetime, and had seen him expire on the cross. Or if it is thought, that such an appearance would have convinced those who never had seen Jesus before, I ask, How could they know, that the person who called himself *Jesus risen from the dead,* was really he, except by the testimony of those who knew him in his lifetime, and had seen him die? So then, even this loudly demanded proof of Christ's resurrection, resolves itself into the very evidence which we now possess; namely, the testimony of the persons who conversed with him familiarly during his lifetime, and saw him die, and who gained credit to the testimony which they bare to his resurrection, by working miracles in support of it.—Farther, by preaching that the deliverance which the Christ was to work for the Jews, was not a deliverance from the dominion of the Gentiles, but from the dominion and punishment of sin, called, ver. 9. *salvation,* the apostles made the Jews sensible, that to work this kind of salvation, there is no occasion for the Christ's coming down from heaven, in a visible pompous manner, to take to himself a temporal kingdom. The duty therefore of faith, which the apostles preached as necessary to salvation, was both plain and easy, and was to be performed with the mouth and with the heart, in the manner explained ver. 9.

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.

9 Ὅτι ἐαν ὁμολογησῃς ἐν τῷ στοματι σε Κυριον Ιησεν, και πιστευσῃς ἐν τῃ καρδιᾳ σε ὅτι ὁ Θεος αυτον ἠγειρεν ἐκ νεκρων, σωθησῃ.

10 For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

10 Καρδιᾳ γαρ πιστευεται εις δικαιοσυνην· στοματι δε ὁμολογειται εις σωτηριαν.

11 For the scripture saith, Whosoever believeth on him, shall not be ashamed.

11 Λεγει γαρ ἡ γραφη· πας ὁ πιστευων ἐπ' αυτῳ, ε καταισχυνθησεται.

12 For there is no difference between the Jew and the Greek; for the same Lord over all, is rich

12 Ου γαρ ἐστι διαστολη Ιεδαιε τε και Ἑλληνος· ὁ γαρ αυτος Κυριος παντων, πλετων εις παντας

Ver. 9.—1. *That if thou wilt confess with thy mouth the Lord Jesus*, &c. The duty of faith, which we apostles preach as necessary to salvation, is this: *That if thou wilt confess with thy mouth the Lord Jesus;* that is, wilt openly confess Jesus to be *Lord* and *Christ*. This interpretation the apostle Peter hath taught us, Acts ii. 36. *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ*, that is, ruler over all, and the promised Messiah, Psal. ii. 2. 6.

2. *And wilt believe with thine heart that God hath raised him from the dead.* The apostle mentions the resurrection of Jesus from the dead, as the principal article to be believed in order to salvation; because by that miracle God demonstrated Jesus to be his Son, established his authority as a lawgiver, and rendered all the things which he taught and promised indubitable.

3. *Thou shalt be saved:* Thou shalt obtain that deliverance from sin and punishment, which the Christ was to accomplish by his appearing on earth; because, as the apostle observes in the next verse, this faith shall be counted to thee for righteousness.

Ver. 10.—1. *For with the heart we believe unto righteousness.* To believe with *the heart* is to believe in such a manner as to engage the affections, and influence the actions. This sincere faith carrying the believer to obey God and Christ, as far as he is able, it is called *the obedience of faith*, and *the righteousness of faith*. Also, because God for the sake of Christ will count this kind of faith to the believer for righteousness, it is called *the righteousness of God;* the

9 That if thou *wilt* confess with thy mouth the Lord Jesus,[1] and *wilt* believe *with* thine heart that God hath raised him from the dead,[2] thou shalt be saved.[3]

9 For we preach, *that if* notwithstanding the danger accompanying it, *thou wilt* before the world, *confess with thy mouth the Lord Jesus*, as the seed in whom all nations are blessed, *and*, as the ground of that confession, *wilt sincerely believe that God hath raised him from the dead, thou shalt be saved.*

10 For with the heart (πιστευεται εις δικαιοσυνην) *we believe* unto righteousness,[1] and with the mouth *we confess* unto salvation.[2]

10 *For with the heart we believe, so as to attain righteousness, and with the mouth we confess* our belief in Christ, *so as to have* in ourselves a strong assurance of *salvation.*

11 For the scripture saith, (Isa. xxviii. 16.) Whosoever believeth on him shall not be ashamed. See chap. ix. 33.

11 That all who believe on Christ, and confess him, shall be saved, is certain: *for the scripture saith, Whosoever believeth on the precious corner stone, shall not make haste* out of the presence of God or men, *as ashamed.*

12 (Γαρ, 94.) *Indeed there is no distinction* (τε) *either of Jew* (και) *or of Greek:* for the same Lord *of all* is rich

12 *Indeed*, in the salvation of mankind, *there is no distinction of Jew or Gentile. For the same Lord of all is rich* in mercy, *towards all who call upon him.* He will save

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righteousness which God hath appointed for sinners, and which he will accept and reward.

2. *And with the mouth we confess unto salvation.* In the first ages, the spreading of the gospel depended, in a great measure, on Christ's disciples confessing him openly before the world, and on their sealing their confession with their blood. Hence Christ required it in the most express terms, and threatened to deny those who denied him, Matt. x. 32, 33. 1 John iv. 15.—The confessing Christ being so necessary, and at the same time so difficult a duty, the apostle very properly connected the assurance of salvation therewith: because it was the best evidence which the disciple of Christ could have of his own sincerity, and of his being willing to perform every other act of obedience required of him.—There is a difference between the *profession*, and the *confession* of our faith. To *profess*, is to declare a thing of our own accord; but to *confess*, is to declare a thing when asked concerning it. This distinction Cicero mentions in his oration, *Pro Cecinna.*

unto all that call upon him.

13 For whosoever shall call upon the name of the Lord, shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

τους επικαλεμενους αυτον.

13 Πας γαρ ὁς αν επικαλεσηται το ονομα Κυριε, σωθησεται.

14 Πως ουν επικαλεσωνται εις ὁν ουκ επιστευσαν; πως δε πιστευσωσιν ὁ ουκ ηκουσαν; πως δε ακουσωσι χωρις κηρυσσοντος;

15 Πως δε κηρυξωσιν εαν μη αποσταλωσι; καθως γεγραπται· ὡς ὡραιοι οἱ ποδες των ευαγγελιζομενων ειρηνην, των ευαγγελιζομενων τα αγαθα.

16 Αλλ' ου παντες ὑπηκουσαν τω ευαγγελιῳ· Ησαιας γαρ λεγει· Κυριε, τις επιστευσε τη ακοη ἡμων;

Ver. 13. *For whosoever will call on the name of the Lord.* See 1 Cor. i. 2. note 6. This text is quoted by the apostle, to prove that the heathens who worship the true God sincerely will be saved; as is evident from the objection stated in the following verse. It is true, Joel, after having foretold the effusion of the Spirit on the first disciples of Christ, adds the words quoted by the apostle. But it does not follow, that according to Joel those only are to be saved who called on the name of the Lord after the effusion of the Spirit. The *salvation* which Joel speaks of, is *eternal salvation*, consequently it was not then to be bestowed. It was only foretold, that after the effusion of the Spirit, salvation would be preached as a blessing to be bestowed at the general judgment, on all who, from the beginning to the end of the world, *called on the name of the Lord*; that is, who sincerely worshipped the true God.—The publication of this great event was extremely proper after the effusion of the Spirit, because salvation had been procured for the sincere worshippers of God, by what Christ had done in Zion and Jerusalem; which I think the true import of the prophet's words, ver. 32. *And it shall come to pass, that whosoever shall call on the name of Jehovah, shall be delivered: For in mount Zion, and in Jerusalem, shall be deliverance.* Deliverance shall be wrought for whosoever calleth on the name of Jehovah; and that deliverance shall be preached to all with the greatest assurance, through the gifts of the Spirit, beginning at Jerusalem, according to Christ's command, Luke xxiv. 47.

towards all *who* call upon him.

13 For whosoever *will* call[1] *on* the name of the Lord, shall be saved.

14 *JEW.* (Ουν, 264.) *But how* shall they call on *HIM* in whom they have not believed? And how shall they believe *IN HIM* of whom they have not heard? And how shall they hear without a preacher?

15 And how shall they preach *unless* they be sent? as it is written, How beautiful are the feet[1] of them *who bring good tidings of peace, of them who bring good* tidings of good things?

16 *APOSTLE.* (Αλλα, 81.) *Nevertheless, all have not obeyed the good tidings;* for *Isaiah* saith, Lord who hath believed (τη ακοη, 46.) our report?

not those only who believe on Jesus, but all in every nation who sincerely worship the true God.

13 *For* so the prophet Joel hath declared, chap. ii. 32. *Whosoever will worship the true God* sincerely, *shall be saved.*

14 *But* in the passage just now quoted, Joel cannot be supposed to speak of the Gentiles. For *how shall they worship the true God, in whom they have not believed? and how shall they believe in him, of whom they have never heard? and how shall they hear* of him, *without a preacher* to declare him?

15 *And how shall they preach* God to the Gentiles, *unless they be sent* by him? which ought to have been done long ago, because such preachers would have been well received, as Isaiah insinuates, chap. lii. 7. saying, *How beautiful are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good.*

16 *Nevertheless,* that the preaching of the true God would have been acceptable to the Gentiles, in former times, is not certain: since *all* of the Jews, to whom the preaching of the Messiah ought to have been acceptable, *have not obeyed the good tidings; for Isaiah saith, Lord, who hath believed our report?*

Ver. 15. *How beautiful are the feet of them who bring good tidings of peace!* This figurative idea was not peculiar to the Hebrews. Bos tells us, that Sophocles represents the hands and feet of them who come on some kind errand, as beautiful in the eyes of those who are profited thereby. The figure, as applied by Isaiah, is extremely proper. The feet of those who travel through dirty or dusty roads are a sight naturally disagreeable. But when they are thus disfigured by travelling a long journey, to bring good tidings of peace and deliverance to those who have been oppressed by their enemies, they appear beautiful.

17 So then, faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

17 Αρα ἡ πιστις ἐξ ακοης· ἡ δε ακοη δια ῥηματος Θεϑ.

18 Αλλα λεγω· μη ϰϰ ηϰϑσαν; μενϑνγε εις πασαν την γην ἐξηλϑεν ὁ φϑογγος αυτων, ϰαι εις τα περατα της οιϰϑμενης τα ῥηματα αυτων.

19 Αλλα λεγω· μη ϰϰ εγνω Ισραηλ. Πρωτος Μωσης λεγει· εγω παραζηλωσω ὑμας ἐπ' ϰϰ ἐθνει, ἐπ' ἐθνει ασυνετῳ παροργιω ὑμας.

Ver. 17. *And this hearing, δια ῥηματος, by the word of God:* In allusion, perhaps, to Isaiah lvii. 19. where faith is represented as *the fruit of the lips.* Ῥημα here signifies a speech or discourse of some length; as it does likewise, Matt. xxvi. 75. 1 Pet. i. 25. In this latter text, ῥημα denotes the whole of the gospel.—The speech uttered by the works of creation may fitly be called *the speech of God,* both because it is a speech concerning the being and perfections of God, and because it is a speech uttered by God himself.

Ver. 18.—1. *But I ask, Have they not heard?* In reasoning against the salvation of the Gentiles, the Jew proceeds on the supposition that they could not know and worship the true God, unless he had sent among them preachers to make himself known to them; and insinuates, ver. 15. that this should have been done long ago, because the preaching of the true God would have been acceptable to them. To this the apostle replies, If we are to judge of the matter by the reception which the Jews gave to the preaching concerning the Christ, it is far from being certain, that the preaching of the true God, by messengers divinely commissioned, would in very early times be acceptable to the Gentiles, ver. 16. The Jew replies, ver. 17. So then you acknowledge, that belief cometh from hearing, and this hearing from the word of God preached; insinuating, that as the Gentiles had never heard the word of God, it cannot be thought that any of them have believed on him. This insinuation the apostle confutes, by asking, ver. 18. Have they not heard? Then answers his own question, Yes verily, they have heard the true God preached by the works of creation: a preaching most ancient, universal, and loud: *Their sound hath gone out to all the earth.*

2. *Yes verily, their sound hath gone out to all the earth.* That all mankind have heard the word of God, the apostle proves from Psal. xix. 1. where it is affirmed, that the works of creation, especially *the heavens,* that is, the luminaries placed in the heavens, by their constant and regular motions, producing day and night, and the vicis-

17 *JEW.* (Αρα, 89.) So then, (πιστις) *belief* COMETH *from* hearing, and (η) *this* hearing by the word of God.[1]

18 *APOSTLE.* But (λεγω, 55.) *I ask*, Have they not heard?[1] Yes verily, their sound *hath gone out to* all the earth,[2] and their words *to* the ends of the world.

19 *JEW.* *But* (λεγω, 55.) *I object, Israel hath not known.*[1] *APOSTLE.* First, Moses saith (Deut. xxxii. 21.) I will provoke you to jealousy[2] by *THAT WHICH IS no nation: by* a foolish nation I will *enrage* you.[3]

17 *So then* you acknowledge that *belief* in the true God *cometh from hearing* concerning him; *and this hearing, by the word* or speech *concerning God*, uttered in some intelligible manner.

18 Be it so. *But I ask, Have the Gentiles not heard*, concerning the true God? *Yes verily*, they have all heard. For the Psalmist says, "The heavens declare the glory of "the Lord, &c. *Their line is gone "out through all the earth, and their "words to the end of the world."*

19 *But* to the salvation of the Gentiles *I object*, that *Israel*, God's ancient church, *hath not known* any thing of that matter. *Apostle.* If they are ignorant, it is their own fault. For, *first, Moses saith, I will move you to jealousy, by those who are not a people* of God; *by a foolish nation I will enrage you*; namely, by granting salvation to the Gentiles.

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situde of seasons, with all their beneficial consequences, preach the true God to the Gentiles, in every age and country. This speech uttered by the works of creation, is as properly God's, as the speech uttered by the preachers of the gospel, and has always been so universal, and so intelligible, that if any of the Gentiles have not known and worshipped the true God, they are altogether inexcusable, as the apostle affirms, Rom. i. 20.—What the apostle calls *their sound*, is in the Hebrew *their line*. But Pocock, Miscel. c. 4. p. 46. hath shown, that the Hebrew word translated *line* signifies also a *loud voice* or *cry*.

Ver. 19.—1. *Israel hath not known.* Μη ουκ εγνω. The particle μη, as placed in this sentence, is commonly the sign of a question. But I have translated μη ουκ, as a double negation, which, in the Greek language, renders the negation stronger. See Rom. viii. 12. where, as in this passage, the negative particle is out of its place.—That the thing Israel hath not known, was the salvation of the Gentiles who lived without having any external revelation given them, is evident from the apostle's answer contained in the next sentence.

2. *I will provoke you to jealousy. Jealousy*, according to Taylor, is that passion which is excited by another's sharing in those honours and enjoyments which we consider as ours, and wish to appropriate to ourselves. Thus, the Jews are said to *provoke God to jealousy*, by giving to idols that honour which is due to him alone. In

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

20 Ησαιας δε αποτολμα, και λεγει, Ευρεθην τοις εμε μη ζητουσιν, εμφανης εγενομην τοις εμε μη επερωτωσι.

21 Προς δε τον Ισραηλ λεγει· ὁλην την ἡμεραν εξεπετασα τας χειρας μου προς λαον απειθουντα και αντιλεγοντα.

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the texts quoted by the apostle, God foretells that the Jews in their turn should be *moved to jealousy*, by his taking from them the honours and privileges in which they gloried, and by his giving them to the Gentiles, whom they greatly despised. Accordingly the Jews were exceedingly enraged, when the apostles preached the gospel to the Gentiles.

3. *By a foolish nation I will enrage you.* That the idolatrous Gentiles are meant in this prophecy, is plain from Jer. x. 8. where *idolaters* are called *a foolish people.*

Ver. 20.—1. *Besides Isaiah is very bold.* He was not afraid of the resentment of the Jews, who, he knew, would be exceedingly provoked at what he was going to prophesy.

2. *I am found by them who did not seek me.* They who did *not seek God*, &c. are the Gentiles, who being wholly occupied with the worship of idols, never once thought of inquiring after, or worshipping the true God. Nevertheless, to the Gentiles while in this

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CHAP. XI.

View and Illustration of the Discoveries contained in this Chapter.

OUR Lord having declared to the chief priests and elders of the Jews, that the kingdom of God was to be taken from the Jews, and given to the Gentiles, Matt. xxi. 43.; also having foretold to the same persons the burning of Jerusalem, Matt. xxii. 7. and to his disciples the demolition of the temple, and the dispersion of the nation, on account of their unbelief, Luke xxi. 24. we cannot think the Christian preachers would conceal these things from their unbelieving brethren.

20 (Δε, 104.) *Besides Isaiah* is very bold[1] (και, 210.) *when he* saith, I *am* found *by them who did not seek me;*[2] *I am shewn to them who did not ask for me.*

21 But (προς, 290.) *concerning* Israel he saith, (ch. lxv. 2.) All day long I have stretched forth my hands[1] *to* a disobedient and *rebelling* people.[2]

20 *Besides, Isaiah is very bold,* in speaking of the calling of the Gentiles, *when he saith,* (ch. lxv. 1.) "*I* "*am sought of them that ask not for* "*me: I am found of them that sought* "*me not.* I said, Behold me, be- "hold me, to a nation that was "not called by my name."

21 *But concerning the Israelites, he saith, I have spread out my hands all the day long, to a disobedient and rebelling people:* I have long earnestly entreated that unbelieving and rebellious people to return: But to no purpose.

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state, God, by the preaching of the gospel, made himself known, and offered himself as the object of their worship.

Ver. 21.—1. *But concerning Israel he saith, all day long I have stretched forth my hands.* This is an allusion to the action of an orator, who, in speaking to the multitude, stretches out his arms, to express his earnestness and affection.—By observing that these words were spoken of Israel, the apostle insinuates that the others were spoken of the Gentiles.

2. *A rebelling people.* Αντιλεγοντα. In the Hebrew text it is, *Who walk in a way that is not good, after their own thoughts.* But this is the same with a rebellious people. In Jude, ver. 11. the word αντιλογια, is applied to *the rebellion of Korah.* See note 4. on that verse.

Stephen seems to have spoken of them, Acts v. 13. and St Paul often. For the objection which he puts in the mouth of a Jew, Rom. iii. 3. *Will not their unbelief destroy the faithfulness of God?* is founded on his having affirmed, that the nation was to be cast off, and driven out of Canaan. Farther, the same apostle, in chap. ix. of this epistle, hath shewn, that without injustice God might take away from the Jews privileges which he had conferred on them gratuitously; and even punish them, by expelling them from Canaan for their disobedience. Wherefore, that the foreknowledge of the evils which were coming on their brethren might not affect the Jewish Christians too much, the apostle, in this chapter, comforted them, by assuring them, that the rejection of the nation was not to be *total*;

because at no period hath the disobedience of the Jews been total, ver. 1,—10.—Neither is it to be *final*, but for a limited time only, to make way for the entering of the Gentiles into the church, by whose reception the Jews at last will be provoked to emulate them, and will receive the gospel, ver. 11,—16.—On this occasion, the apostle exhorted the Gentiles, now become the visible church of God, not to speak with contempt of the Jews who were rejected, because if they themselves became disobedient to God, they should in like manner be cast off, ver. 17,—24.—Then, for the consolation of the Jewish converts, he assured them, that after the fulness of the Gentiles is come into the church, the whole nation will be converted to the Christian faith, as was predicted by Isaiah, ver. 25,—27.

The great events in the divine dispensations displayed in this chapter, namely, the rejection and dispersion of the Jewish nation, the abrogation of the law of Moses, the general conversion of the Gentiles, and the future conversion and restoration of the Jews, St Paul was anxious to place in a proper light; because the Jews, believing that no person could be saved out of their church, interpreted the prophecies concerning the calling of the Gentiles, of their conversion to Judaism. What impression his declarations concerning these events made on the unbelieving Jews of his own time, is not known. This only is certain, that in a few years after the epistle to the Romans was written, the apostle's prediction concerning the rejection of the Jews, and the destruction of their religious and political constitution, received a signal accomplishment. Jerusalem was destroyed by the Romans, the temple was thrown down to the foundation, and such of the Jews as survived the war, were sold into foreign countries for slaves. The Levitical worship, by this means, being rendered impracticable, and the union of the Jews as a nation being dissolved, God declared, in a visible manner, that he had cast off the Jews from being his people, and that he had put an end to the law of Moses, and to the Jewish peculiarity. Wherefore, after the pride of the Jews was thus humbled, and their power to persecute the Christians was broken, any opposition which, in their dispersed state, they could make to the gospel, was of little avail; and any attempts of the judaizing teachers to corrupt its doctrines, on the old pretence of the universal and perpetual obligation of the law of Moses, must have appeared ridiculous. And this is what the apostle meant when he told the Romans, chap. xvi. 20. *That the God of peace would bruise Satan under their feet shortly.*—Farther, in regard the apostle's predictions concerning the rejection of the Jews,

have long ago been accomplished, we have good reason to believe, that the other events foretold by him will be accomplished likewise in their season; namely, the general coming of the Gentiles into the Christian church, and the conversion of the Jews in a body to the Christian faith, and their restoration to the privileges of the people of God. Accordingly, from the beginning, there hath prevailed in the church a constant opinion, that the Jews are to be converted towards the end of the world, after the fulness of the Gentiles is come in. See ver. 15. note 1.

His discourse on these important subjects the apostle concluded with remarking, that Jews and Gentiles in their turn, having been disobedient to God, he hath locked them all up as condemned criminals, that he might in one and the same manner have mercy on all, by making them his people, and bestowing on them, from mere favour, the blessings promised in the covenant with Abraham, ver. 30,—32. And being deeply affected with the survey which he had taken of God's dealings with mankind, he cried out, as ravished with the grandeur of the view, *O the riches both of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out!* ver. 33, 34, 35.—Then ascribed to God the glory of having created the universe, and of preserving and governing it, so as to make all things issue in the accomplishment of those benevolent purposes, which his wisdom had planned from the beginning, for making his creatures happy, ver. 36.

In this sublime manner hath the apostle finished his discourse concerning the dispensations of religion which have taken place in the different ages of the world. And from his account it appears, that these dispensations were adapted to the then circumstances of mankind; that they are parts of a grand design formed by God, for delivering the human race from the evil consequences of sin, and for exalting them to the highest perfection of which their nature is capable: and that, both in its progress and its accomplishment, the scheme of man's salvation contributes to the establishment of God's moral government, and to the displaying of his perfections in all their lustre to the whole intelligent creation. This grand scheme, therefore, being highly worthy of God its author, the Epistle to the Romans, in which it is so beautifully displayed in its several parts, is certainly one of the most useful books of scripture, and merits to be read with attention, not by Christians only, but by unbelievers, if they wish to know the real doctrines of revelation, and what the inspired writers

themselves have advanced, for shewing the propriety of the plan of our redemption, and for confuting the objections which

OLD TRANSLATION.

CHAP. XI. 1 I say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias, how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

GREEK TEXT.

1 Λεγω ουν· Μη απωσατο ὁ Θεος τον λαον αυτου; Μη γενοιτο· και γαρ εγω Ισραηλιτης ειμι, εκ σπερματος Αβρααμ, φυλης Βενιαμιν.

2 Ουκ απωσατο ὁ Θεος τον λαον αυτου ὁν προεγνω. Η ουκ οιδατε εν Ηλιᾳ τι λεγει ἡ γραφη, ὡς εντυγχανει τῳ Θεῳ κατα του Ισραηλ, λεγων·

3 Κυριε, τους προφητας σου απεκτειναν, και τα θυσιαστηρια σου κατεσκαψαν· καγω ὑπελειφθην μονος, και ζητουσι την ψυχην μου.

Ver. 2. *God hath not cast off his people whom he foreknew.* Ὁν προεγνω. The *foreknowledge* of which the apostle speaks in this passage, cannot be God's foreknowledge of his people to be heirs of eternal life; for in that case, the supposition of his casting them off, could not possibly be made. But it is God's foreknowledge of the Jews to be his visible church and people on earth. The word *know* hath this sense, Amos iii. 2. *You only have I known*, that is, *acknowledged* or *chosen, before all the families of the earth.* In Whitby's opinion, God's people whom he *foreknew*, were such of the Jews as believed in Christ, called, ver. 7. *the election.* But as *his people*, ver. 1. signifies the *whole Jewish nation*, the phrase in ver. 7. must be taken in the same general sense.

Ver. 3.—1. *And have digged down thine altars.* By the law, the altars of God were to be made of earth, Exod. xx. 24. And the Israelites were to have one altar only, for offering sacrifice to their only Lord and King. Wherefore, when the tribes whose inheritance was on the east side of Jordan, raised an altar for themselves, it was considered as rebellion against God, Josh. xxii. 18, 19. The one altar appointed for the whole congregation, was always raised where the tabernacle was pitched. But as at first no certain place was appointed for the tabernacle, we find altars in different parts of the country, 1 Sam. vii. 17. xi. 15. xvi. 2, 3. After the revolt of the ten tribes, their princes did not think it proper that they should any longer go up to Jerusalem to offer sacrifice; they therefore raised

have been raised, either against revelation in general, or any part thereof in particular.

NEW TRANSLATION.

CHAP. XI. 1 *JEW.* (Λεγω ουν, 55.) *I ask then,* Hath God *cast off* his people? *APOSTLE. By no means. For even I* am an Israelite, of the seed of Abraham, OF the tribe of Benjamin.

2 God hath not *cast off* his people *whom* he foreknew.[1] *Know ye not* what the scripture saith (εν) *to Elijah, when he complaineth* (see Rom. viii. 27. note) *to God* against Israel, saying,

3 Lord, they have killed thy prophets, and *have digged* down thine altars,[1] and I am left alone,[2] and they seek my life.

COMMENTARY.

CHAP. XI. 1 *I ask then,* do you from these prophecies infer, that *God hath cast off his people* for ever? *By no means. For even I am one of the ancient people of God, a descendant of Abraham,* and sprung *of the tribe of Benjamin:* yet I am not cast off. I am still one of God's people, by believing in Christ.

2 *God hath at no time cast off* the whole of *the Jewish nation whom he formerly chose.* In the greatest national defections, there were always some who continued faithful to God. *Know ye not what the scripture saith* was spoken *to Elijah, when he complained to God against the Israelites,* as having all followed idols, *saying,*

3 Lord, "The children of Israel "have forsaken thy covenant, thrown "down thine altars, and slain thy "prophets with the sword, *and I,* "*even I only,* am *left, and they seek* "*my life* to take it away." 1 Kings xix. 18.

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altars in their own country, for the offering of sacrifices to God. Elijah also built an altar on Carmel, for the purpose of shewing whether the Lord or Baal was God, 1 Kings xvii. 30. 32. It was of these altars Elijah spake, when he complained that the idolaters had thrown them down, 1 Kings xix. 14. In translating that passage, the LXX have used the word καθειλαν, *they have taken away.* But the word κατεσκαψαν, used by the apostle, is more literal, and agrees better to the circumstances of the case: *They have digged down* thine altars. This is one of many passages which shew that St Paul, in his translations of the scriptures, did not copy the LXX implicitly, but made his translations from the Hebrew original. And being a great adept in the language, his translation, when different from that of the LXX, is always more just.

2. *And I am left alone.* In the history we are told that Obadiah hid one hundred prophets of the true God in a cave, and fed them, 1 Kings xviii. 4. But before Elijah spake this, Ahab perhaps had

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

4 Αλλα τι λεγει αυτω ὁ χρηματισμος; Κατελιπον εμαυτῳ επτακισχιλιους ανδρας οιτινες ουκ εκαμψαν γονυ τῃ Βααλ.

5 Even so then at this present time also there is a remnant according to the election of grace.

5 Ουτως ουν και εν τῳ νυν καιρῳ λειμμα κατ' εκλογην χαριτος γεγονεν.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

6 Ει δε χαριτι, ουκ ετι εξ εργων· επει ἡ χαρις ουκ ετι γινεται χαρις. Ει δε εξ εργων, ουκ ετι εστι χαρις· επει το εργον ουκ ετι εστιν εργον.

7 What then? Israel hath not obtained that which he seeketh for; but

7 Τι ουν; Ὁ επιζητει Ισραηλ, τουτου ουκ επετυχεν· ἡ δε εκλογη

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discovered and killed them. Or Elijah may have been ignorant of what Obadiah had done. Or, lastly, his words on this occasion are not to be taken strictly, but may mean, I am left almost alone.

Ver. 4.—1. *I have reserved to myself seven thousand men.* What God said to Elijah on this occasion, encourages us to believe that there are at all times in the world more good men than we are aware of. The members of the invisible church are unknown to us; but they are all known to God.

2. *Who have not bowed the knee to Baal.* Τῃ Βααλ. Erasmus thinks the gender of the article directs us to supply, τῃ εικονι του Βααλ, *to the image of Baal*, in which he is followed by our translators. But Estius thinks the word to be supplied is σκιᾳ, which in the LXX denotes *a statue;* and that one remarkable statue was meant, namely, that in the temple of Baal, which Jehu afterwards took out and burnt, 2 Kings x. 26, 27. The LXX, however, in the passage quoted by the apostle, have τῳ Βααλ.—*Baal*, the God of the Syrians and Sidonians, for whose worship Ahab and Jezebel were so zealous, was *the sun*, to whom likewise they gave the name of *Hercules*, a word of Hebrew extraction, signifying *one who sees and illuminates every thing. Baal*, however, was the name of many heathen idols. Hence it is used in the plural, *Baalim.*

Ver. 5. *At this present time there is a remnant, according to an election by grace.* Or, as Beza translates the clause, *a gratuitous election.* In ver. 28. persons said to be *elected*, are called *enemies.* This I think shews, that the *election* here spoken of is only to outward privileges, particularly the great privilege of being the visible

4 But what saith the answer of God *to* him? I have reserved to myself seven thousand men[1] who have not bowed the knee to THE IMAGE OF Baal.[2]

5 *So then, even at this present time,* there is a remnant according to *an* election *by* grace.[1]

6 And if by *grace, IT IS* no more of works, (επει) otherwise grace is no more grace: *But if of works, it is* no more grace, otherwise work is no more work.

7 What then? *The thing Israel earnestly seeketh, that he hath not obtained,*[1] but the elec-

4 Elijah imagined that the whole nation had been guilty of idolatry. *But what saith the answer of God to him? I have left me seven thousand in Israel, all the knees which have not bowed unto Baal,* 1 Kings xix. 18.

5 *So then, even at this present time, there is a remnant,* who, by believing on Jesus, continue to be the people of God still, *according to an election by favour.*

6 *And if* this election to be the church of God is *by favour, it cannot have happened on account of works* performed, *otherwise favour is no more favour: but if* it be on account *of works* meriting it, *there is no more favour in it, otherwise work is no more work:* it merits nothing.

7 *What then* is the sum of my discourse? Why this: *The honour of continuing to be the people of God, which the Jewish nation earnestly*

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church and people of God.—The *remnant according to an election by grace,* are the Jews who believed the gospel, and who in the first age were *many thousands.*—This remnant is said to have been *elected according to grace,* because they were made the church and people of God along with the believing Gentiles, through mere grace or favour. Of this kind of *election* Peter speaks, 2 Ep. i. 10. *Brethren, endeavour to make your calling and election sure: for if ye do these things, ye shall never fall.* For how can the election of individuals to eternal life, be made more sure than it is by the divine decree? But election to the privileges of God's visible church, may be made more sure by a right improvement of these privileges. *For if God spared not the natural branches, perhaps neither will he spare thee,* Rom. xi. 21.

Ver. 7.—1. *The thing Israel earnestly seeketh, that he hath not obtained.* Because the apostle had represented the Jews as pursuing *the law of righteousness,* Rom. ix. 31. many are of opinion, that what Israel is here said to have sought earnestly, was *a righteousness of works.* But as in the next clause the apostle says, *the election have obtained it,* that cannot be the thing Israel earnestly sought; for no person ever obtained a meritorious righteousness of works. As little was it the righteousness of faith which Israel sought; for, in the apostle's days, the generality of the Jews did not pursue that righ-

the election hath obtained it, and the rest were blinded:

8 According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them.

10 Let their eyes be darkened, that they may

επετυχεν, οἱ δε λοιποι επωρωθησαν·

8 Καθως γεγραπται· Εδωκεν αὐτοις ὁ Θεος πνευμα κατανυξεως, οφθαλμους τυ μη βλεπειν, και ὠτα τυ μη ακυειν ἑως της σημερον ἡμερας.

9 Και Δαβιδ λεγει· Γενηθητω ἡ τραπεζα αυτων εις παγιδα, και εις θηραν, και εις σκανδαλον, και εις ανταποδομα αυτοις.

10 Σκοτισθητωσαν οἱ οφθαλμοι αυτων τυ μη βλεπειν· και τον

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teousness. It is evident, therefore, that the thing which *Israel* sought in vain, but which *the election* obtained, was the honour of being the church and people of God, after that honour was taken from them for their unbelief.

2. *But the election hath obtained it.* *The election*, is the elected remnant, as *the circumcision* is the *circumcised* people. Farther, *Israel* and *the election* being opposed to one another in this verse, *the election* must be *the whole body* of the believing Jews, just as *Israel* is *the whole body* of those who did not believe. See ver. 5. note. What the election obtained, see in the preceding note.

3. *And the rest are blinded.* Επωρωθησαν. See Ess. iv. 4. The Greek word πωροω, may be translated *are hardened*; for it signifies to make the skin thick and hard, as the skin of the hand is made hard by labour. Metaphorically, it denotes hardness of heart, and sometimes blindness of understanding. These, however, are distinguished, John xii. 40. τετυφλωκεν, *He hath blinded their eyes*, and, πεπωρωκεν, *hath hardened their heart*. The apostle's meaning is, that the unbelieving Jews, through the influence of their own evil dispositions, were so blinded, that they did not discern the force of the evidence by which God confirmed the mission of his Son, and so were excluded from his covenant and church.

Ver 8.—1. *As it is written.* Here the apostle joins two passages from Isaiah together, namely, xxix. 10. and vi. 9.

2. *Of deep sleep.* Κατανυξεως. This is an allusion to the stupifying potions given to persons who were to suffer torture or death, to render them insensible. Of this kind was the drink which they offered to our Lord on the cross, Mark xv. 23. and which anciently was called οινος κατανυξεως, *stupifying wine*, Psal. lx. 3. lxx. Accordingly, the apostle adds, *eyes not to see*, though they be open, and

tion[2] hath obtained IT, and the rest *are blinded.*[3]

8 *As* it is written,[1] (Isa. xxix. 10.) God hath given them *a* spirit of *deep sleep,*[2] *eyes not seeing, and ears not hearing,* (Ess. iv. 4. Isa. vi. 9.) unto this *present* day.[3]

9 And David saith, Let their table *be for a* snare and a trap,[1] (Psal. lxix. 22.) and a stumbling-block, and a recompense *to* them.

10 Let their eyes be darkened (μη βλεπειν, 4.) *so as not to see,* and bow down their back *con-*

seeketh, that it hath not obtained, having rejected Jesus; *but the elected remnant hath obtained that honour, and the rest are blinded.*

8 Blindness hath ever been the disease of the Jews, *as* appears from what *is written:* "The Lord hath "poured out upon you the spirit of "deep sleep."—"Hear ye indeed, "but understand not, see ye indeed, "but perceive not," which stupidity and blindness hath continued with the Jews *to this present day.*

9 *And* to shew the causes and consequences of that spiritual blindness, *David saith* of Messiah's enemies, "*Let their table become a snare* "to them, *and* that which should "have been for their welfare, let it "become *a trap,*" Psal. lxix. 22. *and a stumbling-block, and a punishment to them.*

10 "*Let their eyes be darkened,* "*that they see not,* and make their "loins continually to shake:" In consequence of their sensuality, their

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ears not to hear, though the person be awake. God's ancient Israel, given up to deep sleep, to blind eyes and deaf ears, and with the back bowed down continually, is an example which ought to terrify all who enjoy the gospel, lest by abusing it they bring themselves into the like miserable condition.

3. *Unto this present day.* These words are added by the apostle, to shew that the Jews always had the same evil dispositions. But Beza, by making what goes before in this verse a parenthesis, joins these words to the end of ver. 7. thus: *The rest are blinded unto this day.* But in my opinion this construction is improper.

Ver. 9. *Let their table be for a snare, and a trap.* As the Hebrews used the imperative mode for the future, this passage may be translated, *Their table shall be for a snare,* &c. and so may be considered as a prophecy.—The metaphors of *a snare,* and *a trap,* are taken from birds and beasts, who are allured into snares and traps, to their destruction, by meat laid in their way. *Snares* are contrived to catch the prey by some part of its body. *Traps* enclose its whole body. *Stumbling-blocks* occasion falls, which wound sometimes to death.

not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing

νωτον αυτων διαπαντος συγκαμψον.

11 Λεγω ουν, Μη επταισαν ινα πεσωσι; μη γενοιτο. Αλλα τω αυτων παραπτωματι ἡ σωτηρια τοις εθνεσιν, εις το παραζηλωσαι αυτους.

12 Ει δε το παραπτωμα αυτων πλουτος κοσμου, και το ἡττημα αυ-

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Ver. 10. *Let their eyes be darkened, so as not to see, and bow down their backs continually;* that is, their eyes shall be darkened, &c. See Ess. iv. 9. The *darkening of the eyes,* and the *bowing down of the back,* denote the greatest affliction. For grief is said to make the eyes dim, Lam. v. 17. And the most miserable slavery is represented by walking with the back bowed down, as under a yoke or a heavy burden; and deliverance from slavery is represented by making one walk upright; Psal. cxlvi. 8. *The Lord raiseth them that are bowed down.* See also Lev. xxvi. 13. This passage therefore is a prediction, that when the Christ should appear, the Jews would be so besotted with luxury and sensuality, as not to be able to discern in him the characters of the Christ, and that through ignorance they would put him to death; and that God would punish them for these crimes by making them slaves, and desolating their land. By quoting this prophecy, the apostle shewed the Jews, that their rejection and punishment for crucifying the Christ, was long ago foretold in their own scriptures. For this lxixth Psalm, from which the above quotations are taken, relates wholly to Christ, as shall be shewn, Rom. xv. 3. note 2.

Ver. 11.—1. *I ask then, Have they stumbled, ινα πεσωσι, so as to fall?* Here an unbelieving Jew is introduced, objecting to the apostle's doctrine concerning the rejection and dispersion of the nation, by asking whether they had stumbled so as to fall or be destroyed? For the Greek word πιπτω, like the English word *fall,* is used to denote a ruinous fall, a fall from which one does not rise again, a fall ending in death. Hence in all languages, *death* is expressed by *falling; He fell in battle.*

2. *By no means: but through their fall salvation is given to the Gentiles.* Here *salvation* signifies the knowledge and means of salvation; in which sense, *saved* also is used, ver. 26. and chap. xiii. 11. note 2.—The rejection of the Jews, the destruction of their church, the abrogation of their law, and the driving of them out of Canaan, all comprehended in the expression, *their fall,* were absolutely necessary to the Gentiles obtaining the knowledge and means of salvation. For first, the worship of God in the Jewish church

tinually.[1] (Psal. lxix. 23.)

11 *JEW. I ask then,* Have they stumbled *so as to fall*[1] *FOR EVER? APOSTLE. By no means. But through* their fall salvation[2] *IS GIVEN to* the Gentiles, *to excite* them to *emulation.*[3]

12 Now, if (το παραπτωμα) the fall of them

understanding shall be darkened, and as a punishment they shall be made slaves.

11 By applying these prophecies to the Jews, you represent them as in a state of utter rejection. *I ask, therefore, have they stumbled, so as to fall for ever? By no means, but through their fall, salvation is given to the Gentiles, to excite the Jews to emulation,* that by believing they may obtain the same privilege.

12 *Now, if the destruction of the Jewish church, be the enriching both*

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being confined to Jerusalem, it was impossible for the whole Gentile world to find the knowledge and means of salvation in the Jewish church; and yet while that church subsisted, no other church could be introduced. Wherefore, that all the Gentiles might have the knowledge and means of salvation given them, it was necessary that the Jewish church should be removed, and the law of Moses abolished, that the Christian church might be erected, in which the spiritual worship of God can be performed by all the Gentiles, in all places and at all times acceptably.—Secondly, the unbelief and rejection of the Jews, with their expulsion from Canaan, contributed greatly to the introduction of the Gentiles into the Christian church, where the knowledge and means of salvation were given to them, as shall be shewn, ver. 15. note 1.

3. *To excite them to emulation.* The word παραζηλοω is used sometimes in a good, sometimes in a bad sense. Here it signifies to excite one to emulate another, on account of some advantage which he enjoys. The admission of the Gentiles into the church erected by Christ, was a very proper means of exciting the Jews to emulation; because when they saw the Gentiles endued with the gifts of the Spirit, and with miraculous powers, and observed the holiness of their lives, and the favour which God shewed them; in short, when they found all the blessings and privileges of the people of God bestowed on the Gentiles, they would naturally conclude, that the *Christian* was now the only church of God, and be excited to imitate the Gentiles, by entering into it, that they might share with them in these privileges, ver. 14. as it is probable a number of them actually did, especially after the destruction of Jerusalem.—*Emulation* is a desire to equal others in the advantages which they possess, and is gratified by advancing ourselves in an honourable manner to an equality with them. Whereas, *Envy* is a grief accompanied with hatred, occasioned by the good things which another possesses, and which we think he does not deserve so well as we do; and is gratified by degrading others.

of them the riches of the Gentiles: how much more their fulness?

13 For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world;

των πλεστος εθνων, ποσω μαλλον το πληρωμα αυτων;

13 Υμιν γαρ λεγω τοις εθνεσιν· εφ' οσον μεν ειμι εγω εθνων αποστολος, την διακονιαν μου δοξαζω·

14 Ειπως παραζηλωσω μου την σαρκα, και σωσω τινας εξ αυτων.

15 Ει γαρ ἡ αποβολη αυτων, καταλλαγη κοσμου· τις ἡ προσ-

Ver. 12. *How much more their fulness.* Πληρωμα, *fulness*, being opposed to ἡττημα, *diminution*, in the foregoing clause, which signifies the lessening of the Jews, by stripping them of their privileges, it must mean the raising them again to their former greatness, by restoring them to their ancient privileges. But as this could not be done till they entered into the Christian church, it is fitly called, πληρωμα αυτων, *their fulness*, because it rendered both themselves and the Christian church complete; for πληρωμα, *fulness*, properly is that which, being added to another thing, makes it complete. Thus Matt. ix. 16. the patch with which a torn garment is mended, or made complete, is called πληρωμα, *fulness*. And in this sense the church is called, Eph. i. 23. Του πληρωμα, *The fulness of him who filleth all with all;* because without the church, which is his body, Christ would not be complete.—That πληρωμα, *fulness*, in this verse signifies the general *conversion of the Jews*, cannot be doubted, since the general conversion of the Gentiles is expressed by the same word, ver. 25. *Until the fulness of the Gentiles be come in.* See Col. ii. 9. note 1.—The apostle's meaning is, that the general conversion of the Jews will afford to the Gentiles the completest evidence of the truth of the gospel, by shewing them that it is the finishing of a grand scheme, which God had been carrying on for the salvation of mankind, by means of his dispensations towards the Jews.

Ver. 14. *I may excite to emulation* (see ver. 11. note 3.) *my nation.* Here, by a most popular and affectionate turn, the apostle represents himself as zealous in converting the Gentiles, from his great love to the Jews.

Ver. 15.—1. *Because if,* ἡ αποβολη, *the casting away of them be,* καταλλαγη, *the reconciling of the world.* As in the following verse the apostle speaks of God's church as a tree, he may perhaps allude here to the practice of gardeners, who cut off from vines and olive-

BE *the* riches of the world, and (το ἥττημα) the diminishing of them the riches of the Gentiles, how much more their (το πλήρωμα) fulness?[t]

13 (Γαρ) *Now* I speak to you Gentiles; (μεν, 238.) *and* in as much as I am the apostle of the Gentiles, *I do honour to my ministry,*

14 If by any means I may *excite to emulation*[u] (Gr. my flesh) *my nation*, and *may* save some of them.

15 *Because*, if the casting away[v] of them BE the reconciling of the world, what *will the re-*

of the Jews and Gentiles, by making room for the gospel church; *and if the stripping of the Jews of their privileges, be the occasion of conferring these privileges on the Gentiles, how much more will their filling the church* be followed with great advantages to the Gentiles?

13 *Now* the rejection of the Jews, and the happiness of the Gentiles in their restoration, *I make known to you Gentiles; and in as much as I am the apostle of the Gentiles*, by proving these great secrets from the Jewish scriptures, *I do honour to my ministry;*

14 *If by any means I may excite to emulation those of my nation, and may save* (ver. 11. note 2.) *some of them*, by persuading them to enter into the church.

15 This I desire also for the sake of the Gentiles: *Because, if the casting away of the Jews, be the occasion of reconciling the Gentiles, what must*

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trees such branches as are barren or withered, and cast them away. According to this notion *of casting away, the reconciling of the world* or Gentiles, is the same with their *ingrafting*, mentioned ver. 17.—In this passage, the unbelief and rejection of the Jews, is justly represented as the means of the reception of the Gentiles. For although the unbelief of the Jews may seem to have been an obstacle to the conversion of the Gentiles, it hath greatly contributed to that event. Besides the reason mentioned, ver. 11. note 2. it is to be considered, that the rejection of the Jews was the punishment of their unbelief, and that both events were foretold by Moses and by Christ. Wherefore these events, as the fulfilment of prophecy, have strengthened the evidences of the gospel, and thereby contributed to the conversion of the Gentiles. This, however, is not all. There are many other predictions in the writings of Moses and the prophets, which demonstrate the divine original of the gospel, but which derive their strength from their being in the possession of the Jews. This people had the oracles of God committed to them from the beginning; and these oracles have continued in their hands ever since. They have preserved them with the greatest care; and in their dispersion they carry them with them wherever they go. Wherefore, in all countries, the Jews are living witnesses to the antiquity and

what *shall* the receiving *of them be,* but life from the dead?

16 For if the first-fruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou being a wild olive-tree, wert graffed in

ληψις, ει μη ζωη εκ νεκρων;

16 Ει δε η απαρχη αγια, και το φυραμα· και ει η ριζα αγια, και οι κλαδοι.

17 Ει δε τινες των κλαδων εξεκλασθησαν, συ δε αγριελαιος ων ενεκεντρισθης εν αυτοις, και συγκοι-

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genuineness of the whole of the prophecies by which the gospel is confirmed. And their testimony, which is always and every-where at hand, cannot be called in question. Because having shewn themselves from the beginning, bitter enemies of Christ and of his gospel, no suspicion can be entertained, that they have either forged these prophecies, or altered them to favour us. As little can it be suspected, that we have forged or altered these prophecies. For however much any of us may have been disposed to alter the copies of the Jewish scriptures in our own possession, it would have served no purpose, while our enemies the Jews maintained the integrity of their copies. The truth is, the testimony of the Jews to the antiquity and genuineness of the prophecies which have been fulfilled in Christ, is of such strength in the proof of the divine original of the gospel, that from what the apostle hath written in this chapter we understand, that for the very purpose of bearing testimony in every age and country, to the antiquity and genuineness of their own scriptures, and of strengthening the evidence of the gospel, God hath decreed that this people, contrary to the fate of all other conquered and dispersed nations, shall subsist distinct from the rest of mankind, and continue in unbelief, till the fulness of the Gentiles be come in: after which, when their testimony is no longer needed, they themselves will embrace the gospel. Wherefore, in surveying this with the other wonders of the divine dispensations, well might the apostle cry out as he has done, ver. 33. *O the depth of the riches both of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out!* See ver. 18. note.

2. *But life from the dead.* According to Taylor, there is in the word *dead,* an insinuation that a great decay in the Christian church is to happen, before the conversion of the Jews, and that that decay will be repaired by their conversion. Others think the expression, *life from the dead,* means only that the conversion of the Jews will occasion the greatest joy to the Gentiles; joy like that which one would feel, on receiving a beloved friend raised from the dead.

Ver. 16.—1. *If the first-fruit be holy.* This is an allusion to the waved sheaf, which was said to be *holy,* because it was accepted of God, in token of his giving the appointed weeks of the harvest.

sumption OF THEM BE, but life from the dead?[2]

16 For, if the first-fruit (1 Cor. xv. 20. note 1.) BE holy,[1] the lump[2] IS also HOLY: and if the root BE holy, so ARE the branches.[3]

17 *Now*, if some of the branches *were* broken off, and thou *who art a* wild *olive*,[1] *art*

the resumption of them be, but life from the dead? It will occasion a revival of religion, after a great decay.

16 Their conversion will be pleasing to God: *For if the first Jewish believers have been accepted of God, the whole nation will be so* when they believe: *And if* Abraham, *the root* of that people, *was accepted* through his faith, *the branches*, his children, *will be so* through their faith.

17 *Now if many of Abraham's children were cast out of the covenant* for their unbelief, *and thou who art a Gentile, art*, on thy believing the

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2. *The lump is also holy.* The *lump*, φυραμα, is meal tempered with water, and kneaded for baking. Here it denotes the mass of which the two wave loaves were baked, mentioned Levit. xxiii. 17. And as these were offered at the conclusion of the harvest, seven weeks after the offering of the first-fruits, they represented the whole fruits of the earth newly gathered in, as sanctified through that offering for the people's use during the following year.—By this similitude the apostle teaches, that as the first converts from among the Jews were most acceptable to God, and became members of his newly-erected visible church, so, when the whole mass or body of the nation is converted, they, in like manner, will be most acceptable to God, and will become members of his visible church. Other *holiness* is not competent to a whole nation.

3. *And if the root be holy, so are the branches.* This is an allusion to Jer. xi. 16. where the Jewish nation, made the people or visible church of God by virtue of the covenant at Sinai, are represented under the figure of a *green olive-tree*, of which Abraham is *the root*, and his descendants by Isaac *the branches*. Hence the thrusting of the Jews out of the covenant of God, is represented by *the breaking off of the branches*; and the admission of the Gentiles into that covenant, so as to make them God's visible church, is set forth under the idea of their being *ingrafted into the stock of the green olive-tree*; and the advantages which they enjoyed in the church of God, are expressed by their partaking of the *root and fatness of the olive-tree*. From all which it is plain, that the *holiness* of the root and of the branches of the green olive-tree, here mentioned, is that external holiness which Abraham and his posterity derived from their being separated from the rest of mankind, and made the visible church of God. See Ess. iv. 48.

Ver. 17.—1. *Were broken off, and thou who art a wild olive art ingrafted*, that is, as Beza observes, *Thou who art a branch of a wild*

amongst them, and with them partakest of the root and fatness of the olive-tree;

νωνος της ῥιζης και της πιοτητος της ελαιας εγενω,

18 Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.

18 Μη κατακαυχω των κλαδων. Ει δε κατακαυχασαι, ω συ την ῥιζαν βασαζεις, αλλ' ἡ ῥιζα σε.

19 Thou wilt say then, the branches were broken off, that I might be graffed in.

19 Ερεις ων· Εξεκλασθησαν οἱ κλαδοι, ἱνα εγω εγκεντρισθω.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.

20 Καλως· τη απιστιᾳ εξεκλασθησαν, συ δε τη πιστει εστηκας· μη ὑψηλοφρονει, αλλα φοβω.

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olive-tree, for *branches* only are ingrafted. The Gentiles are called *a wild olive*, because God had not cultivated them as he did the Jews, who, on that account, are called, ver. 24. *the good* or *garden olive*.

2. *Art become a joint partaker of the root and fatness of the olive.* The juice of the cultivated olive is called *fatness*, because from its fruit, which is formed by that juice, oil is expressed. See what is meant by *the olive*, ver. 16. note 3.

Ver. 18.—1. *Boast not against the branches.* Because the converted Gentiles began very early to despise and hate the unbelieving Jews on account of their opposition to the gospel, and because the apostle foresaw, that in after-times the Jews would be treated with great cruelty and contempt, by Christians of all denominations, he wrote this passage, in which, by mentioning the great obligations which the Gentiles owe to the Jews, he shews it to be injustice, ingratitude, and impiety, to despise and hate this people; and much more so, to plunder, persecute, and kill them. They were the original church and people of God. They preserved the knowledge of God when all the world was sunk in idolatry. To them we owe the scriptures of the New Testament as well as of the Old: for the holy and honourable fellowship of the prophets and apostles were Jews. Of them, as concerning the flesh, Christ the Saviour of the world came. All the knowledge of religion which we enjoy is derived from them. And surely something of kindness and gratitude is due for such great obligations. They disbelieved the gospel indeed, and for that sin are broken off. But in their rejected state they bear witness to the gospel, ver. 15. note 1. For they preserve the scriptures of the Old Testament with the utmost fidelity, and are not cast away for ever. They are still beloved of God for the

ingrafted (ἐν, 171.) *instead of* them, *and art become a joint partaker of* the root and fatness[2] of the *olive*;

18 Boast not against the branches:[1] *for* if thou *boastest against* THEM, thou bearest not the root[2] but the root thee.

19 Thou wilt say, *however*, The branches were broken off,[1] that I might be grafted in.

20 APOSTLE. *True*,[1] *By unbelief* they were broken off, and thou by faith (ἑστηκας, 10.) standest. Be not high minded, but fear.

gospel, *ingrafted instead of them, and* though unfit for such a favour, *art become a joint partaker* with the believing Jews *of all the privileges of God's covenant* and church;

18 *Do not speak contemptuously of the* broken off *branches*, as thinking thyself more excellent and more in favour with God than they. *For if thou dost*, know that *thou bearest not the root, but the root thee.*

19 *Thou wilt say, however, the* natural *branches were broken off, that we* Gentiles *might be admitted into the covenant* and church of God.

20 *True. By unbelief they were broken off, and thou by faith standest* in their place. *Do not think highly of thyself*, as more favoured of God than they. *But be afraid*, lest through pride, thou also be broken off.

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sake of their fathers, and are to be grafted in again in some future period, and to make part of us. On which account, they are still the peculiar object of God's care, and shall never be made an end of, while all the nations that have oppressed them shall be utterly destroyed. Should such a people as this be despised! Ought they not rather to be highly respected and kindly treated by Christians of all denominations, even while they continue in unbelief?

2. *Thou bearest not the root. The root*, in this passage, signifies Abraham, as constituted by God's covenant the father or federal head of all believers, for the purpose of receiving on their behalf the promises; consequently *the branches* signify his children, who profess to believe in God. The apostle's meaning is, that Abraham and his posterity derived no advantage from any covenant which God made with any of the Gentile nations: But the Gentiles have derived many benefits from the covenants which God made with Abraham and the Jews.

Ver. 19. *The branches were broken off that I might be grafted in.* The objector no doubt used the Greek particle ἵνα here, to denote the end for which the branches were broken off. But, as is observed in the next verse, the Jews were broken off for their infidelity, and the reception of the Gentiles was only the consequence of their unbelief: a sense which the particle ἵνα often hath in scripture.

Ver. 20. *True.* Καλως. This Greek word, placed by itself, is an adverb of approbation.

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they bide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou were cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more shall these which be the natural *branches*, be graffed into their own olive-tree?

21 Ει γαρ ὁ Θεος των κατα φυσιν κλαδων ουκ εφεισατο, μηπως ουδε σου φεισηται.

22 Ιδε συν χρηστοτητα και αποτομιαν Θεου· επι μεν τους πεσοντας, αποτομιαν· επι δε σε χρηστοτητα, εαν επιμεινης τη χρηστοτητι· επει και συ εκκοπησῃ.

23 Και εκεινοι δε, εαν μη επιμεινωσι τη απιστια, εγκεντρισθησονται· δυνατος γαρ εστιν ὁ Θεος παλιν εγκεντρισαι αυτους.

24 Ει γαρ συ εκ της κατα φυσιν εξεκοπης αγριελαιου, και παρα φυσιν ενεκεντρισθης εις καλλιελαιον, ποσῳ μαλλον ουτοι οι κατα φυσιν, εγκεντρισθησονται τῃ ιδια ελαιᾳ;

Ver. 21. *If God spared not the natural branches.* The Jews are called *the natural branches* of the good olive-tree, because they sprang from Abraham, the root of that tree: consequently by their descent from him, they were naturally members of God's visible church, and of the Sinaitic covenant on which it was formed.

Ver. 22. *Behold then the goodness and severity of God.* Χρηστοτητα, *goodness*, signifies a disposition to bestow benefits.—Αποτομιαν, *severity*, literally *a cutting off.* But *cutting off*, the effect, is put for *severity*, the cause.

Ver. 23. *For God is able again to graft them in.* Here, as in other passages of scripture, Ess. iv. 30. Δυνατος, *able*, signifies *willing*, as well as *able*; because it was to no purpose to mention God's *ability to graft the Jews in*, unless it had been accompanied with *willingness*. Locke says, "This grafting in seems to import, that "the Jews shall be a flourishing nation again, professing Christi- "anity in the land of promise: for that is to be reinstated again in "the promise made to Abraham, Isaac, and Jacob. This St Paul "might for good reasons be withheld from speaking out. But in "the prophets, there are very plain intimations of it."

21 For if God spared not the natural branches,[1] *perhaps neither will he spare thee.* (So the Syriac translates ωπως.)

22 Behold *then* the goodness[1] and severity of God: *towards* them *who* fell, severity; but towards thee, goodness, if thou continue in HIS goodness, otherwise thou also shalt be cut off.

23 *And even they,* (και) *when they* abide *not in* unbelief, shall be grafted in: for God is able[1] *again to graft them in.*

24 For if thou wert cut *off from* the olive *by nature wild, and contrary to nature wert grafted into the good olive,* how much rather shall *those who are* the natural BRANCHES be grafted into their own *olive?*[1]

21 *For if God spared not the natural members of his covenant,* but cut them off for their unbelief, *perhaps he will as little spare thee,* if thou behavest unsuitably to thy privileges.

22 *Admire then,* both *the goodness and severity of God: towards the Jews, who were cast out of his covenant, severity: but towards the Gentiles,* whom God hath admitted into his covenant,[c] *goodness; if thou continuest in* the state wherein *his goodness* hath placed thee, by improving thy advantages, *otherwise thou also shalt be cut off.*

23 *And even the Jews, when they abide not in unbelief, shall be brought again into the church of God: for God is able* and willing *to unite them again to his church,* on their believing the gospel.

24 *For if thou wert separated from thine idolatrous countrymen, and contrary to thy nature,* which was full of ignorance and wickedness, *wert made a member of the covenant with Abraham, how much rather shall the Jews, who are the natural members of that covenant, be restored again to their own honours and privileges,* by believing the gospel, which is the accomplishment of the ancient revelations made to themselves?

Ver. 24. *How much rather shall those who are the natural branches, be grafted into their own olive?* This reasoning is very just. The conversion of the Jews, though it hath not yet happened, appears more probable than did the conversion of the Gentiles, before that event took place. The truth is, since the Jews are the posterity of Abraham, since the oracles of God were committed to them, and since they still continue to believe Moses and the prophets, in whose writings the coming, and character, and actions, and death, and resurrection of the Christ, are foretold, we might justly be surprised, that they have not been converted long before this time, were it not for the reasons mentioned, ver. 15. note 1.

25 For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob.

27 For this *is* my covenant unto them, when I shall take away their sins.

25 Ου γαρ θελω υμας αγνοειν, αδελφοι, το μυστηριον τουτο, (ινα μη ητε παρ' εαυτοις φρονιμοι) οτι πωρωσις απο μερους τω Ισραηλ γεγονεν, αχρις ου το πληρωμα των εθνων εισελθη.

26 Και ουτω πας Ισραηλ σωθησεται, καθως γεγραπται· Ηξει εκ Σιων ο ρυομενος, και αποστρεψει ασεβειας απο Ιακωβ.

27 Και αυτη αυτοις η παρ' εμου διαθηκη, οταν αφελωμαι τας αμαρτιας αυτων.

Ver. 25.—1. *I would not have you ignorant of this mystery.* The apostle calls the rejection of the Jews for a time, and their restoration after the conversion of the Gentiles is completed, *a mystery;* because it was a matter of the greatest importance to mankind, and because it had hitherto been kept a secret, like the doctrine of the mysteries which was discovered to none but to the initiated. See Eph. i. 9. note.

2. *That blindness,* πωρωσις, (see ver. 9. note 3.) *in part, hath happened to Israel, till the fulness* (see ver. 12. note,) *of the Gentiles come in;* till the general conversion of the Gentiles takes place. Before that event, the coming of the Jews into the church would not be proper. See ver. 15. note 1. The general conversion of the Gentiles here spoken of, hath not yet happened. For, as Whitby observes, (Append. to Rom. xi.) if the known regions of the world are divided into thirty parts, the Christian part is only as five, the Mahometan as six, and the Idolatrous as nineteen.

3. *Come in.* Here the Christian church is represented as a great temple, erected for all nations to worship in. And the coming of the Gentiles into this temple or church to worship, signifies their conversion to Christianity.

Ver. 26.—1. *And so all Israel shall be saved.* The future restoration of the Jews to their privileges as the people of God, in consequence of their embracing the gospel, is expressed by their being *saved;* because, by their coming into the Christian church, they shall have the means of salvation bestowed on them. See ver. 11. note 2. Besides, this is the only sense in which all Israel shall be saved. For the eternal salvation of a whole nation, no one can suppose probable.—The conversion of the Jews being spoken of in this passage as a thing future, the conversions of that people made by

25 For *brethren, that ye may not be wise in your own conceits, I would not have you* ignorant of this mystery,[1] that blindness in part *hath* happened to Israel, *till* the fulness[2] of the Gentiles *come in.*[3]

26 And so all Israel shall be saved; [4] as it is written,[5] *The deliverer shall come out of Zion,* and shall turn away ungodliness from Jacob.

27 (Και αυτη αυτοις η παρ' εμου διαθηκη,) For this is my covenant *with them,* when I shall take away [1] their sins. (Isa. lix. 21.)

25 *For, brethren, that ye may not have an high conceit of yourselves,* on account of your being made the people of God, in place of the Jews, *I must shew you this secret, that* the *blindness of the Jews in part, will continue* only *till the generality of the Gentiles come into the Christian church.* For that illustrious event will render the evidences of the gospel irresistible.

26 *And so* laying aside their prejudices, *all Israel,* by believing the gospel, *shall enjoy the means of salvation,* according as it is foretold, Isa. lix. 20. "The Redeemer shall "come to Zion, and to them that "turn from transgression in Jacob."

27 *For this is my covenant with them, when I shall take away their sins* of unbelief. "My spirit that "is upon thee, O *Messiah,* and my "word which I have put in thy "mouth, shall not depart out of thy "mouth, nor out of the mouth of "thy seed, saith the Lord, from "henceforth and for ever."

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the apostle Peter, mentioned Acts ii. 41. iv. 4. v. 15. though numerous, were not, in St Paul's opinion, the conversion of the Jews foretold by the prophets.

2. *As it is written, The deliverer shall come out of Zion, and he shall turn away ungodliness from Jacob;* namely, the *ungodliness of unbelief.* The apostle adopted the LXX translation of this passage, with the variation εκ for ενεκεν, because it expresses the sense of the original with sufficient exactness.—*The deliverer,* being the son of David, he is said by the apostle to come out of Zion, the city of David and the seat of his kingdom, rather than *for the sake of Zion,* the words used by the LXX. On the other hand, as he came to turn away the ungodliness of unbelief from the posterity of Jacob, he might be said, as in the Hebrew original, to come to Zion and to them that turn from transgression in Jacob; for Zion or Jerusalem was the chief city of the posterity of Jacob. But as this deliverance of Jacob from the ungodliness of unbelief was not accomplished by Christ at his first coming, it will be accomplished in some future period, by the presence of the power of the Lord to heal them.

Ver. 27. *When I shall take away their sins.* In this expression,

28 As concerning the gospel, *they are* enemies for your sake: but as touching the election, *they are* beloved for the fathers' sakes.

28 Κατα μεν το ευαγγελιον, εχθροι δι' ὑμας· κατα δε την εκλογην, αγαπητοι δια τες πατερας.

29 For the gifts and calling of God *are* without repentance.

29 Αμεταμελητα γαρ τα χαρισματα και ἡ κλησις τȣ Θεȣ.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

30 Ὡσπερ γαρ και ὑμεις ποτε ηπειθησατε τῳ Θεῳ, νυν δε ηλεηθητε τῃ τȣτων απειθειᾳ·

31 Even so have these also now not believed, that

31 Οὑτω και ἑτοι νυν ηπειθη-

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there is an allusion to the scape-goat's carrying away the sin of the children of Israel into a land not inhabited, Lev. xvi. 22.—See Isa. xxvii. 9. where the future conversion of the Jews is foretold under the idea of *taking away their sin*, namely of *unbelief*.

Ver. 28. *With respect to the election, they are beloved on account of the fathers.* The very persons here said to be *beloved* in respect of *the election*, are in the preceding clause said to be *enemies* in respect of *the gospel*. Wherefore, this *election* cannot be of individuals to eternal life: but it is that national election, whereby the Jews were made the church and people of God. See chap. ix. 11. note 2. In respect of that election, the Jews are still beloved of God. For although they be cast off for their unbelief, yet in consequence of the promises made to their fathers, they are in some future period to become the people of God, by believing the gospel.—Whitby remarks, that there is a twofold election of the Jews spoken of in this chapter: one whereby they were made the people of God, through their natural descent from the fathers, and which Moses has described, Deut. vii. 6,—8. The other, whereby such of them as believed on Christ, were made the people of God under the gospel dispensation. This election is mentioned, Rom. xi. 7.

Ver. 29. *For the free gifts and the calling of God are without repentance.* The blessings which God freely bestowed on Abraham and his seed, and his *calling*, or making them his people, God will never repent of; but will restore to his natural seed the honour of being his people, after the Redeemer hath turned away their ungodliness of unbelief, Ezek. xvi, 60, 61, 62.

Ver. 30.—1. *Besides, as ye also in times past have disobeyed God.* The disobedience of the Gentiles consisted in their losing the knowledge and worship of the true God, and in their worshipping idols, notwithstanding the true God made himself known to them in every age, by his works of creation and providence, Rom. i. 20.

28 *With respect to* the gospel *indeed*, THEY ARE enemies, (δι' ὑμας) *on your account: but with respect to* the election,[1] THEY ARE beloved (διὰ, 113.) *on account of* the fathers.

29 For the *free gifts and the* calling[1] of God (Rom. ix. 7.) ARE without repentance. (See Psal. cx. 4.)

30 (Γαρ, 91.) *Besides*, as ye *also* in times past have *disobeyed*[1] God, *yet now* have obtained mercy[2] through their *disobedience*;[3]

31 Even so *these also have now disobeyed*[1] through your mercy, (ἱνα, 197.) *so as THROUGH YOUR MERCY* they also

28 *With respect to the gospel indeed, they are*, through their unbelief, *enemies* to God *on your account*; your reception into the church. *But with respect to their* original *election* to be the people of God, *they are* still *beloved* of God, *on account of the* promise to their *fathers*, that he would be a God to them in their generations.

29 *For God's free gift, and his calling* Abraham's posterity by Isaac his people, *are malterable* on the part of God, who, if they repent, will receive them again.

30 *Besides, as ye* Gentiles *also in times past have disobeyed God* by your idolatry, *yet now have obtained* the *mercy* of being admitted into God's covenant and church, *through the disobedience of the Jews* to the gospel:

31 *Even so the Jews also have now disobeyed* the gospel, *on your being admitted into God's covenant*, yet *so as by your receiving that great favour*, the gospel being continued in the

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2. *Yet now have obtained mercy.* The great favour of being admitted into the covenant and church of God, is called *mercy*, because it proceeded entirely from the mercy of God. See Rom. ix. 15. note.

3. *Through their disobedience.* The apostle does not mean, that the Gentiles would not have been admitted into the covenant and church of God, by having the gospel preached to them, if the whole Jewish nation had embraced the gospel. The title of the Gentiles to all the blessings of the covenant with Abraham, was established by the covenant itself. But his meaning is, that considering the disposition of the Jews, their disobedience and rejection, and the consequent demolition of their church, in order to the erection of the church of God on a more enlarged plan, was necessary to the admission of the Gentiles into the covenant and church of God. See ver. 11. note.

Ver. 31.—1. *Even so these also have now disobeyed.* The disobedience of the Jews consisted in their rejecting the gospel, notwithstanding it was preached to them as the fulfilment of the prophecies contained in their own sacred writings.

through your mercy they also may obtain mercy.

σαν τῳ ὑμετερῳ ελεει, ἱνα και αυτοι ελεηθωσι.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

32 Συνεκλεισε γαρ ὁ Θεος τους παντας εις απειθειαν, ἱνα τους παντας ελεηση.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out.

33 Ω βαθος πλουτου και σοφιας και γνωσεως Θεου· ὡς ανεξερευνητα τα κριματα αυτου, και ανεξιχνιαστοι αἱ ὁδοι αυτου.

34 For who hath known the mind of the Lord, or who hath been his counsellor?

34 Τις γαρ εγνω νουν Κυριου; ἡ τις συμβουλος αυτου εγενετο;

35 Or who hath first given to him, and it shall

35 Ἡ τις προεδωκεν αυτῳ, και

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2. *Through your mercy, so as through your mercy, they also shall obtain mercy.* Theophylact construes and translates this verse in the following manner: *Even so, they also have now disobeyed, so as they should obtain mercy, through your mercy.* Beza approves of Theophylact's translation, because it renders this an exact counterpart to the foregoing verse. But the translation which I have given possesses that advantage, and at the same time preserves the order of the words in the original.

Ver. 32.—1. *God hath shut up together all for disobedience.* That the words εις απειθειαν, here, do not signify *in unbelief*, but *for disobedience*, is plain from the use of the preposition εις, Mark i. 4. 1 Cor. xvi. 1. 2 Thess. i. 11. and from the nature of the thing. For while a man is *shut up, in unbelief*, or *disobedience*, that is, while he is made to continue in unbelief, he is not an object of mercy, neither can he receive the gospel. But men may be shut up as prisoners, for their disobedience or unbelief, and in that state may receive mercy; because, while thus shut up, they may return to their duty.

2. *That he might have mercy upon all.* The *mercy* here said to be shewed to all, is God's bestowing upon them the gospel, by the belief of which they become the people of God. See ver. 30. note 2.

Ver. 33.—1. *O the depth of the riches, both of the wisdom and of the knowledge of God!* By applying the word *depth* to the riches of the wisdom and knowledge of God, the apostle represents those perfections as forming a vast heap, the depth of which cannot be measured.

2. *How unsearchable are his judgments, and his ways past finding*

(ελεηθωσι, 9.) *shall* obtain mercy.[2]

32 For God hath *shut up together all* (τους απειθησαντας, 142. 2.) *for disobedience*,[1] that he might have mercy upon all.[2]

33 O the depth[1] of the riches (και, 216.) both of the wisdom and *of the* knowledge of God! How unsearchable[2] ARE his judgments,[3] and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him,[1] and it

world, *they also shall obtain* the *mercy* of being at length admitted into God's covenant.

32 *For God hath shut up together all*, under sentence of death, *for their disobedience*, *that*, in admitting them into his covenant and church, *he might* make them sensible he *bestows a free gift upon all.*

33 In surveying the divine dispensations, instead of finding fault, we ought to cry out, *O the greatness*, *both of the wisdom of God*, in contriving and ordering these dispensations, *and of the knowledge of God*, in foreseeing the effects which they would produce! *How unsearchable are his determinations*, *and his ways past finding out!*

34 *For*, *what man or angel hath comprehended all the* reasons *of God's determinations*, so as to be able to judge of his ways? *Or who hath given him advice*, respecting either the planning, or the managing of the affairs of the universe?

35 *Or has any one* laid an obligation on God, by *first conferring a*

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out! The word ανιξιχνιαστοι comes from ιχνιον, which signifies *the mark of a foot.* The metaphor is taken from animals, which pursue and find out their prey by tracing their footsteps.

3. *His judgments*, are God's methods of directing and governing all things, both generally and particularly. Agreeably to this interpretation of κριματα, *judgments*, the apostle adds, *and his ways past finding out.* Men are not capable of penetrating into the depths of the divine wisdom, because revelation hath made known only what God hath *willed*, and *said*, and *done*, without disclosing the reasons either of his general or of his particular conduct. The knowledge of whatever is above our present childish conceptions, is to be sought for, not here, but in the future state.

The apostle in this part of the conclusion of his discourse, as Locke observes, had an especial regard to the Jews, whom in an elegant but inoffensive manner, he rebuked for their presumption in finding fault with the divine dispensations; as if God had done them an injury, in admitting the Gentiles into his covenant and church.

Ver. 35. *Or who hath first given to him, and it shall be recompens-*

be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

ανταποδοθησεται αυτω;

36 Οτι εξ αυτου, και δι' αυτου, και εις αυτον τα παντα· Αυτω ἡ δοξα εις τους αιωνας. Αμην.

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ed to him again. The apostle very properly asks the Jews, if God was in their debt, for any obligation they had conferred on him? or if he was, let them say for what, and they should have an ample remuneration made to them.

CHAP. XII.

View and Illustration of the Precepts in this Chapter.

THE apostle having now finished the doctrinal part of his epistle, judged it fit, in this and in the following chapters, to give the Roman brethren a variety of precepts respecting their behaviour, both as members of the church, and as subjects of the state. Some of these precepts are of universal and perpetual obligation, and others of them were suited to the circumstances of the brethren at the time they were written; such as the precepts concerning meats and holy days, which, though they may seem less necessary now that the disputes which gave rise to them no longer subsist, are nevertheless of great use still, as they may be applied for directing our conduct in other points of equal importance to society and to the church. See the Illust. Chap. xiv. at the end.

The apostle begins with observing, that as the Jewish church was dissolved, and the sacrifices of beasts were no longer a part of the worship of God, it was highly proper that Jews

OLD TRANSLATION.

CHAP. XII. 1 I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies

GREEK TEXT.

1 Παρακαλω ουν υμας, αδελφοι, δια των οικτιρμων του Θεου, παρασησαι τα σωματα υμων θυσιαν

Ver. 1.—1. *By the mercies of God.* The love which God hath expressed in our redemption by Christ, and in making us members of his church, is the most winning of all considerations,

shall be recompensed *to* him again?

36 For (ἐξ) *from* him, and (δι') *by* him, and (εἰς) *to* him, ARE all things: To *him* BE *the* glory for ever. Amen.

favour on him? Let him show the obligation, *and he shall have a full recompense.*

36 *For from him* all things proceed, *and by him* all things are governed, *and to his glory are all things* both made and governed. *To him* alone *be* ascribed *the glory* of the creation, preservation, and government of the universe, *for ever. Amen.*

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and Gentiles should offer their bodies a sacrifice to God, not by slaying them, but by putting the lusts thereof to death, ver. 1.—And that both should take care not to conform themselves to the heathen world, either in its principles or practices, ver. 2.—And because the brethren at Rome, and more particularly the stated ministers of religion there, who possessed spiritual gifts, had from vanity fallen, or were in danger of falling into some irregularities in the exercise of their gifts, he desired them not to think too highly of themselves, on account of their endowments, whatever they might be, ver. 3.—but to remember, that they were all joint members of one body, ver. 4, 5.—and had spiritual gifts as well as natural talents bestowed on them, suitable to their office in that body, which they were to exercise for the good of the whole, ver. 6, 7, 8.—Next, the apostle inculcated on the Roman brethren, the practice of those moral virtues, which were the glory of the Christian name; such as zeal in the service of Christ, patience in afflictions, love to mankind, even to enemies, forgiveness of injuries, and the overcoming of evil with good, ver. 9,—21.

NEW TRANSLATION.

CHAP. XII. 1 *Wherefore, brethren,* I beseech you by the *tender* mercies (Rom. xi. 32.) of God,[1] that ye present

COMMENTARY.

CHAP. XII. 1 Since the Jewish church, with its sacrifices, is removed, and the Christian church is erected in its place, *I beseech you, brethren, by the mercies of God, that*

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to engage us to obey God; especially as his commands are calculated to make us capable of the blessings he proposes to bestow on

a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what *is* that good and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of him-*

ζωσαν, ἁγιαν, ευαρεστον τῳ Θεῳ, την λογικην λατρειαν ὑμων.

2 Και μη συσχηματιζεσθε τῳ αιωνι τουτῳ· αλλα μεταμορφουσθε τῃ ανακαινωσει του νοος ὑμων, εις το δοκιμαζειν ὑμας τι το θελημα του Θεου το αγαθον και ευαρεστον και τελειον.

3 Λεγω γαρ δια της χαριτος της δοθεισης μοι, παντι τῳ ὀντι εν ὑμιν, μη ὑπερφρονειν παρ' ὁ δει

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us in the next life. We should therefore habitually recollect this powerful motive, and particularly when any difficult duty is to be performed.

2. *That ye present your bodies.* Παρασησαι, *present*, is the word by which the bringing of an animal to the altar to be sacrificed was expressed. The apostle having described, Rom. i. 24. the abominable use which the heathens made of their bodies, and having taught, Rom. vii. 5. 18. 23. that the body, with its lusts, is the source and seat of sin, he exhorted the Romans very properly to present their bodies to God a sacrifice, by putting the lusts and appetites thereof to death.

3. *A living sacrifice*, may signify *an excellent sacrifice;* sacrifices being made only of animals brought alive to the altar.

4. *Which is your reasonable worship.* According to Beza, the presenting of our bodies to God a living sacrifice, is called *a reasonable worship*, because it was the sacrifice of a rational creature. Whereas the sacrifices of birds and beasts, were sacrifices αλογων ζωων, of *irrational animals.* But Locke says, this is called *a reasonable worship*, because it is opposed to the irrational worship of the heathens.

Ver. 2.—1. *And be not fashioned like to this world.* See a particular account of the manners of the heathen world, Eph. iv. 17,—19. The meaning is, Christians, in their character and manners, should not resemble those who spend their time in gratifying their bodily appetites, and who justify themselves in these practices, by maintaining atheistical and other corrupt principles. *The world* here, signifies the corrupt part of the world. See 1 John ii. 16. note 1.

2. *By the renewing of your understanding.* See Eph. iv. 22,—25. where the new man is described as *renewed in the spirit of his mind;* that is, in all his faculties; in his affections and will, as well as in his understanding: So that all his actions are virtuous and good.—Because the new creation, as Whitby observes, is begun with a

your bodies[2] a living sacrifice,[3] holy, acceptable to God, which is your (λογικην λατρειαν) reasonable *worship*.[4]

2 And be not *fashioned like* to this world,[1] but *be changed* by the renewing of your *understanding*,[2] that ye may *approve* what is that good, and acceptable, and perfect will of God.[3]

3 *Also, by* the grace[1] *which is* given *to* me, *I command every one who is* among you, not to think more highly[2] OF

ye present to him *your bodies*, wherein sin formerly ruled, *a living sacrifice, holy* and *acceptable to God*, by consecrating its members to his service, *which is your reasonable worship.*

2 *And be not fashioned like to* the men of *this world*, by adopting their corrupt principles, their carnal temper, their rotten speech, and their vicious practices, *but be changed* from what ye were, *by having your understanding* enlightened, *that ye may approve* (Rom. v. 4. note) *what is that good and acceptable, and perfect will of God*, which is made known in the gospel.

3 *Also, by the apostolical authority which is given to me*, (λεγω, 55.) I *command every one among you*, without exception, *not to have an higher opinion of himself*, nor a lower opi-

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change in our understanding, whereby we discern and approve the acceptable will of God, the renewing of the understanding is put for the renovation of the whole man.

3. *That good, and acceptable, and perfect will of God.* The will of God respecting men's duty, and the grounds of their acceptance, as exhibited in the gospel, is here set in opposition, on the one hand, to the idolatrous rites of worship practised by the heathens, which in their own nature were extremely bad; and, on the other, to the unprofitable ceremonies and sacrifices of the law of Moses, concerning which God himself declared, that he had no pleasure in them, Heb. x. 5,—9. The rites of Moses, therefore, in which the Jews gloried, were no longer acceptable to God, neither had they any influence to make men perfect in virtue. Whereas the duties recommended by the apostle are of eternal obligation, and separate the people of God from the wicked, in a more excellent manner than the Jews had been separated from idolaters by the rites of Moses.

Ver. 3.—1. *Also by the grace which is given to me.* The *grace of* God, in this place, signifies the grace of apostleship, and the gift of *inspiration*, whereby St Paul was qualified and authorized to direct all the spiritual men at Rome in the exercise of their gifts. As Paul was not personally known to the Romans, it was proper he should assert his character as an apostle, in support of the precepts he was going to deliver.

2. *Not to think more highly of himself than he ought to think.* From this we learn, that irregularities in the exercise of the spiritual gifts

self more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we being many are one body in Christ, and every one members one of another.

6 Having then gifts, differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith:

φρονειν· αλλα φρονειν εις το σωφρονειν, ἑκαστῳ ὡς ὁ Θεος εμεριστε μετρον πιστεως.

4 Καθαπερ γαρ εν ἑνι σωματι μελη πολλα ἐχομεν, τα δε μελη παντα ου την αυτην ἐχει πραξιν·

5 Οὑτως οἱ πολλοι ἑν σωμα ἐσμεν εν Χριστῳ, ὁ δε καθ' εις αλληλων μελη.

6 Ἐχοντες δε χαρισματα κατα την χαριν την δοθεισαν ἡμιν διαφορα, ειτε προφητειαν, κατα την αναλογιαν της πιστεως·

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had taken place, or were likely to take place at Rome, as at Corinth, 1 Cor. xii. 14. Philippi, Phil. ii. 3. and Thessalonica, 1 Thess. v. 19, 20. These the apostle endeavoured to correct or prevent, by the excellent rules prescribed in this passage.

3. *Behave wisely, according as to each God hath distributed his measure of faith.* Πιστις, *Faith*, is mentioned as a particular spiritual gift, 1 Cor. xii. 9. But here, by an usual metonymy, it is put for all the spiritual gifts; of which Christ distributed to each that share which he judged proper, called, Eph. iv. 7. *The measure of the gift of Christ.* By exhorting the Romans to behave wisely, according to *their measure of faith*, the apostle tacitly reproved such of them, as not considering the nature of their own gifts, aspired to offices in the church for which they were not qualified.

Ver. 5.—1. *So we, the many, are one body under Christ.* This comparison of the Christian church to the human body, is made more fully, 1 Cor. xii. 12. Eph. 4. 16. See Illust. prefixed to 1 Cor. xii. at ver. 26. for the moral instruction conveyed in this allegory. And Col. i. 18. note 1.

2. *And severally members of one another.* The original phrase, ὁ δε καθ' εις, seems to be put for εις καθ' εις, Mark xiv. 19. which being resolved according to the analogy of the language, is εις και εις ἁλλος, *First one, and then another*, as Blackwall observes, vol. ii. p. 1. c. 1. The meaning of the figure is, that Christians depend on one another for their mutual edification and comfort, as the members of the human body depend on one another for nourishment and assistance.

Ver. 6.—1. *Having then spiritual gifts.* Χαρισματα. In St Paul's

HIMSELF than he ought to think, but to think (εις το, 154.) *so as to behave wisely*, according as *to each God hath distributed* HIS measure of faith.[3]

4 For, *as in one body we have* many members, *but all the* members have not the same office;

5 So we, *the many*, are one body (εν Χριστω, 175.) *under* Christ,[1] and *severally* members *of one another*.[2]

6 Having then (Χαρισματα) *spiritual gifts*,[1] differing according to the grace[2] *which* IS given to us, whether prophecy,[3] LET US PROPHESY according to the proportion[4] of faith:

nion of others, *than he ought to have, but to think* of both justly, *so as always to behave wisely* in his own station, without aspiring after offices in the church, which he is not fit for; and to employ himself in the duties of his station and office, *according as to each God has distributed his measure of spiritual gifts.*

4 These gifts are necessarily different, both in their nature and dignity, (ver. 6.) *For as in one body we have many members, but all these members have not the same office* in the body;

5 *So we, the many* disciples of Christ, *are* but *one body*, or religious society, *under* the government of *Christ;* consequently we are all *members of one another*, receiving edification and comfort from each other.

6 *Having then spiritual gifts, differing according to the offices assigned us* in the church; *if our gift be prophecy, let us prophesy* only *according to the extent of our inspiration*, without adding to or taking from the revelations made to us, or meddling with subjects not revealed to us:

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writings, this word usually signifies *spiritual gifts*. See 1 Cor. xii. 4. note. Also 1 Cor. i. 7. xii. 9. 28. 30.

2. *Differing according to the grace which is given to us.* As the *grace of apostleship* signifies the *office of an apostle* graciously conferred; so the *grace* here said to be given to the Romans, may mean the particular *station and office in the church* assigned to individuals by Christ.

3. *If it be prophecy, let us prophesy.* As in this, so in many passages both of the Old and of the New Testament, whole sentences are omitted, which must be supplied. See Rom. v. 12. note 1.—For an explication of the gift called *prophecy*, see 1 Cor. xii. 8. note 2. ver. 10. note 2. xiv. 3. note.

4. *According to,* αναλογιαν, *the proportion of faith.* This is not what is commonly called *the analogy of faith;* which is a method of settling doctrines, and of expounding scripture, agreeably to a sys-

7 Or ministry, *let us wait* on *our* ministring; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation; he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

7 Ειτε διακονιαν, εν τη διακονια· ειτε ὁ διδασκων, εν τη διδασκαλια.

8 Ειτε ὁ παρακαλων, εν τη παρακλησει· ὁ μεταδιδους, εν ἁπλοτητι· ὁ προισαμενος, εν σπουδη· ὁ ελεων, εν ἱλαροτητι.

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tem formed on passages supposed to be more plain: but it is that extent and energy of inspiration which was bestowed on the spiritual men, and which is called *the measure of faith*, ver. 3. The apostle's meaning, therefore, is, that such as enjoyed the prophetic inspiration, were not to imagine, that because some things were revealed to them, they might speak of every thing; but that in prophesying, they were to confine themselves to what was revealed to them. The same rule we have, Eph. iv. 7.

Ver. 7. *Or ministry.* Every office performed for the edification of the church, was called διακονια, *ministry*, Eph. iv. 12. Hence *ministry* is applied to the *apostleship* itself, Acts i. 17. 25. vi. 4. and to the *evangelist's* office, 2 Tim. iv. 5. But the ministry here spoken of being joined with *teaching*, *exhorting*, *distributing*, and *shewing mercy*, which are all stated offices in the church, I suppose that *ministry* likewise is a stated office; perhaps the *bishop's ministry*. For as I understand the apostle, he is not giving directions to the spiritual men properly so called, but to such of the stated ministers of the church at Rome as possessed spiritual gifts. See 1 Cor. xii. 28. notes. Beza imagined, that under *prophecy* and *ministry*, all the ordinary ecclesiastical functions are comprehended; and that in what follows, the apostle describes, first, the kinds of prophecy, and, secondly, the kinds of ministry used in the church.

Ver. 8.—1. *Or he who exhorteth, in exhortation.* The *teaching* in the former verse, and the *exhorting* in this, were, it seems, different functions. The *teacher*, I suppose, addressed the understanding of his hearers, giving them instruction in the doctrines of the gospel, perhaps in the way of question and answer, especially when the first principles were to be taught. But the *exhorter*, in a discourse of greater length, addressed their affections, for the purpose of persuading them to abstain from some particular vice, or to perform some particular duty, or for encouraging the faint-hearted, and strengthening the feeble. And as these functions required different talents, we may suppose the gifts of the Spirit, which were sometimes bestowed on the persons employed in them, were different. In Beza's opinion, the *exhorter* was the same with the *pastor*, mentioned Eph. 4. 11. See 1 Cor. xiv. 3. note.

7 Or ministry,[1] (διακονιαν) *LET US BE DILIGENT in the ministry:* or he *who* teacheth, *in* teaching: (see 1 Cor. xii. 28. note 2.)

8 Or he *who* exhorteth, *in* exhortation:[1] (ὁ μεταδιδους) *he who distributeth,* LET HIM DO IT[2] (ιν) with simplicity:[3] (ὁ προισταμενος) *he who presideth,*[4] *LET HIM DO IT* with *care:* (ὁ ελεων) he *who* sheweth mercy,[5] *LET HIM DO IT* with cheerfulness.[6]

7 *Or* if our gifts fit us for the stated *ministry* of the word, *let us be diligent in preaching,* not disheartened by dangers: *or if one's gifts fit him for teaching* the ignorant, let him be diligent *in teaching* such:

8 *Or* if they fit him *for exhorting,* let him employ himself *in exhortation. He* whose gifts fit him *for distributing* the church's alms, *let him do it with honesty,* disinterestedness and impartiality: *he whose gifts fit him for presiding, let him do it with assiduity and prudence:* he whose gifts *qualify him for taking care of the sick,* the afflicted, the imprisoned, and of widows and orphans, let him perform these services *with cheerfulness.*

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2. *He who distributeth, let him do it.* Ὁ μεταδιδους. The first Christians reckoned it an essential part of their religion, to support their brethren when in any kind of distress. And by their zeal in doing good offices to one another, they drew the attention and admiration of the heathens; as we learn from the emperor Julian's letter to Arbaces, Epist. xlix.—*Distributing* in this passage, does not mean those common offices of charity which are incumbent on all Christians, and which may be performed without the assistance of any spiritual gift; but it denotes the distributing of the funds appropriated by particular churches for relieving the necessities of the afflicted; an office which required great prudence, impartiality, and fortitude. And therefore the persons employed in it were spiritual men, whose gifts enabled them to distinguish disciples from heathens, and the really poor from those that were not so, (see Acts vi. 1,—11.) and to form a proper judgment of their necessities. See note 5. on this verse.

3. Let him do it *with simplicity.* Εν ἁπλοτητι. If we consider *simplicity* as opposed to διακρισις, *discriminatio, the making a difference* among persons from favour or hatred, it will signify *impartiality.* Thus James iii. 17. *The wisdom which is from above is,* ἀδιακριτος, *without partiality. Simplicity,* ἁπλοτης, may also denote *liberality.* For the word ἁπλως, signifies *liberally,* James i. 5.—Or, this word being used to denote *freedom from all mixture,* it may signify *purity.*

4. *He who presideth.* Ὁ προισταμενος, in this passage, answers to οἱ καλως προεστωτες πρεσβυτεροι, *the elders who preside well,* 1 Tim. v. 17.—The office itself is termed Κυβερνησις, *direction,* 1 Cor. xii. 28. and the spiritual gift necessary to the president, was the *discernment*

9 *Let* love *be* without dissimulation. Abhor that which is evil, cleave to that which is good.

10 *Be* kindly affectioned one to another; with brotherly love, in honour preferring one another:

11 Not slothful in business: fervent in spirit; serving the Lord:

9 Ἡ ἀγαπη ἀνυποκριτος. Ἀποστυγουντες το πονηρον· κολλωμενοι τῳ ἀγαθῳ.

10 Τῃ φιλαδελφια, εις ἀλληλους φιλοστοργοι· τῃ τιμῃ ἀλληλους προηγουμενοι·

11 Τῃ σπουδῃ μη ὀκνηροι· τῳ πνευματι ζεοντες, τῳ Κυριῳ δουλευοντες·

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of spirits. See 1 Cor. xii. 10. note 3.—Because this is interjected between the clauses *he that distributeth,* and *he that sheweth mercy,* some are of opinion, that *the president* was one appointed to superintend those who were employed in distributing the church's alms.

5. *He who sheweth mercy.* Ὁ ἐλεων. See Rom. xvi. 1. note 3. The primitive Christians took a particular charge of orphans, and widows, and sick people, and strangers, and of such as were imprisoned for their religion, or spoiled of their goods. To these offices they were strongly moved by the benevolent spirit of the gospel, but especially by their master's declaration, that he himself suffers whatever is suffered by the members of his body: and that whatever is done, or neglected to be done, to one of the least of his brethren, he considers as done, or neglected to be done to himself, Matt. xxv. 35,—45.—Moreover, to the care of strangers, the brethren were led by the manners of the age, and the peculiar circumstances of the times. For many of the first converts having devoted themselves to the preaching of the gospel, often travelled from one place to another. And as there were no inns in the eastern countries, like those used now with us, it was customary for travellers to lodge with their acquaintance, or with such persons as they were recommended to. But all the disciples of Christ, considering themselves as brethren, and as engaged in one common cause for the benefit of the world, they made each other welcome, though unacquainted, to such food and lodging as they could afford. And therefore, when travellers were not acquainted with the brethren in any particular place, all they had to do was to make themselves known as Christians, by declaring their faith, 2 John ver. 10. especially to the bishops, who had a liberal maintenance given them to enable them to be hospitable. See 1 Tim. v. 17. Farther, the gospel in all countries exposing those who professed it to persecution from the magistrates and priests, many were imprisoned, and some were put to death. To those who were imprisoned for their faith, the greatest attention was paid, by all the brethren in the neighbourhood, who comforted them during their imprisonment, by every possible expression of affection and care. And in regard the numbers of the distressed increased, as the disciples multiplied, it was

9 LET love BE without *hypocrisy: abhor evil: cleave to good.*

10 *In brotherly love, be kindly disposed*[1] *towards each other. In honour* (προηγούμενοι) *go before one another.*

11 *In care FOR EACH OTHER be* not slothful. In spirit *be fervent when serving* the Lord.[1]

9 *Let* your professions *of love be real: abhor* every *evil* action: *adhere closely to a virtuous course of life.*

10 *In love* to one another *as brethren* in Christ, *shew* that *kindness of affection*, which near relations bear to one another. *In every honourable action, go before*, and lead on *one another.*

11 *In caring for each other, be not slothful. In spirit be fervent, when ye serve the Lord* in the ordinary duties of religion, or in spreading the gospel.

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soon found expedient, not to leave their necessities to be succoured by those who were disposed to do it, nor even by the bishops, their incomes being inadequate to a beneficence so extensive. But the churches made collections for the relief of the afflicted, and appointed persons of both sexes, whose dispositions and gifts fitted them for the office, to visit and take care of the distressed of their own sex, and to supply their necessities out of the church's funds.—And as in the great cities where there were many poor, it might be necessary to employ a number of persons in taking care of them, we may suppose the persons employed acted under the inspection, and according to the direction of the president, who supplied them with the money necessary, out of the church's funds, and took care that what they received was properly applied. The person who supplied the wants of the poor, was called Ὁ μεταδιδους, *the distributer*; but the person who attended the destitute, the sick, and the distressed, was called Ὁ ελεων, *the shewer of mercy.*

6. *With cheerfulness.* The persons, whether male or female, who devoted themselves to the succouring of the afflicted, undertook a very laborious office. It was therefore necessary, on their own account, to perform these offices with *cheerfulness*, as the apostle directed. It was necessary likewise, on account of the persons whom they succoured; who would receive the greater consolation from these offices, when they found the persons who performed them taking pleasure in them.

Ver. 10. *Be kindly disposed.* The force of the original word φιλοστοργοι, can hardly be reached in any translation. It is compounded of a word signifying that affection which animals by instinct bear to their young, and so teaches us, that Christian charity must be warm and strong, like that which near relations bear to one another.

Ver. 11. *Serving the Lord.* Mill, in his edition of the Greek Testament, has here τω καιρω δουλευοντες, *serving the time*: which Glassius also approves. Philol. Sac. p. 144.—According to that

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer:

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide

12 Τῃ ἐλπιδι χαιροντες· τῃ θλιψει ὑπομενοντες· τῃ προσευχῃ προσκαρτερουντες.

13 Ταις χρειαις των ἁγιων κοινωνουντες· την φιλοξενιαν διωκοντες.

14 Ευλογειτε τους διωκοντας ὑμας· ευλογειτε, και μη καταρασθε.

15 Χαιρειν μετα χαιροντων, και κλαιειν μετα κλαιοντων.

16 Το αυτο εις αλληλους φρονουντες· μη τα ὑψηλα φρονουντες, αλλα τοις ταπεινοις συναπαγομενοι· μη γινεσθε φρονιμοι παρ' ἑαυτοις.

17 Μηδενι κακον αντι κακου

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reading, the meaning is, Not slothful in taking care of each other, shewing proper fervency of spirit in the work, yet prudently suiting your conduct to the time. But as this precept is not connected with what goes before, I agree with Estius in preferring the common reading, because *serving the time* is not an expression used in scripture, being very different from *redeeming the time*, Eph. v. 16. Col. iv. 5. Whereas, *serving Christ*, and *the Lord*, is an expression which often occurs, Rom. xiv. 18. xvi. 18. Col. iii. 24.—Besides, it was a very proper argument to encourage the Romans, to be diligent in performing the duties which they owed to each other, to inform them that thereby they *served the Lord Christ*. Or, *serving the Lord*, may mean as in the new translation and commentary.

Ver. 13. *Follow hospitality to strangers.* So φιλοξενιαν, from φιλοξενος, *a lover of strangers*, properly signifies. Backwall thinks the word διωκοντες implies, not only that we should receive poor visitants, and distressed travellers, with a flowing generous hospitality; but that we should *pursue*, or follow after, those who have passed our houses, and invite them in. This sort of good office is highly acceptable to Christ: *I was a stranger and ye took me in.* See ver. 8. note 5.

Ver. 14. *Bless and curse not.* The repetition of the word *bless*, shews the importance of this precept. Paul's behaviour towards the high priest Ananias, Acts xxiii. 3. and towards Alexander the coppersmith, 2 Tim. iv. 14. may seem a breach of this command. But on these occasions he may have been directed by an impulse

12 *Rejoice* in hope. *Be* patient in *affliction*. *Continue instant* in prayer. (See Luke xviii. 1.)

12 *Rejoice in hope* of eternal life. *Be patient in affliction.* And as the best consolation in trouble, *continue earnest in prayer*, although your prayers be not immediately answered.

13 *Communicate* to the *necessities of the* saints. *Follow hospitality to strangers.*[t]

13 *Communicate* your riches, *for relieving the necessities of the brethren. Practise hospitality to strangers*, especially those driven from their homes by persecution.

14 Bless them *who* persecute you: bless, and curse not.[t]

14 *Bless them who persecute you: bless* them by praying God to bless them, *but never curse* them.

15 (Χαιρειν) Rejoice[1] with them *who rejoice*, and weep with them *who* weep.

15 *Rejoice with them who are in prosperity*, and *grieve with them who are in adversity*; these things are acceptable both to God and man.

16 (Το αυτο φρονουντες) Be of the same *disposition*[1] *towards one another. Do not care for* high things: *but associate*[2] *with lowly men.* Be not wise in your own conceits.

16 *Be of the same* hospitable, forgiving, sympathizing *disposition towards one another*, as towards strangers and persecutors. *Do not aspire after the grandeur of this life*; nor affect the company of those who are in high stations: *rather associate with men who are weaned from the world. And be not puffed up with an opinion of your own wisdom*, lest it make you despise instruction.

17 *Unto no one return* evil[1] for evil. (See 1

17 *Unto no one return evil for* the *evil* he hath done you. *Premeditate*

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of the Holy Ghost, to denounce the judgments of God against such obstinate sinners.

Ver. 15. *Rejoice.* Χαιρειν is put for the imperative, after the manner of the Attics; unless we chuse to supply παρακαλω υμας, from ver. 1.

Ver. 16.—1. *Be of the same disposition towards one another.* Το αυτο εις αλληλους φρονειτε. This precept is repeated, Rom. xv. 5. only the preposition is different. What is meant by φρονειν, see Philip. ii. 3. note 1.

2. *Do not care for high things, but associate with lowly men.* Beza observes, that they are said συναπαγεσθαι, who leave the road they intended to walk in, that they may go along with others.

Ver. 17.—1. *Unto no one return evil.* No provocation warrants a Christian to revenge an injury.

things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

αποδιδοντες· προνοουμενοι καλα ενωπιον παντων ανθρωπων.

18 Ει δυνατον, το εξ υμων, μετα παντων ανθρωπων ειρηνευοντες.

19 Μη εαυτους εκδικουντες, αγαπητοι· αλλα δοτε τοπον τη οργη· γεγραπται γαρ, Εμοι εκδικησις· εγω ανταποδωσω, λεγει Κυριος.

20 Εαν ουν πεινα ὁ εχθρος σου, ψωμιζε αυτον· εαν διψα ποτιζε αυτον. Τουτο γαρ ποιων, ανθρακας πυρος σωρευσεις επι την κεφαλην αυτου.

21 Μη νικω ὑπο του κακου· αλλα νικα εν τω αγαθω το κακον.

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2. *Premeditate things comely.* The word προνοουμενοι signifies *to think* of the proper method *of doing a thing*, before we proceed to action. See chap. xiii. 14. note 2. The meaning of the precept is, that we should, by proper previous consideration, take care to render our actions beautiful and good, even in the eyes of men. The same precept we have, 2 Cor. viii. 21.

Ver. 19.—1. *Beloved, do not avenge yourselves.* This precept is founded, as in religion so in right reason, and in the good of society. For he who avenges himself, making himself accuser, and judge, and executioner, all in one person, runs a great hazard of injuring both himself and others, by acting improperly through the influence of passion.

2. *Give place to the wrath.* In the opinion of some commentators, the meaning of the apostle's direction is, *yield to the wrath of your enemies, without opposing it.*

Ver. 20. *For this doing, thou wilt heap coals of fire on his head.* The head here is put for the whole person. A *coal of fire* is used in a good sense, 2 Sam. xiv. 7. *They shall quench my coal of fire which is left;* they will deprive me of my little remaining comfort. That the expression is used in a good sense by the apostle, seems probable from the following verse, where we are commanded to *overcome evil with good.* The metaphor is supposed to be taken from the melting of metals, by covering the ore with burning coals. Thus understood, the meaning will be, In so doing thou wilt mol-

Pet. iii. 9.) *Premeditate*[2] *things comely* in the sight of all men.

18 (Το εξ υμων, 160.) *What relates to you is, live in peace with all men, if possible.*

19 *Beloved, do not avenge yourselves,*[1] *but give place to the wrath*[2] *OF GOD:* For it is written, Vengeance *belongs to me,* I will repay, saith the Lord.

20 Therefore, if thine enemy hunger, *give him meat;* if he thirst, give him drink: *for this doing,* thou *wilt* heap coals of fire[1] on his head.

21 Be not overcome of evil,[1] but overcome evil with good.

how to make your *actions beautiful in the sight of all men;* of your enemies, as well as of others.

18 *What relates to you is, live in peace with all men, whether friends or foes, if it can be done* consistently with piety and truth.

19 *Beloved, do not avenge yourselves* of your persecutors, *but give place to the wrath of God,* whose prerogative it is to punish. For it is written, Deut. xxxii. 35. *Vengeance belongs to me, I will repay, saith the Lord.* See also Lev. xix. 18.

20 *Therefore, if thy persecutor hunger,* instead of avenging thyself by suffering him to perish, *give him meat; and if he thirst, give him drink: for by so doing, thou wilt soften him,* and make him lay down the enmity which he bears to thee.

21 Be not overcome of evil, so as to be made evil yourselves, *but overcome* the *evil* dispositions of your persecutors, *by doing them all the good ye can.*

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lify thine enemy, and bring him to a good temper. This, no doubt, is the best method of treating enemies. For it belongs to God to punish the injurious, but to the injured, to overcome them, by returning good for evil.—Whitby thinks the apostle's meaning is: Thou wilt bring upon thine enemies the wrath of God, who, by punishing them, will maintain thy cause; and observes, that the apostle's quotation is taken from Prov. xxv. 21, 22. where the divine vengeance is spoken of: and affirms, that in other passages of scripture, to heap coals of fire upon the head of sinners, always signifies to increase their punishment.

Ver. 21. *Be not overcome of evil,* &c. Blackwall, after having praised the language in which this precept is delivered, adds: "This is a noble strain of Christian courage, prudence, and good-"ness, that nothing in Epictetus, Plutarch, or Antonine can vie "with. The moralists and heroes of paganism could not write and "act to the height of *this.*"

CHAP. XIII.

View and Illustration of the Precepts in this Chapter.

BECAUSE God had chosen the Jews for his subjects, and as their king had dictated to them a system of laws, and had governed them anciently in person, and afterwards by princes of his own nomination, they reckoned it impiety to submit to heathen laws and rulers. In the same light they viewed the paying of taxes for the support of the heathen governments, Matt. xxii. 17. In short, the zealots of that nation laid it down as a principle, that they would obey God alone, as their king and governor, in opposition to *Cæsar*, and all kings whatever who were not of their religion, and who did not govern them by the laws of Moses.

This turbulent disposition, some of the Jews who embraced the gospel, did not immediately lay aside; and even of the believing Gentiles there were a few, who, on pretence that they had a sufficient rule of conduct in the spiritual gifts with which they were endowed, affirmed that they were under no obligation to obey ordinances imposed by idolaters, nor to pay taxes for the support of idolatrous governments. In that persuasion, they also refused to the heathen magistrates that honour and obedience, to which, by their office, they were entitled from all who lived under their government. But these principles and practices occasioning the gospel to be evil spoken of, the apostle judged it necessary, in his letter to the Romans, to inculcate the duties which subjects owe to magistrates; and to testify to them, that the disciples of Christ were not exempted from obedience to the wholesome laws, even of the heathen countries where they lived, nor from contributing to the support of the government by which they were protected, although it was administered by idolaters. Withal, having inscribed this letter to the unbelieving, as well as to the believing inhabitants of Rome, the brethren were thereby directed, for the vindication of their religion, to show the copies which they took of it, to such of the heathens as were willing to read it.

This admirable part of his letter the apostle began, with exhorting every one to obey the government of the country where he lives, whether it be established by the express consent of the people, or by their acquiescence, or by long usage; founding his exhortation on the following principle: that God having formed mankind for living in society, and some government being absolutely necessary for maintaining order

and peace among the associated, whatever form of government happens to be established in any country, is authorized of God, and is subordinate to his general government of the world, ver. 1.—Civil government, therefore, being authorized of God, he who resists the established exercise of it in any country, on pretence that the persons holding the reins of government have no just title to do so, or on pretence that they profess a false religion, and exercise their power in supporting error, really resists the ordinance of God; and all who do so, bring on themselves just condemnation, both from God and men, ver. 2, 3.—On the other hand, magistrates, being *servants of God* for good to the people, ought, agreeably to the end of their office, to exercise their power for the welfare of their subjects, by punishing none but evil doers, and by protecting and encouraging all who obey the wholesome laws of the state, whatever religion they may profess, ver. 4.—It was therefore necessary for the brethren to obey the heathen magistrates, in all things consistent with their duty to God; not only to avoid punishment, but from a principle of conscience, ver. 5.—And that the rulers might be honourably maintained, and the government effectually supported; the apostle ordered *tax*, and *custom*, and *tribute*, to be paid, as well as that *fear* or respect, which is due to rulers on account of their office, ver. 6, 7.—In this, I suppose, the apostle had the Jews in his eye, who held it unlawful to pay tribute to Cæsar; yet what he says being general, and applicable to all who enjoy the protection of government, it could give the Jews no just offence. Lastly, The disciples of Christ, as members of society, are to owe no man any thing, except to love one another, because love leads to the performance of every social duty, and prevents all manner of injuries and crimes, ver. 8,—10.

It deserves both notice and praise, that in explaining to the inhabitants of Rome their duty as citizens, the apostle hath shewn the finest address. For while he seemed only to plead the cause of the magistrate with the people, he tacitly conveyed the most wholesome instruction to the heathen rulers, who he knew were too proud to receive advice from teachers of his character and nation. For by telling rulers, that they are *the servants of God for good to the people*, he taught them the purpose of their office, and shewed them that their sole aim in executing it ought to be, to promote the happiness of their people; and that as soon as they lose sight of this, their government degenerates into tyranny. Moreover, by establishing the office and power of magistrates on their proper foundation, and by teaching the people to obey their rulers

from conscience, he made such of the heathens as read his letter sensible, that the gospel nourishes no rebellious principles in its votaries; that it does not meddle with the political constitution of any state, on pretence of mending it; and that it enjoins subjects, in things not sinful, to obey their rulers, whatever the form of government is under which they act. Such a discourse concerning obedience to laws and magistrates, was addressed to the Roman brethren with peculiar propriety, because they had been banished from Rome with the Jews, by the Emperor Claudius, for their tumultuous behaviour, and were but lately returned.—The apostle, however, gave the same directions to other churches, Tit. iii. 1. as did St Peter likewise, 1 Pet. ii. 13,—17.; from which we may learn how turbulent the Jews were in all the heathen countries, and how anxious the Christian teachers were, to have their disciples free from blame in every respect.

In what follows, the apostle earnestly recommended to the Romans the duties of temperance and chastity, because in their heathen state they had been extremely deficient in these virtues. And that his exhortation might make the deeper

OLD TRANSLATION.	GREEK TEXT.
CHAP. XIII. 1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God.	1 Πασα ψυχη εξουσιαις υπερεχουσαις υποτασσεσθω. Ου γαρ εστιν εξουσια ει μη απο Θεου· αι δε ουσαι εξουσιαι, υπο του Θεου τεταγμεναι εισιν.

Ver. 1.—1. *Let every soul be subject.* *Every soul* is a most general expression, comprehending all mankind.—Jews and Gentiles, whether they believe the gospel or not, or whether they are in higher or lower stations, or possess the spiritual gifts and miraculous powers, or are destitute of them, all ought to be subject in things not sinful to the government of the country where they live.

2. *To the higher powers.* In other passages, Εξουσιαι, *Powers*, by a common figure, signifies persons possessed of power or authority. But here αι εξουσιαι υπερεχουσαι, *The higher powers*, being distinguished from οι αρχοντες, *The rulers*, ver. 3. must signify, not the persons who possess the supreme authority, but *the supreme authority* itself, whereby the state is governed; whether that authority be vested in the people, or in the nobles, or in a single person, or be shared among these three orders; in short, *the higher powers* denotes that form of government which is established in any country, whatever it may be. This remark deserves attention, because the apostle's reasoning, while it holds good concerning the form of government

impression, he compared their former ignorance, from which their lewdness and intemperance had proceeded, to the darkness of night; and opposed thereto the knowledge which the gospel had imparted to them, likening it to the light of day, springing up after a long dark night, and gradually advancing to meridian brightness. And the heathens lying in that ignorance, he compared to persons in a deep sleep, because they were as incapable of performing the rational functions of men, as persons are who sleep in the intoxication of drunkenness, ver. 11,—14.

The precepts in this and the preceding chapter do great honour to the gospel, and to its ministers. They shew us, that instead of contracting men's affections, and limiting them to their own sect, the gospel enlarges their hearts, so as to embrace the whole human race, not excluding their very enemies: that it cherishes no rebellious principles in its votaries, but enjoins obedience to superiors from a regard to conscience; and that it allures no proselytes, by the prospect of criminal sensual pleasures of any kind.

NEW TRANSLATION:

CHAP. XIII. 1 Let every soul[1] be subject *to* the higher powers.[2] For there is no power but *from* God;[3] *and* the powers that be *are placed under God.*[4]

COMMENTARY:

CHAP. XIII. 1 *Let every man,* whatever his office in the church, or his spiritual gifts are, *be subject to the established government. For there is no power* of government *but from God; and the* governing *powers in all countries are subordinate to,* and useful for carrying on *God's benevolent government* of the world.

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established in a country, it is not true concerning the persons who possess the supreme power, that *there is no power but from God;* and that *he who resisteth the power, resisteth the ordinance of God.* For if the person who possesses the supreme power in any state, exercises it in destroying the fundamental laws, and to the ruin of the people, such a ruler is not from God; is not authorized by him, and ought to be resisted.

3. *For there is no power but from God.* This was written to correct the pride of the Jews, who valued themselves exceedingly because they had received a form of government from God. The government of every state, whether it be monarchical, aristocratical, democratical, or mixed, is as really of divine appointment as the government of the Jews was, though none but the Jewish form was of divine legislation. For God having designed mankind to live in society, he has, by the frame of their nature, and by the reason of

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

4 For he is the minister of God to thee for good. But if thou do that which

2 Ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα λήψονται.

3 Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς.

4 Θεοῦ γὰρ διάκονός ἐστί σοι εἰς τὸ ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μα-

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things, authorized government to be exercised in every country. At the same time, having appointed no particular form to any nation but to the Jews, nor named any particular person or family to exercise the power of government, he has left it to the people to chuse what form is most agreeable to themselves, and to commit the exercise of the supreme power to what persons they think fit. And therefore, whatever form of government hath been chosen, or is established in any country, hath the divine sanction; and the persons who, by the choice, or even by the peaceable submission of the governed, have the reins of government in their hands, are the lawful sovereigns of that country, and have all the rights and prerogatives belonging to sovereignty vested in their persons.

4. *And the powers that be, are placed under God.* Ὑπὸ Θεοῦ τεταγμέναι εἰσί. We have the phrase ὑπὸ ἐξουσίαν τασσόμενος, Luke vii. 8. signifying *a person placed under the authority of another.* The verb properly signifies to marshal an army under its general, by assigning to each soldier his proper place in the battle. Wherefore, the sentiment delivered by the apostle is this: That whatever form of government happens to be established in any country, is marshalled, or set in order under God the King of kings, and is designed to co-operate with his benevolent universal government.

Ver. 2. *He who setteth himself in opposition to the power, resisteth the ordinance of God.* As the precept in the foregoing verse, and the declarations in this, are *general*, they must be interpreted according to the nature of the subjects to which they are applied. Wherefore, since *The Power*, of which the apostle speaks in both verses, is *the form of government*, and not *The Rulers* of a country, the subjection to the higher powers enjoined in the first verse, is not an unlimited passive obedience to rulers in things sinful, but an obedience to the wholesome laws enacted for the good of the

2 *Wherefore, he who setteth himself in opposition to* the power, resisteth the ordinance of God; [1] and they *who* resist, shall *procure punishment to themselves.*

3 For rulers are not a terror to good works, but *to evil. Wouldst* thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.

4 For *THE RULER* is (Θεου διακονος) *a servant* of God *for good to thee.*

2 *Wherefore, he who opposeth government,* by disobeying its wholesome laws, or by attempting the lives of the governors, or by obstructing the due execution of their office, *resisteth the ordinance of God: and they who do so shall be punished.*

3 *For rulers are* appointed *not to terrify those* of the citizens *who do good works, but who do evil. Wouldst thou then live* happily in any country, *without being afraid of the magistrates and the laws,* carefully *do the good actions* which they enjoin, *and thou shalt have protection and favour from the same.*

4 *For the ruler,* according to the true design of his office, *is a servant of God, appointed to make thee* and

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community by common consent, or by those who, according to the constitution of the state, have the power of enacting laws. To these good laws the people are to give obedience, without examining by what title the magistrates, who execute these laws, hold their power; and even without considering, whether the religion professed by the magistrates be true or false. For the same reason, the *opposition to,* and *resistance of the power,* forbidden in the second verse, is an opposition to and resistance of the established government, by disobeying the wholesome laws of the state; or by attempting to overturn the government from a factious disposition, or from ill-will to the persons in power, or from an ambitious desire to possess the government ourselves. These precepts therefore do not enjoin obedience to the magistrates in things sinful, but in things not sinful; and more especially in things morally good, and which tend to the welfare of the state. Besides, as in the following verses the apostle hath shewn, from the nature and end of their office, that the duty of rulers is to promote the happiness of the people, it is plain from the apostle himself, that they who refuse to do things sinful, or even things inconsistent with the fundamental laws of the state, do not resist the ordinance of God, although these things should be commanded by a lawful magistrate; because in commanding them he exceeds his power. And that opposition to a ruler who endeavours utterly to subvert the constitution, or to enslave a free people, is warranted not only by right reason, but by the gospel, which teaches that *rulers are the servants of God, for good to the people,* and are supported by God only in the just execution of their office. See the following note.

is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doth evil.

χαιραν φορει. Θεϑ γαρ διακονος εϛιν, εκδικος εις οργην τῳ το κακον πρασσοντι.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

5 Δια αναγκη ὑποτασσεϑαι, ϗ μονον δια την οργην, αλλα και δια την συνειδησιν.

6 For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing.

6 Δια τϗτο γαρ και φορϑς τελειτε, λειτϗργοι γαρ Θεϑ εισιν, εις αϑτο τϗτο προσκαρτερϗντες.

7 Render therefore to all their dues: tribute to whom tribute *is due*, custom to whom custom, fear to whom fear, honour to whom honour.

7 Αποδοτε ϑν πασι τας οφειλας· τῳ τον φορον, τον φορον· τῳ το τελος, το τελος· τῳ τον φοβον, τον φοβον· τῳ την τιμην, την τιμην.

Ver. 5. *It is necessary for you to be subject.* The apostle did not mean, that they were to be subject to the sinful laws of the countries where they lived, otherwise he made it necessary for the Roman brethren to join in the worship of idols, contrary to the superior obligation they were under, of *obeying God rather than man.* Besides, by telling them they were to be subject *on account of conscience*, he intimated that the subjection which he enjoined did not extend to things sinful. See ver. 2. note.

Ver. 6.—1. *For this reason therefore, pay ye, φορϑς, taxes also.* The question, *Is it lawful to pay, κηνσον, tribute to Cæsar?* was agitated, not in Judea only, but in all the heathen countries where the Jews were settled, and was the occasion of great dissensions among them. This question the apostle decided in the affirmative, upon the following principle: That as government and governors are appointed for the public good, taxes ought to be paid by the people for defraying the necessary expences of government, and for maintaining the magistrates in that honourable manner which their office requires, and which is necessary to procure them respect.

2. *Because they are public ministers of God, attending continually to this very thing.* The phrase λειτϗργοι Θεϑ, signifies ministers appointed by God in behalf of the people. See Rom. xv. 16. note 1. The thing to which the magistrates attend, or ought to attend continually, is the good of the people; which they should promote by restraining evil doers, distributing justice, and repelling the attacks

But if thou do that which is evil, be afraid; *because he does not bear* the sword in vain. For he is (ΘΕΟΥ ΔΙΑΚΟΝΟΣ) *a servant* of God, a revenger to *INFLICT* wrath *on* him *who worketh* evil.

5 Wherefore *it is necessary FOR YOU to be* subject,[1] not only *on account of* wrath, but also *on account of* conscience.

6 *For this reason, therefore, pay ye taxes*[1] *also TO THEM, because* they are *public ministers*[2] *of God,* attending continually *to* this very thing.

7 Render therefore to all their dues:[1] *to whom tax* IS DUE, *tax:*[2] *to whom custom, custom: to whom fear, fear: to whom honour, honour.*

the rest *happy,* by maintaining all in their just possessions. *But if thou do evil,* if thou art rebellious, impious, injurious, or addicted to any vice inconsistent with the peace of society, *be afraid* of the magistrate, *because the power of punishing is not committed to him* by God and the people *in vain: for he is a servant of God, appointed to avenge the community, by punishing evil doers.*

5 *For these reasons, it is necessary for you to be obedient* to the laws and rulers of the countries where ye live, *not only from the fear of punishment, but also from a principle of conscience.*

6 *From the same principle, pay ye taxes also to the magistrates, because they are public ministers, appointed by God to attend continually to the affairs of government, and to the distribution of justice,* that the people may live in peace.

7 *Render, therefore, to all,* without fraud, *what is due* by law. *To whom tax is due, tax: to whom custom* for merchandise is due, *custom: to whom fear* is due, as having the execution of the laws in their hands, *fear: to whom outward respect* is due on account of their office or rank, *outward respect.*

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of foreign enemies. Now these things they cannot do, unless taxes are paid to them.

Ver. 7.—1. *Render to all therefore their dues.* In this precept the apostle followed his master, who ordered the Jews to *render to Cæsar, the things that are Cæsar's,* though Cæsar was neither of the Jewish nation, nor of their religion.

2. *To whom,* ΦΟΡΟΝ, *tax is due, tax: to whom,* ΤΕΛΟΣ, *custom, custom. Tax* is money levied from the people for their persons, their houses, and their lands. *Custom* is money raised for merchandise. By using the general expression, *to whom tax is due,* the apostle leaves it to the laws and constitution of every state, and to the people in these states, to determine who are their lawful magistrates, and

8 Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law.

8 Μηδενι μηδεν οφειλετε, ει μη το αγαπαν αλληλους. Ὁ γαρ αγαπων τον ἑτερον, νομον πεπληρωκε.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

9 Το γαρ· Ου μοιχευσεις· Ου φονευσεις· Ου κλεψεις· Ου ψευδομαρτυρησεις· Ουκ επιθυμησεις, και ειτις ἑτερα εντολη, εν τουτῳ τῳ λογῳ ανακεφαλαιουται, εν τῳ· Αγαπησεις τον πλησιον σου ὡς ἑαυτον.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

10 Ἡ αγαπη τῳ πλησιον κακον ου κ εργαζεται· Πληρωμα ουν νομου ἡ αγαπη.

11 And that, knowing the time, that now *it is* high time to awake out of sleep; for now *is* our salvation nearer than when we believed.

11 Και τουτο, ειδοτες τον καιρον, ὁτι ὡρα ἡμας ηδη ἐξ ὑπνου εγερθηναι. Νυν γαρ εγγυτερον ἡμων, ἡ σωτηρια, η ὁτε επιστευσαμεν.

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what the taxes and customs are, which are due to their governors: but by no means allows individuals to determine these points, because that would open a door to rebellion.

Ver. 8. *He who loveth another.* Ἑτερον, *Another*, is a more general word than Πλησιον, *neighbour*, in the next verses, and comprehends our very enemies, according to the sublime morality enjoined by Christ.

Ver. 9. Ανακεφαλαιουται, *It is summed up in this precept, namely, Thou shalt love thy neighbour as thyself.* The meaning of the precept is, that as the friendship and assistance of our neighbour are necessary to our well-being, we are to consider him as a part of ourselves, and to abstain from injuring him, as carefully as from injuring ourselves.

Ver. 10. *Therefore, love is the fulfilling of the law.* This translation of the word πληρωμα, is founded on ver. 8. *He who loves another hath fulfilled the law.* But in other passages, the word signifies *fulness.* See Rom. xi. 12, note. According to this latter sense, the apostle's meaning is, that love to our neighbour, joined with

8 Owe no man any thing, *unless* to love one another. For he *who* loveth another,[1] hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if THERE BE any other commandment, it is *summed up* in this *precept*, namely, Thou shalt love thy neighbour as thyself.[1]

10 Love worketh no evil to ONE'S neighbour: therefore love IS (πληρωμα νομου) the fulfilling[1] of the law.

11 *Also this I* COMMAND, *Know the season*,[1] that IT IS *already the hour for us* to awake out of sleep. For now *the salvation* IS *nearer us*[2] than when we believed.

8 Pay all your debts, and *owe no man any thing, unless mutual love*; because that debt can never be fully discharged. *He who loveth another, hath fulfilled the law*, respecting his neighbour.

9 *For the precepts, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment* prescribed in the word of God, or dictated by right reason, which hath others for its object, *it is summed up in this precept, namely, Thou shalt love thy neighbour as thyself:* love him as a part of thyself, on account of his usefulness in promoting thy happiness.

10 For *love restraineth a man from doing evil to his neighbour*, and leadeth him to do his neighbour every good office in his power; *wherefore love is the fulfilling of the law* respecting one's neighbour.

11 *This also I command: Form a proper judgment of the* present *season, that it is already the hour for us to awake out of* that *sleep* into which the sensual practices of heathenism have cast us; *for now the* doctrine of *salvation*, the gospel, *is better understood by us, than when we* first *believed.*

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love to God, is that which renders our obedience to the law *full* or *complete.*

Ver. 11.—1. *Also this I command, Know the season.* By their *knowing the season*, the apostle means their knowing that it was the morning of the day of the gospel, and that the light of truth having begun to shine, it was *already time to awake out of* that *sleep* into which they had fallen during the darkness of heathenism.—In this exhortation, joined with that in the following verse, the apostle insinuated concerning the Gentiles, that when they first believed the gospel, they had not been so enlightened as thoroughly to awake out of the sleep of heathenism: they had not formed just notions of

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

12 Ἡ νυξ προεκοψεν, ἡ δε ἡμερα ηγγικεν. Ἀποθωμεθα ουν τα εργα τε σκοτες, και ενδυσωμεθα τα ὁπλα τε φωτος.

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the purity required by the gospel, but had continued in some of their old corrupt practices. This appears likewise from the exhortations given to the Gentiles in the apostle's other epistles, where he reproved them for their drunkenness, and fornication, and other sinful courses.

2. *For now the salvation is nearer us than when we believed.* This Locke interprets of the removal of the Roman brethren out of their present probationary state by death; and *the night*, which in the next verse is said to have been *far advanced*, he thinks is the present dark state of the world; and *the day*, which was *at hand*, he says is the day of judgment; and appeals to this passage, as a proof that St Paul thought Christ's coming was not far off. But in this he is confuted by St Paul himself, 2 Thess. ii. 1.—Others are of opinion, that *the salvation* here spoken of, is the deliverance of the disciples from the persecution of the unbelieving Jews, by the destruction of Jerusalem, which was not far off at that time. But their interpretation, though not attended with the pernicious consequences of the former gloss, cannot be admitted, being foreign to the apostle's argument; as it was no reason for their awaking out of the sleep of heathenism, that their deliverance from persecution, by the destruction of Jerusalem, was nearer them than when they believed.—*Salvation*, in this passage, signifies *the glad tidings of salvation*, the *gospel*, as it does in various other passages. For example, Luke xix. 9. *This day salvation is come to thy house.*—Rom. xi. 11. *Salvation is come to the Gentiles, to provoke them to emulation.* See the note on that verse. Acts xiii. 26. *The word of salvation.*—Eph. i. 6. *The gospel of your salvation.*—2 Cor. vi. 2. *In the day of salvation.* Nor is this all, the translation which I have given of the clause is perfectly agreeable to the original: Νυν γαρ εγγυτερον ἡμων ἡ σωτηρια, *For now the salvation is nearer us; the word of salvation*, the doctrine of the gospel, is nearer us *than when we believed.* The apostle's meaning is, that the doctrine of the gospel was better understood by the Gentiles than when they first believed. For things that are plain and easily understood, were said by the Hebrews to be *nigh*, Rom. x. 8. *The matter is nigh thee.* The apostle's argument stands thus: We Gentiles have the glad tidings of salvation now more fully preached to us, and we understand them better than when we first believed; consequently we are better acquainted with the obligations laid on us by the gospel to live in a holy manner, and are sensible that it is time for us to awake fully from the intoxication of sin.—The apostle included himself in this

12 The night is far *advanced, and* the day is at hand.[1] Let us therefore *put off* the works of darkness,[2] and let us put on the armour of light. (See 1 John i. 5, note 2.)

12 *The night* of heathenish ignorance *is drawing to a conclusion, and the day* of gospel light *is about to shine* with meridian splendour in all countries. *Let us, therefore,* who know this, *put off the works of darkness,* which we used to perform in honour of idols, *and let us put on the armour proper for the day* of the gospel.

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exhortation, not because he had ever slept in the ignorance of heathenism, and needed to awake, but to make his reproof more inoffensive, and his exhortation more persuasive. For the same reason he says in the next verses, *Let us put off,* &c.

Ver. 12.—1. *The night is far advanced, and the day is at hand.* Because knowledge and ignorance are to the mind what light and darkness are to the body, the scriptures often represent the former by the latter. Thus the heathens, who lived in utter ignorance of God and religion, are said to be in *darkness;* and their state is called *night;* and they themselves, *sons of the night,* and *of darkness.* Whereas they who enjoyed the knowledge of God and religion, are said to live in *light:* and their state is called *day,* and themselves *sons of the light* and *of the day,* 1 Thess. v. 5. Wherefore, *the night* which is represented as *far advanced,* or almost at an end, is the night of heathenish ignorance; and *the day,* which is said to have been *at hand,* is the more clear shining of the light of truth, by the repeated preaching of the gospel, in all those countries where the darkness of ignorance and idolatry formerly reigned; the effect of which was, that the doctrines and precepts of the gospel were brought nearer to the understanding of the disciples than when they first believed.

2. *Let us therefore put off the works of darkness, and let us put on the armour of light.* The words ἀποθώμεθα and ἐνδυσώμεθα, properly signify the putting off and on of clothes. Perhaps the apostle alluded to the fantastical dresses, the crowns of leaves, the clubs, and the musical instruments, with which the revellings mentioned in the next verse were acted. These dresses he calls *the works of darkness,* because the works of darkness were done in them. Instead of these, the Romans were to put on *the armour of light,* the Christian virtues, which, for their excellence and beauty, may be compared to a robe of light, or such a dress as is fit for the children of light to wear. And to do this, they were laid under the strongest obligation by that more perfect knowledge of the doctrine of salvation which they had derived from the continued preaching of the gospel.—Ὅπλα, *armour,* being used for any accoutrement of the body, may signify clothes, dress, &c. See Rom. vi. 13. note 2.

13 Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

13 Ὡς εν ἡμερᾳ, ευσχημονως περιπατησωμεν, μη κωμοις και μεθαις, μη κοιταις και ασελγειαις, μη εριδι και ζηλῳ.

14 Αλλ' ενδυσασθε τον Κυριον Ιησȣν Χριστον, και της σαρκος προνοιαν μη ποιεισθε εις επιθυμιας.

Ver. 13.—1. *Not in revellings.* The word κωμοις comes from Κωμος, *Comus*, the god of feasting and revelling. Parkhurst thinks *Comus* the same with *Chemosh*, the abomination of the Moabites and Amorites, whom Jerome, on Isaiah xv. 4. takes to be the same with *Baal Phegor:* consequently he was a god of the obscene, or *Priapéan* kind, and his rites consisted in feasting and drunkenness, and every kind of obscenity. Hence Κωμος, *Comus*, denotes *revelling*, that is, feasting, with lascivious songs, accompanied with music. According to Suidas, Κωμος εστι μεθυστικος αυλος, εχρονιζοντος τȣ οινȣ, εριθιζων ηδυπαθειαν, και θεατρον ασχημον ποιων το συμποσιον. "The Comus is a "drunken dance, which, when the drinking is continued, provokes "lasciviousness, and makes the feast a scene of very dishonourable "actions." These revellings were performed in honour of Bacchus, who, on that account, was named Κωμαστης, *Comastes*, and were acted in the night time, for the most part without arms. However, the actors in these revellings were sometimes armed, and insulted those whom they happened to meet. The youth among the heathens, especially in cities, when they were enamoured, used, after they had got themselves drunk, to run about the streets by night, having crowns made of the branches and leaves of trees upon their heads, and torches in their hands, with musical instruments of various kinds; upon which some of them played soft airs, while others accompanied them with their voice, and danced in the most lascivious manner. These indecencies they acted commonly before the house in which their mistress lived, then knocked at the door, and sometimes brake in. Hence, in the book of Wisdom they are called, chap. xiv. 23. εμμανεις κωμȣς, *mad revellings.*—From all this it appears with what propriety the apostle joins μεθαι, and κωμοι, and

13 Let us walk about *decently* as in the day, not in (κωμοις και μεθαις) *revellings*[1] and *drunkennesses*, not (κοιταις και ασελγειαις) in *chamberings*[2] and *lasciviousnesses*,[3] not (εριδι και ζηλῳ) in strife and *envy*.

13 *Let us walk about decently* habited, *as* becometh those who walk *in the day, not* employing ourselves, like the idolatrous Gentiles, *in revellings, and in drinkings to excess: not in lying* with harlots, *and in lasciviousnesses*, whether in action, discourse, or dress: *not in quarrelling* about riches, or honours, or opinions, *and in envying* the prosperity of others.

14 But put ye on[1] the Lord Jesus Christ, and make *no* provision[2] *for the lusts of the flesh*.

14 *But be ye clothed with the dispositions of the Lord Jesus Christ*; his piety, temperance, purity, charity; in short his whole character: and like him, *make no provision for* gratifying *the lusts of the flesh*.

κοιται together, and opposes Τα οπλα τη φωτος, *The garb and employments of the day*, to these nocturnal dresses and revellings.

2. *Not in chamberings.* Κοιταις. This word is used by the LXX, Levit. xviii. 22. in the same sense as here. Μετα αρσενος ου κοιμηθηση κοιτην γυναικειαν.

3. *And lasciviousnesses.* Ασελγειαις. Whitby observes, that Hesychius and Phavorinus interpret this word of sodomitical practices.

Ver. 14.—1. *But put ye on the Lord Jesus Christ.* To put on as a garment this or that quality, is a figure often used in scripture, and is of great energy. It signifies to acquire great plenty of the thing said to be put on. Thus Psal. lxv. 13. *The pastures are clothed with flocks.* Also it denotes, that the virtue or quality put on adheres closely, like a garment, to the body, Psal. cix. 18. *He clothed himself with cursing, as with his garment.* To *put on Christ*, is to follow his doctrine, precepts, and example, and to adorn ourselves therewith as with a splendid robe not to be put off; because it is the garb intended for that eternal day which is never to be followed by any night.—A remarkable example of the use of this metaphor we have, Judg. vi. 34. *The spirit of the Lord clothed Gideon.*

2. *Make no provision for the lusts of the flesh.* Προνοιαν μη ποιεισθε εις επιθυμιας. In this passage, the word προνοια signifies forethought, accompanied with care, in accomplishing any purpose.

CHAP. XIV.

View and Illustration of the Matters contained in this Chapter.

SOME of the Jewish converts at Rome, fancying that the meats forbidden by Moses were unclean in themselves, ver. 14. and that the days which he ordered to be kept holy were still to be sanctified, looked on their Gentile brethren as profane persons, because they ate all kinds of meats without distinction, and regarded every day alike. On the other hand, the Gentiles despised the Jews, as ignorant bigots, for making any distinctions of meats and days, and refused to admit them into their company. To remedy these disorders, the apostle, in this chapter, commanded the Gentile converts who were well instructed, to be in friendship with such of their Jewish brethren as were weak in the faith, and to converse familiarly with them; not, however, for the purpose of disputing about their particular opinions, but for knowing each other's good qualities, that mutual love might be promoted, ver. 1.—He acknowledged that it was natural for the Jews and Gentiles to differ in opinion concerning meats, ver. 2.—But the Gentile brother, who ate all kinds indifferently, was not to despise the Jew as a weak bigot, because he ate such meats only as were allowed by the law of Moses. On the other hand, the Jew was not to condemn the Gentile as a profane person, for eating meats forbidden by Moses; for God had received him into his church, notwithstanding he did not obey the law, ver. 3.

Having thus advised the Gentile and Jewish Christians to forbear despising and condemning each other for not following the same rule respecting meats, the apostle asked them what title they had to condemn one another for their conduct in that matter, seeing they were all Christ's servants, employed by him in his family or church, and were not accountable to one another for their actions, but to Christ alone, whose prerogative it is to acquit or condemn his own servants. Farther, he assured them, that notwithstanding they condemned one another on account of meats, Christ, at the judgment, will acquit his sincere servants, although they may have erred in that matter, provided therein they have acted according to conscience, ver. 4. Next, with respect to the days which Moses ordered to be hallowed, the apostle likewise acknowledged, that it was natural for the Jews and Gentiles to have different opinions. But whether they observed these days, or did not observe them, their duty was to be fully persuaded in their own mind concerning the lawfulness of what they did, ver. 5.

—And therefore, though they differed in their practice concerning meats and days, the apostle charitably hoped they all acted in these matters from a regard to the will of Christ, ver. 6.—This regard he told them it became them to maintain habitually, because none of them was his own Lord; none of them was at liberty, in religious matters, to act according to his own pleasure, ver. 7, 8.—For Christ both died and rose again, that he might acquire a right to rule the dead and the living, ver. 9.—Christ then being their only ruler, the apostle asked them how they dared to intrude themselves into his place, the Jews by condemning the Gentiles, and the Gentiles by insolently despising the Jews? Instead of having a right to judge one another, they were all to stand before the judgment-seat of Christ, ver. 10. as Isaiah foretold, and to give an account to him, not of their neighbours' actions, but of their own, ver. 11, 12.

Christ then being the only Lord of the conscience of his servants, and the judge of their actions, the apostle commanded the Romans no longer to judge one another, but to judge this rather to be a fit measure, not to lay, either by their severe judgments or by their example, any temptation in one another's way which might occasion their falling into sin, ver. 13.—And to shew them what he meant by this advice, he told them, that though no meat be unclean in itself, every kind is unclean to him who thinketh it unclean; because, while he entertains that opinion, he cannot eat it without sin, ver. 14.—And therefore, said the apostle, if thy weak brother is tempted, either by thy severe censures, or by thy example, to eat meats which he thinks unclean, thou actest not according to the love which thou shouldst bear to thy brother, if thou continuest to tempt him in that manner. I beseech thee do not destroy him with thy meat for whom Christ died, ver. 15.—nor occasion the good liberty which belongs to the disciples of Christ to be evil spoken of by the Jews, ver. 16.—Besides, there is no reason for using your liberty on every occasion; especially as the religion of Christ does not consist in the use of meats and drinks, but in a righteous and peaceable behaviour towards all men; neither are the pleasures which his religion promises, the pleasures of sense, but those joys which result from the possession and exercise of the virtues which the Holy Ghost infuses into men's minds, ver. 17.—Farther, the person who by righteousness, peace, and joy in the Holy Ghost, serves Christ, is acceptable to God, and approved by men, ver. 18.

Upon these principles, the apostle exhorted the brethren, in things about which they might entertain different opinions

with a good conscience, to follow such a course as would promote their mutual peace and edification, ver. 19.—and by no means, for the trifling pleasure of eating this or that kind of meat, to incur the hazard of destroying one another's virtue, which is the work of God. For although all meats are clean, that meat is bad to him who eateth it contrary to his conscience, through the *stumbling-block*, or temptation of another's example, ver. 20.—Every one's duty therefore is, to avoid all those things which have any tendency to lead others into sin, or to weaken their virtue, ver. 21.—For the direction, however, of the well instructed, the apostle told them, that having a right faith concerning meats and days, they were under no obligation to display that faith at all times. It was sufficient if they held it fast in the presence of God, for the regulation of their own conduct; and that it would be happy for them if they never subjected themselves to condemnation, by doing that which they knew to be lawful, ver. 12.—Yet condemnation they would assuredly bring on themselves, if, by eating meats which they knew to be lawful, they tempted others to sin by eating them contrary to their conscience. For he who believes certain meats to be unlawful, sins if he eats them; because *he eateth not of faith*, that is, from a belief that they are lawful, but, in eating them, violates his conscience. And, in general, whatever a man doth without believing it to be lawful, being a violation of his conscience, is sin: which is the true meaning of the famed aphorism, *Whatever is not of faith is sin*, ver. 23.

Here the xivth chapter of the epistle to the Romans ends, according to the common division. But, as the apostle continues the subject treated of in that chapter through the first seven verses of the xvth chapter, it will be proper to add an account of these verses also, that the reader, having the whole of the apostle's discourse under his eye at once, may be sensible of the propriety of the instructions we mean to draw from it, at the conclusion of this Illustration.

To proceed, then, the apostle having declared in the xivth chapter, that the weak Jewish Christians, in the affair of meats and days, were bound to act according to their own conscience, notwithstanding it might be erroneous, he, in the beginning of the xvth chapter, told the well instructed Roman brethren, that they ought to *bear* or *carry* the weaknesses of the ignorant and prejudiced, that is, they ought to do what they could to prevent their weaknesses from being hurtful to them. In particular, they were not to please themselves with the eating of meats, which their weak brethren reckoned unclean, if they had reason to think any who entertained that belief, would by

their example be tempted to eat such meats contrary to their conscience, ver. 1.—He therefore exhorted every one to please his neighbour for his good, by abstaining from such meats as were offensive to him, in order that the body of Christ might be edified, ver. 2.—To this they were called by the example of Christ, who pleased not himself by sensual gratifications, but subjected himself to all manner of hardships and reproaches for the glory of God, and the good of men, as was foretold concerning him, ver. 3.—Here the apostle took occasion to inform the Romans, that whatever things were anciently written in the scriptures, were written for our instruction, that by what is recorded concerning the patience and consolation granted to the saints in their trials, we might have hope of receiving the like patience and consolation in our trials, ver. 4.—And being exceedingly desirous to promote the purity and peace of the Roman church, he prayed God to bestow on its members the good dispositions he had been recommending; that laying aside their disputes, they might cordially join in worshipping God publicly, and in praising him for his goodness to men, ver. 5, 6.—This admirable discourse the apostle concluded with an exhortation to the Jewish and Gentile brethren to *receive one another*, that is to live in peace and friendship with one another, even as Christ had received them all into his friendship and church, to the great glory of God the Father, ver. 7.

It is proper now to observe, that although the controversy concerning the holy days, and the distinction of meats enjoined by the law of Moses, which led the apostle to give the Roman brethren the rules contained in the xivth, and in the beginning of the xvth chapter of this Epistle, hath no place in the present state of the church, these chapters must not be considered as useless. The general principles of morality explained in them are of unalterable obligation, and may be applied with great advantage for preventing us both from lording it over the conscience of our brethren, and from submitting to their unrighteous impositions in matters of religion. For what can be more useful to Christians in every age, than to be assured by an inspired apostle, That Christ is the only Lord of the conscience of his servants, and the judge of their hearts?—That he hath not delegated this great prerogative to any man or body of men whatever.—That to him alone, and not to one another, they are accountable for their religious opinions and actions.—That in all cases where difference of opinion in religious matters takes place, every man should guide himself by his own persuasion, and not by the opinion of others.—That no man or body of men hath any right to

force the conscience of others, by persecuting them, or punishing them for their opinions.—That all who do so, usurp the prerogative of Christ.—That we ought charitably to believe concerning others, that both in opinion and practice they act as conscientiously as we ourselves do; and therefore, instead of hating them, either for their opinions, or for their mode of worshipping God, we ought to live in peace and friendship with them, notwithstanding these differences.—That as the kingdom of God doth not consist in meat and drink, but in righteousness and peace, the teachers who make holiness to consist in abstaining from this or that kind of meat, miserably corrupt their disciples, by leading them to believe, that they can render themselves holy and acceptable to God, without practising holiness.—Lastly, in the above-mentioned chapters the apostle hath laid it down as an indispensable rule, that no one, even by doing things innocent, should, by his example, tempt a weak brother to follow him contrary to his conscience; because, while the weak brother thinks the thing sinful, his doing it is a sin, although in itself it may really be innocent.

The foregoing principles and rules being the strongest barrier against all usurpations on the rights of conscience, whether by the ecclesiastical or the civil powers, this passage of the Epistle to the Romans, in which they are laid down by the inspiration of God, should be regarded as the great charter of Christian liberty; and as such, it is highly to be valued, frequently read, deeply meditated on, and carefully observed by Christians of all denominations. If these liberal principles and excellent rules had been sufficiently understood, and duly respected from the beginning, innumerable mischiefs would have been prevented, which miserably wasted the church in former times; and there would have been at this day more of

OLD TRANSLATION.	GREEK TEXT.
CHAP. XIV. 1 Him that is weak in the faith receive you, *but* not to doubtful disputations.	1 Τον δε ασθενουντα τη πιστει, προσλαμβανεσθε, μη εις διακρισεις διαλογισμων.

Ver. 1.—1. *Him who is weak in the faith.* The apostle means the Jewish Christian, who, through weakness of understanding or through prejudice, was ignorant of the doctrine of the gospel concerning meats and days; or whose persuasion of that doctrine was so weak, that it did not influence his conduct. To such persons, though in error, the apostle shewed great tenderness, when he represented them only as *weak in the faith.*—In other passages, *weakness* signifies culpable error, 1 Cor. viii. 7. *Some with conscience of*

the genuine spirit of the gospel among the disciples of Christ, than in any period of Christianity since the first ages. But alas! it was the misfortune of the church very early to fall under the teaching and direction of a number of proud, ignorant, ambitious men, who being actuated by an immoderate love of power and wealth, impiously usurped the prerogative of Christ, and imposed on the people, not only doctrines not taught by Christ and his apostles, but doctrines directly contrary to theirs, together with a variety of usages in the worship of God of their own invention, many of them downright superstitions, and all of them sinful, when imposed as terms of Christian communion. Nay, which is worse still, these ungodly spiritual guides, vainly puffed up in their fleshly minds, obtruded on mankind their own definitions of doctrines, confessedly above human comprehension, as the infallible dictates of the Spirit of God, by whom they pretended to be guided in their decisions. And having deluded ignorant superstitious princes with that false pretence, they excited them to persecute all who resisted their unrighteous usurpations, and who rejected that corrupt form of religion which they had established. For these deluded princes, to stop the mouths of those who stood up for the truth, made use of the diabolical arguments of fire and sword, racks and gibbets, and every cruelty which furious bigotry could devise. So that, during many ages, the saints were worn out, and genuine Christianity was well nigh banished from the earth. May God preserve his church, in the present, and in all succeeding times, from the like evils, that the religion of Jesus may never again be made the instrument of gratifying the evil passions of covetous and ambitious men.

NEW TRANSLATION.	COMMENTARY.
CHAP. XIV. 1 Him *who* is weak in the faith[1] receive *ye*,[2] BUT not *in order to the strifes*[3] *of disputations.*	CHAP. XIV. 1 *The Jewish Christian who is weak in the faith* concerning meats and days, *receive ye* into your company, *but not in order to passionate disputations* concerning his opinions.

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the idol, eat it as a thing offered to an idol, and their conscience being weak, is defiled.

2. *Receive ye.* Admit him to your company and conversation, and allow him to join with you in the public worship of God. So προσλαμβάνομαι signifies, Rom. xv. 7. being the same with δέχομαι, Matt. x. 40. and with its compound ἀποδέχομαι, 2 Cor. vi. 17.—The

2 For one believeth that he may eat all things, another who is weak, eateth herbs.

3 Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth: Yea, he shall be holden up: for God is able to make him stand.

2 Ὃς μεν πιστευει φαγειν παντα, ὁ δε ασθενων λαχανα εσθιει.

3 Ὁ εσθιων, τον μη εσθιοντα μη εξουθενειτω· και ὁ μη εσθιων, τον εσθιοντα μη κρινετω. Ὁ Θεος γαρ αυτον προσελαβετο.

4 Συ τις ει ὁ κρινων αλλοτριον οικετην; τω ιδιω κυριω στηκει η πιπτει· σταθησεται δε· δυνατος γαρ εστιν ὁ Θεος στησαι αυτον.

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persons to whom this exhortation was addressed, were the well instructed among the Jews, as well as among the Gentiles.

3. *But not in order to the strifes of disputations.* Μη εις διακρισεις διαλογισμων. The verb διακρινεσθαι, among other things, signifies *to contend with words*, Jude, ver. 9. *But Michael the archangel, οτε τω διαβολω διακρινομενω, when contending with the devil, he disputed about the body of Moses.*—Acts xi. 2. *And when they went up to Jerusalem, they that were of the circumcision, διεκρινοντο, contended with him, saying.* See Rom. iv. 20.

Ver. 2.—1. *Believeth he may eat every thing.* The apostle speaks not only of the Gentiles, but of such well-instructed Jewish Christians as knew their liberty in this matter.—Πιστευει φαγειν, *Believeth to eat*, is an Hebraism, and signifies, *believeth it is lawful to eat*; thus Gen. iii. 2. *Of the fruit of the trees that are in the garden we eat*, that is, it is lawful for us to eat.

2. *But he who is weak in the faith, eateth herbs only.* The explication given of this clause in the commentary, is confirmed by Daniel's practice, described Dan. i. 8,—17.; and by the behaviour of those priests whom Felix sent prisoners to Rome; of whom Josephus, *De vita sua*, says, that *even amidst their calamities they were not forgetful of the right worship of the Deity; and that they fed on figs and nuts.* They did not join the heathens in their idolatrous worship; and rather than eat things sacrificed to idols, they lived on vegetables.—Or by *the weak*, in this passage, the apostle may have meant some Essenes who had embraced the gospel. For that sect thought it unnatural and unlawful to eat any kind of animal food. See Col. ii. 23. note 6.

Ver. 3. *For God hath received him.* God hath received both the one and the other into his church, as is evident from his bestowing on both the spiritual gifts; and will receive both the one and the

2 *One indeed* believeth *he* may eat[1] *every* thing; *but he* who is weak *IN THE FAITH*, (from ver. 1.) eateth herbs *ONLY*.[2]

3 Let not him *who* eateth, despise him *who* eateth not: and let not him *who* eateth not, (κρινετω) *condemn* him *who* eateth; for God hath received him.[1]

4 Who art thou that *condemnest another's household servant? by* his own master he standeth or falleth:[1] (ver. 10.) *and he shall be made to stand*,[2] for God is able to make him stand.

2 *The Gentile Christian, indeed, believeth that he may eat every kind of meat; but the Jewish Christian, who is weak in the faith, eats vegetables only* in heathen countries, because he cannot find meats which he thinketh clean.

3 Since both act from conscience, *Let not the Gentile who eateth* every kind of meat, *despise the Jew who eateth not* certain kinds. *And let not the Jew, who eateth not* certain kinds, *condemn the Gentile who eateth* all kinds: *for God*, by the spiritual gifts bestowed on the Gentile, declareth, that he *hath accepted him.*

4 *Who art thou that condemnest another's household servant?* He is accountable to his own master, and not to thee; so that *by his own master's* sentence *he must be acquitted or condemned: and he shall be acquitted; for God hath power to acquit him* at the judgment; and will do it, if he hath acted conscientiously.

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other into his everlasting kingdom, although they may have erred in their opinion about meats and days, provided in that, and in every thing else, they have acted conscientiously.—This is a powerful argument for our conversing in a friendly manner with each other, notwithstanding we differ in opinion on religious subjects.

Ver. 4.—1. *By his own master he standeth or falleth.* Locke interprets this of one's standing in the church, or of his being excluded from it. See the following note.

2. *But he shall be made to stand.* Σταθησεται. Whitby, who translates this, *He shall be established*, thinks the meaning is, That the weak Jew was to be established in the right faith concerning meats and days, when he should see the temple destroyed, and the law of Moses set aside. But neither this, nor Locke's interpretation, accords with the apostle's reasoning here. The interpretation given in the commentary, I think, is the true meaning of the passage. For seeing it appears from ver. 10. that the apostle is speaking of Christ's judging his own servants at the last day, *the standing* of which he speaks must be that mentioned, Psal. i. 5. *The ungodly shall not stand in the judgment*; consequently the apostle's meaning is, the servant of Christ, who acts conscientiously, shall be honour-

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

5 Ὃς μεν κρινει ἡμεραν παρ' ἡμεραν, ὃς δε κρινει πασαν ἡμεραν. Ἑκασος εν τῳ ἰδιῳ νοι πληροφορεισθω.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

6 Ὁ φρονων την ἡμεραν, Κυριῳ φρονει· και ὁ μη φρονων την ἡμεραν, Κυριῳ ϗ φρονει. Ὁ εσθιων, Κυριῳ εσθιει· ευχαριστει γαρ τῳ Θεῳ. Και ὁ μη εσθιων, Κυριῳ ϗκ εσθιει, και ευχαριστει τῳ Θεῳ.

7 For none of us liveth to himself, and no man dieth to himself.

7 Ουδεις γαρ ἡμων ἑαυτῳ ζῃ, και ουδεις ἑαυτῳ αποθνησκει.

8 For whether we live, we live unto the Lord;

8 Εαν τε γαρ ζωμεν, τῳ Κυριῳ ζωμεν· εαν τε αποθνησκωμεν,

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ably acquitted at the judgment, even though he may have erred through ignorance.

Ver. 5. *Every day alike.* The Jewish holidays only being the subject of controversy, what the apostle hath written concerning them in this passage, cannot be extended to the Sabbath, instituted at the creation, nor to the Christian Sabbath.

Ver. 6. *For he giveth God thanks.* By giving God thanks before he eats, he shews himself a religious person, who, in the matter of meats, acts according to what he thinks is the will of God.—The sentiment inculcated in this verse is excellent; as are the rules likewise in verses 3, and 4. Every man ought to believe concerning his neighbour, that in all religious matters he acts according to conscience, especially if he professes to do so; and though his conscience be ill-informed, he should be left to its direction in these matters.—The Greek commentators affirm, that the rules in this chapter relate to meats and fasting only, and not to doctrines of faith, and matters of great importance. But I see no reason for that limitation. The rights of conscience, and of private judgment, are the more sacred, the more important the affair is about which they are exercised. And therefore in every thing of importance, as well as in lesser matters, a man's own judgment and conscience, and not the opinion and conscience of another, are appointed by Christ to be the rule of his conduct.

Ver. 7. *For none of us liveth by himself, and none of us dieth by*

5 *One indeed* (κρινει) *thinketh a day* MORE HOLY *than* another; *but* another *thinketh* every day ALIKE.[1] Let every *one* (πληροφορεισθω. See 1 Thess. i. 5. note 3.) be *convinced* in his own mind.

5 With respect to days, *the Jewish Christian, indeed, thinketh one day more holy than another;* the new moons, for example, and sabbaths: *but the Gentile Christian,* better informed, *thinketh every day alike holy,* because the law of Moses is not the law of Christ's kingdom. *Let every one direct himself according to his own conviction.*

6 (Ὁ φρονων, literally, *He who careth for.*) He *who observeth* the day, *observeth* IT *to* the Lord: and he *who doth not observe* the day, to the Lord he doth not *observe* IT: he *who* eateth, eateth to the Lord, for he giveth God thanks:[1] and he *who* eateth not, to the Lord he eateth not, and giveth God thanks.

6 *He who observeth the Jewish holy days, observeth them* in obedience *to Christ,* who he thinks hath commanded them. *He who doth not observe these days,* in obedience *to Christ he doth not observe them,* knowing that Christ hath abolished them. *He who eateth all kinds of meat* indiscriminately, *eateth them* in obedience *to Christ,* who has permitted them to be eaten; *for he giveth God thanks* for them, in the persuasion that they are permitted: *and he who eateth not* every kind, in obedience to *Christ he eateth* them *not, and* sheweth his persuasion that they are not permitted, by *giving God thanks* for the food he is allowed to eat.

7 For none of us liveth *by* himself,[1] and *none* OF US dieth *by* himself.

7 In thus declaring their subjection to Christ, both of them act properly: *for none of us liveth by his own will, and none of us* is allowed to *die by his own will.*

8 (Γαρ) *But* whether we live, we live *by* the

8 *But whether we live, we live by the will of Christ; or whether we*

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himself. Ζην τινι, *To live to,* or *by one,* is *to live at one's pleasure;* and Αποθνησκειν τινι, *To die to,* or *by one,* is *to die at one's pleasure.* Thus Sophocles' Ajax, ver. 990. Θειοις τεθνηκεν ουτος-, *He died by the will of the gods:* For the scholiast explains it, Θεων βουλομενων. The apostle's argument is, since none of us is his own master, neither hath any right to live as he lists, but all of us are the subjects of Christ, and are obliged to do as he hath commanded, it is an usurpation of Christ's prerogative, to pretend to rule the opinions and actions of others in matters of religion; and no person should submit to such an usurpation.

and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

11 For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

τῳ Κυριῳ ἀποθνησκομεν· ἐαν τε ουν ζωμεν, ἐαν τε ἀποθνησκωμεν, τε Κυριε ἐσμεν.

9 Εις τουτο γαρ Χριστος και ἀπεθανε και ἀνεστη και ἀνεζησεν, ἱνα και νεκρων και ζωντων κυριευσῃ.

10 Συ δε τι κρινεις τον ἀδελφον σε; η και συ τι ἐξουθενεις τον ἀδελφον σε; παντες γαρ παραστησομεθα τῳ βηματι τε Χριστε.

11 Γεγραπται γαρ· Ζω ἐγω, λεγει Κυριος· ὁτι ἐμοι καμψει παν γονυ, και πασα γλωσσα ἐξομολογησεται τῳ Θεῳ.

12 Ἀρα ουν ἑκαστος ἡμων περι ἑαυτε λογον δωσει τῳ Θεῳ.

Ver. 9.—1. *Liveth again.* Ἀνεζησεν. Many MSS read here ἐζησεν, which may be translated, *continueth to live*, and seems the true reading.

2. *That he might rule over both the dead and the living.* From this passage, and from Philip. ii. 10. where *those under the earth* are said *to bow the knee to Jesus*, it may be inferred, that the souls of men, at death, neither sleep nor fall into a state of insensibility. For if that were the case, Christ could not with propriety be said to rule over them, nor they be said to bow the knee to him.—They who hold that the souls of men sleep between death and the resurrection, affirm that the government which Christ exercises over the dead, consists in his maintaining their existence, and in his bringing them to life at the resurrection, in order to be judged.

Ver. 11.—1. *As I live, saith the Lord.* The words *saith the Lord* are not in the Hebrew text, but are added by the apostle, to shew that the passage quoted was spoken by the Lord Messiah, who, in the foregoing verse, had said, *Look unto me, and be ye saved all the ends of the earth.* Accordingly, the apostle tells us, Philip. ii. 10, 11. That, agreeably to this prophecy, *every knee shall bow at the name of Jesus*, &c.

2. *And every tongue confess to God.* Ἐξομολογησεται τῳ Θεῳ. This is the LXX translation of the passage. But in the Hebrew it is, *unto me every tongue shall swear.* But *swearing to God* is different

Lord; and whether we die, we die *by* the Lord: whether we live therefore or die, we are the Lord's.

die, we die by the will of Christ. Whether we live therefore or die, we are Christ's subjects; and should not, in religious matters, be guided either by our own will, or by the will of others, but by his.

9 For to this end Christ both died and rose, and *liveth again*,[1] that he might *rule over both the* dead[2] and *the* living.

9 To this implicit obedience from all he hath the completest title: *for to this end Christ both died and rose, and liveth again* in heaven, *that he might rule* and judge both *the dead and the living.*

10 But *thou*, why dost thou *condemn* thy brother? *and thou also*, why dost thou *despise* thy brother? for we shall all *be placed* before the judgment-seat of Christ.

10 *But thou* Jew, *why dost thou condemn thy* Gentile *brother*, because he neglecteth the distinction of meats and days? *Or thou* Gentile *also, why dost thou despise thy* Jewish *brother*, as a weak bigot, because he observeth these distinctions? In such matters, we should not judge one another: *for we shall all be placed before the judgment-seat of Christ*, to be judged by him.

11 For it is written, (Isa. xlv. 23.) AS I live saith the Lord,[1] *surely* to me every knee shall bow, and every tongue shall confess[2] to God.

11 This was declared to the Jews long ago: "*For it is written, I have* "*sworn by myself, saith the Lord*, "the word is gone out of my "mouth," &c. "*That unto me* "*every knee shall bow, and every* "*tongue shall swear.*"

12 (Ἄρα γε) *Well* then, every one of us shall give *an* account *concerning* himself to God.

12 *Well then, every one of us shall give an account concerning himself to God*, whose indulgence to the sincere will make many ashamed of their harsh judgments.

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from *swearing by God.* For it signifies, either *a vowing to God*, or *an answering to God upon oath*, with respect to our conduct. Now the phrase being used by Isaiah in this latter sense, the LXX and the apostle have translated it very properly, *Every tongue shall confess to God*; shall either voluntarily, or by constraint, acknowledge God's sovereign dominion, by giving an account of himself to him at the judgment.—*The Lord*, who in the passage quoted, declareth, That every tongue shall confess to him at the judgment, being *the Lord Messiah*, (see ver. 2. note 1.) the apostle, by adopting the

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

13 Μηκετι ουν αλληλους κρινωμεν· αλλα τουτο κρινατε μαλλον, το μη τιθεναι προσκομμα τῳ αδελφῳ, η σκανδαλον.

14 I know, and am persuaded by the Lord Jesus, that *there* is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

14 Οιδα και πεπεισμαι εν Κυριῳ Ιησου, ὁτι ουδεν κοινον δι' ἑαυτου· ει μη τῳ λογιζομενῳ τι κοινον ειναι, εκεινῳ κοινον.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

15 Ει δε δια βρωμα ὁ αδελφος σου λυπειται, ουκ ετι κατα αγαπην περιπατεις. Μη τῳ βρωματι σου εκεινον απολλυε ὑπερ ὁ Χριστος απεθανε.

LXX translation of the passage, intimates that Messiah or Christ is *God*. Besides Christ himself hath told us, That the Father judgeth no man, but hath committed all judgment to the Son.

Ver. 13.—1. *Let us no more condemn one another.* Here, as in verses 3, and 10. Κρινειν signifies *to pass a sentence of condemnation.* The apostle's meaning is, since we are all the servants of Christ, and are to be judged by him at the last day, we ought not to usurp his prerogative, by pronouncing one another profane, or bigotted, or wicked, merely because we differ in opinion about matters concerning which Christ hath commanded us to judge for ourselves. Nevertheless, notorious wickedness, whether in principle or practice, whereby society is injured, being a matter subject to no doubt, we ought not only to judge and condemn in our own minds every instance thereof, but should rebuke those sharply who are guilty of it.

2. *But judge ye this rather, not to lay an occasion of stumbling before a brother, or an occasion of falling;* that is, pass this sentence on yourselves rather, that ye will not lay an occasion of stumbling before a brother, by using your liberty respecting meats and days, so as to lead him to follow your example, contrary to his conscience. In the original it is, *Lay a stumbling-block or a scandal.* See ver. 21. note, where the difference between these is shewn.

Ver. 14. *There is nothing* (κοινον, Ess. iv. 38.) *unclean of itself.* Things clean in themselves, that is, things naturally fit for food, might be made unclean by the positive command of God; as many sorts of food were to the Jews. To such of them as believed that command to be still in force, these foods were really unclean, and

13 Let us therefore *no more* judge one another;[1] but *judge ye* this rather, *not to lay an occasion of stumbling before a brother*, or an occasion *of falling*.[2]

13 *Let us therefore no more judge one another* bigots or profane persons, because our opinions and practices are different: *but ye* Gentile Christians, *pass this sentence rather* on yourselves, *that ye will not do any thing which may endanger your brother's virtue, or occasion him to sin.*

14 I know, and am persuaded by the Lord Jesus, that THERE IS nothing unclean[1] of itself: (ει μη) *yet* to him *who accounteth* any thing to be unclean, to *that* MAN IT IS unclean.

14 *I know* by the light of reason, *and am persuaded by* revelation from *the Lord Jesus, that there is no kind of meat unclean naturally. Nevertheless, to him who believeth certain kinds to be unclean, to that man they are unclean:* and he will sin, if he eat them, either to indulge his own taste or to gain the favour of others.

15 (Δε, 106.) *Wherefore*, if thy brother be *hurt*[1] *through* THY meat, *thou no longer walkest according to love. Do not destroy* him with thy meat, for whom Christ died.[2] (See ver. 20.)

15 *Wherefore, if thy brother*, who thinketh certain meats unclean, *is made to sin through thy* eating such *meat*, whether it be by hating thee as a profane person, or by following thy example contrary to his conscience, or by apostatising to Judaism, *thou no longer actest according to* the *love* thou owest to thy brother. *Do not* become the occasion of *destroying him with thy meat, for whom Christ died.*

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could not be eaten without sin.—It is observable, that in this discourse, which is intended to shew that under the gospel all sorts of food may be used without sin, there is no exception of blood, and things strangled, ver. 20. May we not from this infer, that the prohibition of these things to the Gentile converts, mentioned Acts xv. 29. is to be understood of such Gentiles only as had been proselytes? See Gal. ii. 21. note.

Ver. 15.—1. *If thy brother*, λυπειται, *be hurt through thy meat.* Demosthenes uses this Greek word in the same sense, *De Corona*, p. 321. Λυπησαι, *Hurt neither the allies, nor any other of the Greeks.*

2. *Do not destroy him with thy meat, for whom Christ died.* Do not for the sake of pleasing thy palate, destroy him for whose salvation Christ parted with his life. Here Christ is said to have died for a person, who may be destroyed by sinning through our example. See in what sense Christ *died for all*, 2 Cor. v. 15. note 1.

16 Let not then your good be evil spoken of.

17 For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ, *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

16 Μη βλασφημεισθω εν υμων το αγαθον.

17 Ου γαρ εστιν η βασιλεια του Θεου βρωσις και ποσις, αλλα δικαιοσυνη, και ειρηνη, και χαρα εν πνευματι αγιω.

18 Ο γαρ εν τουτοις δουλευων τω Χριστω, ευαρεστος τω Θεω, και δοκιμος τοις ανθρωποις.

19 Αρα ουν τα της ειρηνης διωκωμεν, και τα της οικοδομης της εις αλληλους.

20 Μη ενεκεν βρωματος καταλυε το εργον του Θεου. Παντα μεν καθαρα· αλλα κακον τω ανθρωπω τω δια προσκομματος εσθιοντι.

Ver. 17.—1. *For the kingdom of God.* By *the kingdom of God*, Locke understands the privileges of the kingdom or church of God. But the phrase seems to be used here in the sense in which it was often used by Christ; namely, to signify *his religion*, whereby God's kingdom or government is effectually established in the minds of men; and therefore the *kingdom of God* is said to be *within them*, Luke xvii. 21.

2. *Is not meat and drink.* *Drink* is mentioned as well as *meat*, because though the law of Moses did not forbid any kind of drink, the Nazarites abstained from wine, and all kinds of fermented liquors. Hence the exhortation, Col. ii. 16. *Let no man judge you in meat or in drink.* Perhaps some of the more zealous Jews abstained from drinks prepared by the heathens, thinking them impure. Or the expression may be proverbial, signifying that the kingdom of God, that is, true *religion*, does not consist in the observation of any ceremony whatever.—The apostle expresses the same sentiment more fully, 1 Cor. viii. 8. *For meat commendeth us not to God: for neither if we eat do we abound; neither if we eat not, are we deficient.*

3. *But righteousness, and peace, and joy in the Holy Ghost.* *Righteousness* comprehends justice, truth, purity, and self-government. *Peace*, is that charitable disposition of mind, which leads us not only to do benevolent actions, but to live in concord with those who differ from us in opinion on points of religion. *Joy in the Holy Ghost*, is that satisfaction which results from the exercise of good

16 Let not then *the good which belongeth to you* be evil spoken of.

17 For the kingdom of God[1] is not meat and drink,[2] but righteousness, and peace, and joy in the Holy Ghost.[3]

18 *And* he *who by* these things serveth Christ,[1] is acceptable to God, and approved of men.

19 *Well then,* let us *pursue the things of peace, and the things of mutual edification.*[4]

20 *Do not for the sake of meat destroy* the work of God.[1] All *MEATS* indeed ARE *clean;* but *THAT MEAT IS bad to the* man who eateth *through a stumbling-block.*

16 *Let not then the good* liberty *which belongeth to you, be evil spoken of,* as an indulgence of appetite to the prejudice of others.

17 Ye need not use your liberty always: *for the religion of Christ does not consist,* either in abstaining from, or *in* using *meat and drink, but in a righteous and peaceable behaviour, and in joy in the Holy Ghost.*

18 *And the brother who by righteousness, peace, and joy in the Holy Ghost, serves Christ* his Lord, (ver. 9.) *is acceptable to God, and will be approved of men.*

19 *Well then, let us pursue the things which promote peace, and the things which advance* that *mutual edification,* which we ought to reap from one another's example.

20 *Do not for the sake of the* pleasure of eating this or that kind of *meat, destroy* your brother's virtue, which is *the work of God. All* kinds of *meats, indeed, are clean* under the gospel; *yet that meat is bad to the man who eateth it,* not from a persuasion of its lawfulness, *but through the influence of example.*

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dispositions, wrought in us by the influences of the Holy Ghost, and from the hope of eternal life sealed to us by his gift.

Ver. 18. *He who by these things serveth Christ.* Having told them, ver. 9. that Christ is their master, he here describes the service which Christ requires from his servants.

Ver. 19. *And the things of mutual edification.* Οικοδομης, *Edification,* is a metaphor formed upon that noble idea which Paul hath so frequently inculcated, that all Christians constitute one great temple, erected for the worship of God, Eph. ii. 20. Wherefore, to *pursue the things of mutual edification,* is to perform to each other those offices by which we may be built into this temple, of which Christ is the chief corner-stone; or being already built in it, that we may be firmly established in our place there.

Ver. 20. *Do not for the sake of meat destroy the work of God.* Εργον Θεου, *The work of God,* is that which God is working in the heart of our brother; namely, *faith and holiness.* For if the apostle

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to *thyself* before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth, is damned if he eat, because *he eateth* not of faith; for whatsoever *is* not of faith, is sin.

21 Καλον το μη φαγειν κρεα, μηδε πιειν οινον, μηδε εν ᾧ ὁ ἀδελφος σε προσκοπτει η σκανδαλιζεται η ασθενει.

22 Συ πιστιν εχεις· κατα σαυτον εχε ενωπιον τε Θεε. Μακαριος ὁ μη κρινων ἑαυτον εν ᾧ δοκιμαζει.

23 Ὁ δε διακρινομενος, εαν φαγη, κατακεκριται, ὁτι ουκ εκ πιστεως. Παν δε ὁ ουκ εκ πιστεως, ἁμαρτια εστιν.

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had been speaking of *persons*, who, on account of their regeneration, are called the *work of God*, he would have used the word ποιημα, as he does Eph. ii. 10. Besides, the apostle's words, so interpreted, imply, that the truly regenerated may be destroyed. See ver. 15.

Ver. 21. *Is made to stumble, or to fall, or is weakened.* Προσκοπτει signifies to dash one's foot against something without falling, or being much hurt: Σκανδαλιζεται, is to fall by stumbling and be lamed, from σκαζω, *to halt*: Ασθενει, is to be weakened, in consequence of such a fall. See ver. 13. note 2.—The first of these words is used to express the case of a person, who, being tempted to commit sin, yields a little to the temptation, but recovers himself: the second expresses the case of one, who through temptation actually commits sin, contrary to knowledge and conviction: the third expresses the situation of a person, who, by sinning, hath his integrity and sense of religion so weakened, that he is in danger of apostatizing.

Ver. 22. Εχεις. *Thou hast faith*, namely concerning the lawfulness of eating every kind of meat, εχε, *hold it fast*; so εχε signifies here, as is plain from what follows: for this is one of the many sentences, in which the apostle uses the same word in different senses. Locke thinks the apostle advised the Romans to satisfy themselves with their own persuasion in religious matters of an indifferent nature, without disputing about them, or by their practice in them leading the weak to sin. But the exhortation, *to hold our faith fast with respect to ourselves, in the sight of God*, implies also, that we are to consider our faith in these matters as a thing of importance, and not to dissemble it when properly called to shew it, nor at any time to act contrary to it. The true import of the rule is, that we are to beware of condemning ourselves, by leading others into sin, through an unseasonable display of our faith, or through actions in themselves lawful, without any necessity calling us to do them.

21 IT IS good neither to eat flesh, nor to drink wine, nor TO DO ANY THING *by which* thy brother *is made to stumble*, or *to fall*, or is *weakened*.[1]

22 *Thou hast faith: hold it fast*[1] (κατα) *with respect to thyself in the sight of God.* Happy IS he (ὁ μη κρινων) *who doth not condemn himself by what he approveth.*

23 (Δι) *For he who discerneth a difference*[1] BETWEEN MEATS, *is condemned* if he eat: because HE EATETH not (εκ) *from* faith: for *whatever* IS not *from* faith is sin.[2]

21 *It is commendable neither to eat flesh* of any kind, *nor to drink wine, nor to do any thing*, however innocent, *whereby thy brother is brought into danger of sinning, or is made to sin, or is weakened* in his attachment to the gospel.

22 I own *thou hast a just persuasion* concerning the lawfulness of all kinds of meat. *Hold that persuasion fast, so far as respects thine own conduct in the presence of God;* but do not use thy liberty, so as to lead others to sin. *Happy is he who doth not subject himself to punishment, by* doing *what he approveth* as lawful.

23 *For he who seeth a difference in meats, is liable to punishment,* if through thy example *he eat* what he thinks unclean; *because he eateth not from a persuasion that it is lawful,* but to please others. This is wrong: *for whatever is done without a conviction of its lawfulness, is really sin,* though it be lawful in itself.

Ver. 23.—1. *He who discerneth a difference between meats.* This is the ordinary signification of the word διακρινομενος. So Acts xv. 9. Και ουδεν διεκρινε, *And put no difference between us and them.* Besides, it suits better in this place than the common translation, *He that doubteth.*

2. *For whatever is not from faith is sin.* Here, as in ver. 22. *faith* signifies, not the belief of the gospel, but the persuasion that what one doth is lawful. So understood, the apostle's declaration is perfectly just in every case; because if a man acts without that persuasion, he acts without any principle of virtue, being guided merely by his own inclinations. And therefore, although what he doth may in some instances be materially right, it is in the sight of God *sin*, as being done without any sense of duty. From this it follows, that if a person acts contrary to his conscience, as the apostle in the beginning of the verse supposes the weak Jew to do, he is exceedingly blamable.—Augustine mistook the meaning of this text, when from it he inferred, that all the best actions of the heathens were no better than *splendid sins.* For though they had not faith in any divine revelation, they might have the faith mentioned by the apostle; I mean, a firm persuasion of the lawfulness

CHAP. XV.

View and Illustration of the Matters contained in this Chapter.

N. B.—*For an account of the first seven verses in this chapter, see the last part of the illustration prefixed to* Chap. XIV. p. 396.

THE apostle, in the seventh verse of this chapter, having exhorted the Jewish and Gentile Christians at Rome to a cordial union, from the consideration that Christ had received both into his church, naturally turned his thoughts to an objection which might be made to this doctrine; namely, that if Christ had meant to receive the Gentiles, he would have preached to them himself. To this the apostle replied, that Jesus Christ was born a Jew, and preached to the Jews only, because thereby, in the end, he most effectually accomplished God's promises to the fathers, concerning the blessing of the nations in Abraham's seed, ver. 8, 9.—Farther, because the Jews were unwilling to be united with the Gentiles in one church, the apostle quoted various passages from their own prophets, foretelling that the Gentiles in future times would be Messiah's subjects, and join the Jews in worshipping the true God, ver 9, 10, 11, 12.—Wherefore, God having determined from the beginning to make the Gentiles his people, the Jewish believers were bound to acknowledge such of them as were converted for their brethren and fellow-heirs of the promises of God, notwithstanding they did not obey the law of Moses. And having thus established the title of the Gentiles to all the privileges of the people of God under the gospel dis-

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of their own actions, and an inclination to please God, by doing what they thought right and acceptable to him.

Almost all the ancient MSS, and many of the Greek fathers, have at the end of this chapter, the doxology found Rom. xvi. 25, 26, 27. And Knatchbull thought this its true place, because of its relation to the subjects treated of here and in the foregoing chapter. He therefore supposed, that it was taken from this chapter, and added in the end of the epistle, to give a sanction to the xvth and xvith chapters, which, it is said, Marcion endeavoured to expunge. But, as Estius observes, the insertion of the doxology here evidently interrupts the apostle's discourse, which is continued to the 8th verse of the next chapter. And therefore this cannot be its place. —The Alexandrian MS hath the doxology in both places.—Jerome supposed it was taken from the end of the epistle, and inserted here by Marcion, who wanted to cut off the xvth and xvith chapters, and to make the epistle end here.

pensation, the apostle prayed that God would fill them with all joy and peace, through the firm belief of their title to these great blessings, ver. 13.

Both the doctrinal and practical part of this epistle being now finished, the apostle makes a very handsome apology to the Romans, for writing so long a letter to persons with whom he was not personally acquainted. He told them, that having a good opinion of their virtue and knowledge, ver. 14.—he had, on that account, written to them with the more freedom, to bring things to their remembrance. And that he had done this likewise, because he was both qualified and authorized to teach them, by virtue of the apostolical office which God had conferred on him, for the purpose of converting the Gentiles, ver. 15, 16.—Then to prove his apostleship to the Romans, he told them that he had good reason to boast of his success in converting the Gentiles, and in presenting them to God as an acceptable offering, ver. 17.—But that in this his boasting, he would speak, not of the things which Christ had wrought by others to make the Gentiles obedient, but of the success which he himself had had in converting them by his own preaching and miracles, ver. 18, 19.—Moreover, to give the Romans a just idea of his character and success as an apostle, he informed them that he had always made it a rule, not to preach the gospel where it had been preached before, lest he might have appeared an inferior workman, who builded on a foundation laid by another. But that he had gone to the most ignorant and barbarous nations, that the prophecies concerning the conversion of the Gentiles might be fulfilled, ver. 20, 21.—And that his resolution of not preaching where the gospel had been preached before, was the reason of his not visiting Rome hitherto, ver. 22.—But now having no more opportunity of that sort, in the parts from Jerusalem to Illyricum, and having long had a desire to see the Romans, he would certainly come to them in his way to Spain, ver. 23, 24.—At present he was going to Jerusalem with the collections which he had made for the poor of the brethren in Judea, ver. 25, 26, 27.—But when that service was finished, he would come to Rome, ver. 28, 29.—In the mean time, he earnestly begged their prayers, that he might be delivered from the disobedient in Judea; and that the service he was performing to the brethren in Jerusalem, might be acceptable to them, ver. 30.—Lastly, because there had been great dissensions among the Romans about the method of justification, and about the obligation of the law of Moses, he wished the God of peace to be with them all, ver. 33.; thus adapting his apostolical benediction to their particular circumstances.

OLD TRANSLATION.

CHAP. XV. 1 We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation,

GREEK TEXT.

1 Οφειλομεν δε ημεις οι δυνατοι τα ασθενηματα των αδυνατων βασταζειν, και μη εαυτοις αρεσκειν.

2 Εκαστος γαρ ημων τω πλησιον αρεσκετω εις το αγαθον προς οικοδομην.

3 Και γαρ ο Χριστος ουχ' εαυτω ηρεσεν, αλλα, καθως γεγραπται· Οι ονειδισμοι των ονειδιζοντων σε, επεπεσον επ' εμε.

4 Οσα γαρ προεγραφη, εις την ημετεραν διδασκαλιαν προεγραφη· ινα δια της υπομονης και της παρακλησεως των γραφων, την ελπιδα εχωμεν.

5 Ο δε Θεος της υπομονης και της παρακλησεως δωη υμιν το αυτο

Ver. 1. *We then who are able men, ought to bear the weaknesses of the unable.* This is a literal translation of the passage, not different in sense from the common version: only it marks more distinctly the apostle's allusion to the custom of travellers on foot, who, when any of their company falls sick or lame, support him, till they bring him to some convenient resting-place.

Ver. 3.—1. *For even Christ pleased not himself.* Christ might in his own lifetime have declared the law of Moses abrogated, and have eaten of all kinds of meat indifferently, and have freed himself from the burdensome services enjoined by the law. But because his doing so would have been premature, and by bringing reproach on the gospel, might have marred its success among the Jews, he abstained from the meats forbidden by the law, and performed the services which it enjoined, and thereby shewed, that he did not make it an object to please his natural appetites, but, in all his actions, studied to promote the honour of God and the happiness of men.

2. *But as it is written, the reproaches of them who reproached thee have fallen on me.* That this psalm is a prophecy concerning Christ, we learn from the evangelist John, who affirms, chap. xix. 28. that their giving Jesus vinegar to drink on the cross, was a fulfilment of the 21st verse of this psalm. In like manner, ver. 9. *The zeal of thine house hath eaten me up,* was applied to Jesus by the disciples,

NEW TRANSLATION.

CHAP. XV. 1 We then *who are able men,* ought (βαστάζειν) to bear *the weaknesses of the unable,*[1] and not to please ourselves ONLY.

2 (γαρ, 93.) *Wherefore,* let every one of us please HIS neighbour *to* HIS good, *for the sake of* edification.

3 For even Christ pleased not himself:[1] but as it is written, (Psal. lxix. 9.)[2] The reproaches of them *who* reproached thee, *have fallen* on me.

4. (γαρ) *But whatever* things were *before written,* were written for our *instruction,* that through *the* patience (see 2 Pet. i. 6. note 2.) and *consolation* of the scriptures, we might have hope.

5 Now *may* the God of patience and consolation,[1] grant you *to have*

COMMENTARY.

CHAP. XV. 1 *We then who are well instructed* in the Christian doctrine, *ought so to behave towards the ignorant, that their errors may hurt them as little as possible: and* should *not please ourselves only* in what we do.

2 *Wherefore, let every one of us please his neighbour* in things innocent, *to the promoting* of *his virtue and peace, for the sake of edifying* the body of Christ, Rom. xiv. 19. note.

3 *For even Christ pleased not himself:* his own pleasure was not the object of his actions, *but* the glory of God and the good of others, *as it is written, The reproaches of them who reproached thee, have fallen on me:* the punishment due to the wicked, who, by their speeches and actions, dishonoured God, was laid on me.

4 *But whatever things were before written* in the scriptures, *were written for our instruction, that through our recollecting the patience,* wherewith holy men have borne reproaches and sufferings for the glory of God, *and* the *consolation* which they received, all *recorded in the scriptures, we might have hope* of attaining the like patience and consolation in the like circumstances.

5 *Now may God, the author of* the *patience and consolation* of the saints, *grant you to have the very same dis-*

John ii. 17. St Paul therefore hath rightly interpreted Psal. lxix. 22, 23. of the Jews who crucified Christ. See also Rom. xi. 10. note 2.

Ver. 5.—1. *Now may the God of patience and consolation.* Having in the preceding verse mentioned *the patience and consolation of the scriptures,* he in this calls God, *the God of patience and consola-*

grant you to be like minded one towards another, according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

8 Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

φρονειν εν αλληλοις, κατα Χριστον Ιησουν·

6 Ἱνα ὁμοθυμαδον εν ἑνι στοματι δοξαζητε τον Θεον και πατερα τυ Κυριυ ἡμων Ιησυ Χριστυ.

7 Διο προσλαμβανεσθε αλληλυς, καθως και ὁ Χριστος προσελαβετο ἡμας εις δοξαν Θευ.

8 Λεγω δε Ιησουν Χριστον διακονον γεγενησθαι περιτομης ὑπερ αληθειας Θευ, εις το βεβαιωσαι τας επαγγελιας των πατερων·

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tion, to shew that the patience and consolation of the saints proceeded from God. In like manner, having in ver. 12. said, *in him the Gentiles shall hope*, he calls God, ver. 13. *the God of hope*, to shew that the hope which the Gentiles entertained of salvation proceeded from God. So also, ver. 33. *the God of peace*, and elsewhere, *the God of glory, the God of order*, &c.

2. *Grant you to have the same disposition towards one another.* The word φρονειν signifies *to care for*, as well as *to think*, Philip. ii. 2. note 2. Wherefore, a disposition to live in peace with one another, and to bear one another's weaknesses, according to Christ's precept and example, is here prayed for in behalf of the Romans. See 1 Cor. i. 10. note.

Ver. 6. *That unanimously with one mouth, ye may glorify the God and Father of our Lord Jesus Christ.* So our translators have rendered the phrase, τον Θεον και πατερα, in other passages. See 2 Cor. xi. 31. Eph. i. 3. 1 Pet. i. 3. The praising of God for his goodness to men through Jesus Christ, is a principal part of gospel worship.—In the former chapter the apostle had exhorted the Romans not to break off familiar intercourse with one another, on account of their differing in opinion about disputable matters. Here he enjoined them to continue in church communion, and to join in the public worship of God, with hearts full of Christian love towards one another, notwithstanding such differences; and, in particular, they were to join in this cordial manner in singing the praises of God, and in repeating the doxologies, if that practice was then in use.

Ver. 7. *Wherefore receive ye one another, even as Christ also hath received us.* See Rom. xiv. 1. note 2. According to Locke, this exhortation had no relation to their holding church communion with one another, because there were no schismatical assemblies among the Romans at this time. But the contrary is evident from

the same disposition[2] *towards one another*, according to Christ Jesus;

6 That *unanimously, with one mouth ye may glorify the God and Father* of our Lord Jesus Christ.[1]

7 Wherefore receive ye one another, *even as* Christ also *hath received* us,[1] to the glory of God.

8 Now *I affirm*, that Jesus Christ *became* a minister of the circumcision[1] *on account of* the truth of God, (εις το) *in order* to confirm the promises MADE *to* the fathers;[2]

position towards one another always; *according to* the will and example of *Christ Jesus:*

6 *That* joining together in religious worship, *unanimously with one voice ye may praise the God and Father of our Lord Jesus Christ*, for his love to men.

7 *Wherefore, hold communion with one another*, notwithstanding ye differ in opinion about meats and days, *even as Christ also hath received us* all into his church, *to the glory of God.*

8 To Christ's receiving the Gentiles, it is no objection that he never preached to them: *for I affirm, that Jesus Christ became a minister of the circumcision, on account of* establishing *the truth of God, in order that* by converting the Jews, and sending them to preach to the Gentiles, *he might accomplish the promises made to the fathers*, concerning the blessing of the nations;

Rom. xvi. 17. Besides, in the verse before this, he expressly enjoins them to worship God jointly, in the public assemblies.

Ver. 8.—1. *Now I affirm that Jesus Christ became a minister of the circumcision*, &c. Jesus Christ was born a Jew, and exercised his ministry among the Jews, in order that the truth of God's promises to the fathers, concerning the blessing of the nations in Abraham's seed, might be performed by the conversion of the Jews and Gentiles. For, as the Jews were the only people on earth who worshipped the true God, and had his oracles or revelations in their hands, it was absolutely necessary that the gospel, in which all the former revelations terminated, should be first preached to them; that a sufficient number of them receiving it, might preach it to the Gentiles, as the fulfilment of the former revelations, of which their nation were the keepers. The gospel being thus offered to the Gentiles, as the word of the same God who anciently spake to the fathers of the Jewish nation by the prophets, that circumstance, with the miracles which accompanied the first preaching of it, so powerfully demonstrated it to be from God, that multitudes of the Gentiles receiving it, turned from idols to worship the living and true God; whereby the truth of God's promise to the fathers, concerning the blessing of the nations in Christ, was illustriously confirmed,

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles, and laud him, all ye people.

12 And again Esaias saith, There shall be a root of Jesse, and he that shall

9 Τα δε εθνη υπερ ελεος δοξασαι τον Θεον· καθως γεγραπται· Δια τουτο εξομολογησομαι σοι εν εθνεσι, και τω ονοματι σου ψαλω.

10 Και παλιν λεγει· Ευφρανθητε εθνη μετα του λαου αυτου.

11 Και παλιν· Αινειτε τον Κυριον παντα τα εθνη, και επαινεσατε αυτον παντες οι λαοι.

12 Και παλιν Ησαιας λεγει· Εσαι η ριζα του Ιεσσαι, και ο

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and the Gentiles had an opportunity of glorifying God, for his mercy in their conversion. See Rom. ix. 23. note 1.

2. *The promises made to the fathers.* So the phrase, επαγγελιας των πατερων, signifies, being the genitive of the object. See Ess. iv. 24. NO. 2.

Ver. 9.—1. *And that the Gentiles might praise God on account of mercy.* See Rom. ix. 23. note 1. Conversion to the true God, being the *mercy* or blessing which God promised to the fathers of the Jewish nation to bestow on the Gentiles, it is particularly mentioned here, not only to make the Gentiles sensible that they ought not to despise the Jews, through whom they have received so great a blessing, but to persuade the Jews to acknowledge the Gentiles as the people of God, and heirs of the promises equally with themselves. In short, they were to live together in peace, and love, and church-communion, praising God jointly for his truth, and for the mercy shewn to both.

2. *And sing to thy name.* The original word, ψαλω, signifies to praise God with the voice, accompanied with musical instruments. See ver. 6. 11. notes.—This passage of Psal. xviii. is rightly applied by the apostle to Christ: for, as Whitby informs us, the following ver. 50. *Great deliverances giveth he to his king, and sheweth mercy to his Anointed,* (Heb. to his Messiah) *to David, and to his seed for evermore,* is interpreted by the Jews of Messiah; not to mention that Hosea hath prophesied of Christ, under the name of *David,* chap. iii. 5.

Ver. 10. *And again he saith, Rejoice ye Gentiles with his people.* The apostle's design in this part of his letter, being to persuade the Jewish and Gentile converts to a cordial union in the public worship of God, it was of great importance to shew the Jews, that this coalition was foretold in their own scriptures. The passage quoted for that purpose is Deut. xxxii. 43. where our translators have sup-

9 And that the Gentiles might *praise* God *on account of* mercy:[1] as it is written, (Psal. xviii. 43. 49.) For this cause I will *glorify thee* among the Gentiles, and sing[2] *to* thy name.

9 *And that the Gentiles might praise God, on account of* the *mercy* shewed them, *as it is written*, "Thou "hast made me the head of the "heathen; *therefore I will glorify* "*thee*, O Lord, *among the heathen*:" My disciples will glorify thee for making me the head of the heathen: *and sing unto thy name*, on account of their being saved by me,

10 And again, *MOSES* saith, Rejoice ye Gentiles with his people.[1] (Deut. xxxii. 43.)

10 *And again, Moses*, foretelling the subjection of the Gentiles to God, *saith, Rejoice ye Gentiles with his people.*

11 And again, (Psal. cxvii. 1.) Praise the Lord[1] all ye Gentiles, and *exceedingly praise* him, all ye people.

11 *And again*, "*O praise the* "*Lord all ye nations, praise him* "*all ye people.*" Praise the Lord, because ye enjoy the privileges of the gospel, along with the Jews, whereby "his merciful kindness is "great towards us."

12 And again, *Isaiah* saith, *The root of Jesse shall be*,[1] and he *who standeth up to rule the*

12 *And again, Isaiah saith*, chap. xi. 10. "In that day, there shall "be the root of Jesse, which shall "stand for an ensign of the people:

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plied the word *with*, as the apostle likewise hath done. But though *with* were omitted, and the marginal translation of the passage were adopted, *Praise his people ye nations*, the sense would be the same; because the Gentiles could not praise the people of God as happy, unless they acknowledged and worshipped the same God with them.

Ver 11. *Praise the Lord.* The original word, αινειτε, signifies *to praise by singing*, Luke ii. 13.

Ver 12.—1. *The root of Jesse shall be*, και ὁ ανιστάμενος, (see Ess. iv. 57.) *and he who standeth up to rule the Gentiles shall be.* This clause in the Hebrew runs thus, *There shall be the root of Jesse, which shall stand for an ensign of the people.* But the apostle hath adopted the LXX translation, because it represents the prophet's meaning with sufficient exactness. For as soldiers in marching and fighting follow the standard of their prince, *a standard* may be put metonymically for *a prince* or *ruler*.—The meaning of the prophecy is, *At the proper time the root of Jesse shall revive, and he who standeth up to rule the Gentiles shall spring from it.*—In allusion to this prophecy our Lord calls himself, Rev. v. 5. *The root of David*; and Rev. xxii. 16. *The root and offspring of David*, to signify that he is *the life* and *strength* of the family of David as well as

rise to reign over the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of God.

16 That I should be the minister of Jesus Christ to the Gentiles, ministring

ανισαμενος αρχειν εθνων· επ' αυτῳ εθνη ελπισουσιν.

13 Ὁ δε Θεος της ελπιδος πληρωσαι ὑμας πασης χαρας και ειρηνης εν τῳ πιστευειν, εις το περισσευειν ὑμας εν τη ελπιδι, εν δυναμει πνευματος ἁγιου.

14 Πεπεισμαι δε, αδελφοι μου, και αυτος εγω περι ὑμων, ὁτι και αυτοι μεστοι εστε αγαθωσυνης, πεπληρωμενοι πασης γνωσεως, δυναμενοι και αλληλους νουθετειν.

15 Τολμηροτερον δε εγραψα ὑμιν αδελφοι, απο μερους, ὡς επαναμιμνησκων ὑμας δια την χαριν την δοθεισαν μοι ὑπο του Θεου.

16 Εις το ειναι με λειτουργον Ιησου Χριστου εις τα εθνη, ἱερουργουντα το ευαγγελιον του Θεου, ἱνα γε-

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its offspring; that family being raised and preserved for the sole purpose of giving birth to the Messiah.

2. *And in him the Gentiles shall hope.* In Isaiah it is, *And to it the Gentiles shall seek.* But the meaning of both expressions is the same. For in scripture, *to seek a person or thing*, is the same with *hoping in*, or *trusting to that person* or *thing*. See Job v. 8. Psal. iv. 2.

Ver. 14. *Even I myself am persuaded concerning you, that yourselves also are full of goodness*, &c. This apology for writing to a church, with which the apostle was not acquainted personally, was the more necessary, that in this letter he had opposed some of their strongest prejudices, and had rebuked them for certain irregularities in their conduct. But he was entitled to instruct and reprove them, by virtue of his apostolic office, ver. 15. The truth of which he proved, by his success in converting the Gentiles, ver. 16, 17. and by the miracles he had wrought among them, and by the gifts of the Spirit he had communicated to his converts in all the Gentile countries, from Jerusalem round about as far as Illyricum, ver. 19.

Ver. 15. *I have written the more boldly to you, brethren, partly*, &c. Whitby thinks, απο μερους, *in part*, signifies the Gentile part of

Gentiles SHALL BE. In him *the Gentiles shall hope.*[2]

13 Now *may* the God of hope fill you with all joy and peace in believing, *in order that* ye may abound (τη, 71.) in *that* hope, (ver. 12.) through the power of the Holy Ghost.

14 *However*, my brethren, *even I myself* am persuaded *concerning* you,[1] that *yourselves* also are full of goodness, *being* filled with all knowledge, able also (νουθετειν) to *instruct* one another.

15 *But* I have written the more boldly *to* you, *brethren*,[1] *partly as calling THINGS to your remembrance, through* the grace *which* is *given me* of God.

16 *In order to my being a* minister[1] of Jesus Christ (ις, 149.) *among*

" and to it the Gentiles shall seek" for protection, government and salvation. " And his rest shall be " glorious."

13 *Now may God*, who hath authorized you Gentiles to *hope* for salvation, *fill you with the greatest joy and peace in believing* the prophecies concerning your conversion, *in order that ye may abound in that hope, through the power of the Holy Ghost* conferring on you his gifts, and filling you with good dispositions.

14 *However, my brethren*, though I have given you both instruction and reproof, I have not a mean opinion either of your knowledge or virtue. *For even I myself am persuaded concerning you, that*, in general, *ye are full of good dispositions*; and that *being filled with all knowledge* of the Christian doctrine, ye are *able also to instruct one another.*

15 *But*, notwithstanding my good opinion of you, *I have written the more boldly to you, brethren, partly as calling things to your remembrance*, which I am qualified to do *through the grace* of apostleship *given me of God.* (Rom. i. 5. xii. 6.)

16 *In order to my being* (λειτουργον) *a public minister of Jesus Christ among the Gentiles, ministring* to them

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the church at Rome, to whom Paul wrote, to put them in mind of God's great goodness to them. But though the phrase denotes a part of the Corinthian church, 2 Cor. ii. 5. I think it is elegantly used in this place to insinuate, that his design in writing was, besides calling things to their remembrance which they knew, to instruct them in some things which they did not know.

Ver. 16.—1. *A minister.* The original word λειτουργον, denotes one who performs some public office for the people, especially of the sacred kind. This sense it hath here; for it is added, ἱερουργουντα, *ministring* as a priest. It is also applied to rulers, Rom. xiii. 6. *They are*, λειτουργοι θεου, *public ministers of God.*

the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory thro' Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of

νηται ἡ προσφορα των εθνων ευπροσδεκτος, ἡγιασμενη εν πνευματι ἁγιῳ.

17 Εχω ουν καυχησιν εν Χριστῳ Ιησου τα προς Θεον.

18 Ου γαρ τολμησω λαλειν τι ὡν ου κατειργασατο Χριστος δι' εμου, εις ὑπακοην εθνων, λογῳ και εργῳ,

19 Εν δυναμει σημειων και τερατων, εν δυναμει πνευματος Θεου·

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2. *That there might be an offering of the Gentiles, most acceptable.* By representing the converted Gentiles as a most acceptable offering to God, the apostle alluded to Isa. lxvi. 20. *They shall bring all your brethren for an offering to the Lord, out of all nations.* But this offering was not *a sin-offering*, but *a free-will offering*; for the apostle no where speaks of his offering sin-offerings.

3. *Being sanctified by the Holy Ghost.* According to the law, the sacrifices were *sanctified*, or made acceptable to God, by being salted and laid on the altar by the priest, Matt. xxiii. 19. Mark ix. 49. But the Gentiles converted from idolatry to the worship of the true God, through the apostle's labours, were offered by him to God as a free-will offering; and were sanctified, or made acceptable to God, by the influences and gifts of the Holy Ghost, which the apostle had conferred on them. By these gifts the Gentiles were strongly confirmed in the faith of the gospel, and cleansed from their former impurities. This was an exercise of the priest's office, and a sanctification of the offering, which was far more excellent, effectual, and acceptable, than the sanctification and offering of the sacrifices of beasts prescribed in the law.

Ver. 17. *I have therefore boasting through Christ Jesus, with respect to things pertaining to God*; that is, in performing the priest's office. We have the phrase, Τα προς τον Θεον, *Things pertaining to God*, in the same sense, Heb. v. 1. The apostle had reason to boast of his success in converting the Gentiles; because thereby the truth of his apostleship was put beyond all doubt, and his zeal for the interest of his master was highly gratified.

Ver. 18. *Speak any thing of what Christ hath not wrought*, but of what he hath wrought *by me*. The words *but of what he hath*

the Gentiles, ministring the gospel of God, *that there might be an offering of the Gentiles, most acceptable,*[2] being sanctified by the Holy Ghost.[3]

17 I have therefore *boasting* through *Christ Jesus,* (sup. κατα) *WITH RESPECT TO things pertaining* to God.[1]

18 (Γαρ, 98.) *But* I will not dare to speak *any thing of what* Christ hath not wrought, *BUT OF WHAT HE HATH WROUGHT*[1] by me, *in order to the obedience of the Gentiles in* word and deed,

19 *By the power of signs* and wonders,[1] *AND* by the power of the Spi-

as a priest, the knowledge of *the gospel of God, that* by their believing it, *there might be an offering of the Gentiles most acceptable* to God, *being cleansed* from their former impurities, *by* the influences of *the Holy Ghost* accompanying my preaching.

17 *I have therefore* cause of *boasting, through Christ Jesus, with respect to* my success in *things pertaining to God;* my success in presenting the Gentiles an acceptable offering to God.

18 Now, though I might justly claim praise, on account of the success of my disciples, *yet I will not,* in this boasting, *dare to speak any thing of what Christ hath not wrought but of what he hath wrought by me* personally, *in order to make the Gentiles obedient* to the gospel, *both in profession and practice,* (see Rom. i. 5. xv. 26.)

19 *By the power* of *miracles,* performed by me on the sick and maimed, *and* what is still greater, *by*

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wrought, are supplied, because they are necessary to complete the sense. See Gen. Pref. p. 34. note. The apostle would not speak of what Christ had not wrought by him, but by his disciples, for making the Gentiles obedient; though he might have claimed some praise also from their success. But he would speak only of what Christ had wrought by him personally, namely, that he had preached the gospel with the greatest success, from Jerusalem, and round about in all the Gentile countries, as far as Illyricum.—More examples of whole clauses omitted, which must be supplied, see Rom. v. 12. note 1.

Ver. 19.—1. *By the power of signs and wonders.* It hath been thought, that the supernatural works performed by our Lord and his apostles, were distinguished by different names, to mark the end for which they were performed. That such of them as were intended for proving the truth of any doctrine asserted, or message brought by the miracle worker, were called, Σημεια, *Signs,* Mark xvi. 20.—That such of them as were intended to astonish and terrify, and draw the attention of the beholders, were called, Τερατα, *Wonders.* Of this sort was the punishment of Ananias and Sapphira with death, and of Elymas with blindness.—In the gospels

God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation.

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard, shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you,

ὡστε με απο Ἱερουσαλημ και κυκλῳ μεχρι του Ιλλυρικου πεπληρωκεναι το ευαγγελιον του Χριστου.

20 Ουτω δε φιλοτιμουμενον ευαγγελιζεσθαι, ουχ' ὁπου ωνομασθη Χριστος, ἱνα μη επ' αλλοτριον θεμελιον οικοδομω.

21 Αλλα, καθως γεγραπται· Οἱς ουκ ανηγγελη περι αυτου, ὁψονται· και οἱ ουκ ακηκοασι, συνησουσι.

22 Διο και ενεκοπτομην τα πολλα του ελθειν προς ὑμας.

23 Νυνι δε μηκετι τοπον εχων εν τοις κλιμασι τουτοις, επιποθιαν δε εχων του ελθειν προς ὑμας απο πολλων ετων,

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the miracles of Christ are commonly termed, Δυναμεις, *Mighty works*, Mark vi. 2. 5. 14. to express the great power exerted in the performance of them.

2. *And by the power of the Spirit of God.* This being different from *the power of signs and wonders*, mentioned in the foregoing clause, must signify *the gifts of the Spirit*, called, Heb. ii. 4. *Distributions of the Holy Ghost.* These were *the word of wisdom, the word of knowledge, faith, prophecy, utterance, the discernment of spirits, the gift of tongues, and the interpretation of tongues:* all which are generally distinguished from miracles.

3. *In so much that from Jerusalem, and round about as far as Illyricum. Illyricum* was a country in Europe, lying between Pannonia and the Adriatic sea. It is now called *Sclavonia.* In the History of the Acts there is no mention made of Paul's preaching the gospel in Illyricum. Nevertheless, as that country on the south bordered with Macedonia, where Paul often preached, he may, on some occasion or other, have gone from Macedonia into Illyricum. Yet this supposition is not necessary, as the apostle does not say he preached the gospel in Illyricum, but only *as far as Illyricum.* The expression, *from Jerusalem, round about as far as Illyricum*, implies, that at the time the apostle wrote this letter, Illyricum was the boundary of his preaching westward; and that he propagated the gospel, not in a direct line from Jerusalem to Illyricum, but far

rit of God,[3] so that from Jerusalem and round about *as far as* Illyricum,[3] I have fully preached[4] the gospel of Christ.

20 *And IT BECAME ME thus earnestly* to preach the gospel,[1] not where Christ was named, *that I might not build on another's* foundation.

21 But as it is written, (Isa. lii. 15.) *They shall see to whom nothing hath been told concerning him*, and they *who* have not heard, shall understand.

22 For which *reason* also I have been *oftentimes* hindered from coming to you.

23 But now having no more place in these parts, and having *for many years a strong desire* to come *to* you,

the power of the gifts of *the Spirit of God*, communicated by me to the Gentiles; *so that beginning at Jerusalem, and* going through the countries *round about, as far as Illyricum, I have fully* and successfully *preached the gospel of Christ.*

20 *And it became me thus diligently to preach the gospel, not where Christ was acknowledged, that I might not build on another man's foundation.* That would have been to perform the office of a subordinate teacher, which is far more easy than that of an apostle.

21 *But* I have preached to the most ignorant nations, so that, *as it is written, they shall know* the Saviour, *to whom nothing hath been told concerning him* by their instructors; *and they who have not heard* the method of salvation explained, *shall understand* it fully.

22 *For which reason also*, that I resolved to preach the gospel to those who had never heard it, *I have been oftentimes hindered from coming to you.*

23 *But now, having no more opportunity in these parts*, to preach to persons who have not heard the gospel, *and having for many years entertained a strong desire to come to you* who are in Rome,

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and wide on every hand, through the interjacent countries.—That the gospel was at length preached in Illyricum, appears from Titus going into Dalmatia, which was a part of Illyricum.

4. *I have fully preached the gospel*, or *fully declared* it. So the Greek word πεπληρωκεναι signifies, Matt. v. 17. *I am not come to destroy the law and the prophets, but,* πληρωσαι, *fully to declare*, or explain them.—2 Tim. iv. 17. *That by me the preaching of the gospel,* πληροφορηθη, *might be fully declared.* See note 1. on that verse.

Ver. 20. *And it became me thus earnestly to preach the gospel.* The word φιλοτιμουμενον, coming from φιλοτιμος, *one who loves honour*, denotes one who does a thing in such a manner, as thereby to ob-

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem, to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them *verily*, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

24 Ὡς εαν πορευωμαι εις την Σπανιαν, ελευσομαι προς ὑμας· ελπιζω γαρ διαπορευομενος θεασασθαι ὑμας, και ὑφ' ὑμων προπεμφθηναι εκει· εαν ὑμων πρωτον απο μερους εμπλησθω.

25 Νυνι δε πορευομαι εις Ἱερουσαλημ, διακονων τοις ἁγιοις.

26 Ευδοκησαν γαρ Μακεδονια και Αχαια κοινωνιαν τινα ποιησασθαι εις τους πτωχους των ἁγιων των εν Ἱερουσαλημ.

27 Ευδοκησαν γαρ, και οφειλεται αυτων εισιν. Ει γαρ τοις πνευματικοις αυτων εκοινωνησαν τα εθνη, οφειλουσι και εν τοις σαρκικοις λειτουργησαι αυτοις.

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tain *honour*, consequently, who does it with fidelity and earnestness; 2 Cor. v. 9. Διο και φιλοτιμουμεθα, *Wherefore we earnestly endeavour, whether present or absent, to be acceptable.*—1 Thess. iv. 11. Και φιλοτιμεισθαι, *And earnestly to study to be quiet.*

Ver. 24.—1. *Whensoever I go towards Spain, I will come to you.* This, among other instances, is a proof, that in speaking of what he meant to do afterwards, the apostle did not make known any determinations of God revealed to him by the Spirit, but his own resolutions and opinions only. For there is no evidence that he ever went to Spain.—Of the apostle's speaking according to his own opinion, and not according to what was actually to happen, we have another instance, Acts xx. 25. where he is said to have told the Ephesian elders, That *he knew*, that is, *was persuaded they all should see his face no more.* See pref. to 1 Tim. sect. 1. N0. 3.

2. *Be filled with your company.* We have this expression, Susanna, ver. 33. *And these wicked men commanded to uncover her face (for she was covered) that they might be filled with her beauty.* To be *filled* with a thing, therefore, is to have great satisfaction in the enjoyment of it. By adding απο μερους, *in some measure*, the apostle insinuated, that his desire of their company was so great, that the few

24 Whensoever *I go towards* Spain, I will come to you:[1] for in my journey *I hope* to see you, and to be brought on my way thitherward by you, *when I shall first in some measure be filled*[2] with your COMPANY.

25 But now I go *to* Jerusalem, *ministring to* the saints.[1]

26 For *Macedonia and Achaia*[1] *have been pleased to make some contribution*[2] *for the poor of the saints who* are *in* Jerusalem.

27 *They have been pleased,* (γαρ, 94.) *verily,* and their debtors they are:[1] for, if the Gentiles *have partaken* of their spiritual things, *they ought* (και, 218.) *certainly* to minister *to* them in carnal things.[2]

24 *Whensoever I go towards Spain, I will come to you. For in my journey* to that country, where, by preaching the gospel, I expect to turn the idolatrous inhabitants from Satan to God, *I hope to see you* at leisure, *and to be accompanied a part of my way thitherward by* some of *you, after I shall first be made happy for a while with your company.*

25 *But at present, I go to Jerusalem with the money* I have collected *for* the *brethren* in Judea.

26 *For* the churches in the provinces of *Macedonia and Achaia have been pleased to make a* liberal *contribution for* the relief of *the poor of the brethren, who are in Jerusalem* in great distress.

27 *They have been pleased, verily,* to make this contribution: *and* they have done well; because *they are under great obligations to the Jewish Christians. For if the Gentiles have received of their spiritual things,* if they have received from them the knowledge of the gospel, *they ought certainly to minister to them of their worldly goods* in their present need.

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days he was to remain with them would satisfy it only *in part.* Others think απο μερους should be translated, the company *of a part of you.*

Ver. 25. *But now I go to Jerusalem, ministring to the saints.* Of this journey the apostle gave an account to Felix, Acts xxiv. 17.

Ver. 26.—1. *Macedonia and Achaia;* that is, the brethren in these provinces, particularly the brethren at Philippi, Thessalonica, Berœa, Corinth, and in every other city of these provinces where churches were planted by the apostle.

2. *To make some contribution.* Κοινωνιαν τινα, literally *some communication,* namely, *of money.*

Ver. 27.—1. *They have been pleased, verily, and their debtors they are,* &c. This repetition is very emphatical, especially as the apostle immediately explained the obligation under which the Christians in Macedonia and Achaia lay, to make these collections for the poor of the brethren at Jerusalem. And his intention in this, no doubt, was to shew the brethren in Rome, that they ought

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me.

31 That I may be delivered from them that do not believe in Judea; and that my service which *I have* for Jerusalem, may be accepted of the saints:

28 Τουτο ουν επιτελεσας, και σφραγισαμενος αυτοις τον καρπον τουτον, απελευσομαι δι' υμων εις την Σπανιαν.

29 Οιδα δε ὁτι ερχομενος προς υμας, εν πληρωματι ευλογιας του ευαγγελιου του Χριστου ελευσομαι.

30 Παρακαλω δε υμας, αδελφοι, δια του Κυριου ημων Ιησου Χριστου και δια της αγαπης του πνευματος, συναγωνισασθαι μοι εν τοις προσευχαις ὑπερ εμου προς τον Θεον·

31 Ἱνα ῥυσθω απο των απειθουντων εν τῃ Ιουδαιᾳ· και ἱνα ἡ διακονια μου ἡ εις Ἱερουσαλημ ευπροσδεκτος γενηται τοις ἁγιοις·

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to follow the example of the Macedonians and Achaians in that matter.

2. *For if the Gentiles have partaken of their spiritual things, &c.* By calling the knowledge of the gospel, which was imparted to the Gentiles by the Jewish preachers, *spiritual things*, and the money which the Gentiles were sending to the Jews, *carnal things*, the apostle hath declared the true nature of both, and shewn the great excellency of the one above the other: *money* procures conveniencies only for the flesh; but the *gospel* improves the *spirit*, and fits it for a blessed immortality.

Ver. 28. *And having sealed to them this fruit.* Le Clerc thinks, *to seal* here signifies *to send;* others think it signifies *to secure*, because it was the custom to secure with seals such things as were sent to persons at a distance. The *fruit*, of which the apostle speaks, may be either of his apostolic ministrations, or of the good will of the Gentiles towards the Jews, or of the efficacy of the faith of the Gentiles to lead them to works of charity; or it may be all these jointly; because, when duly attended to, these things must have had a very powerful influence in reconciling the Jewish to the Gentile believers. The truth is, the apostle's chief design in making these collections, was to produce this happy union of the Jews with the Gentiles. See 2 Cor. ix. 14. note. And therefore he earnestly de-

28 *Wherefore, having finished this* AFFAIR, *and having* sealed to them this fruit,[1] *I will go from thence* by you into Spain.

29 *And I know* that when I come *to* you, I shall come (w) *with* the fulness of the blessing (33.) of the gospel[1] of Christ.

30 Now I beseech you, brethren, *by the Lord Jesus Christ, and by* the love of the Spirit,[1] that ye strive together with me[2] *by prayers* for me to God;

31 That I may be delivered from *the disobedient* in Judea; and that my service which *I* AM PERFORMING *to* Jerusalem, may be *acceptable to* the saints:

28 *Wherefore, having finished this business,* by delivering the money at Jerusalem, *and having secured to the Jewish saints the fruit* of the love which the Gentiles bear to them, *I will go from Judea by you into Spain.*

29 *And* from my experience of God's working by me, *I know that when I come, I shall come empowered to bestow on you abundantly* the gifts of the Spirit, (Rom. i. 11.) which are *the* peculiar *blessing of the gospel of Christ.*

30 *Now I beseech you, brethren, by* all that *the Lord Jesus Christ* hath done for you, *and by the love which the Spirit hath shewed to you,* in giving you his manifold gifts, *that ye strive together with me, by earnestly praying for me to God;*

31 *That I may be delivered from the disobedient in Judea, and that my service,* in making the collections, *which I am performing to* the saints in Jerusalem, *may be acceptable to them,* and contribute to remove the prejudices which they entertain against the Gentile Christians for not obeying the law.

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sited, ver. 30, 31, 32. the prayers of the Romans, that his service in that matter might be acceptable to the Jews.

Ver. 29. *I shall come with the fulness of the blessing of the gospel.* See Ess. iv. 33. If the explication in the commentary is not admitted, *the blessing of the gospel,* may be the gospel doctrine.

Ver. 30.—1. *Now I beseech you, brethren,—by the love of the Spirit.* Besides the particulars mentioned in the commentary, *the love of the Spirit* may signify that mutual love which the Spirit diffuses through the hearts of the faithful, and by which he knits them together, called, *The fellowship of the Spirit,* Philip. ii. 1.

2. *That ye strive together with me by prayers,* &c. The word translated *strive together,* comes from a word which signifies the greatest *strength* and *agility,* such as the combatants in the games exerted.—The unbelieving Jews at Jerusalem had got notice of Paul's success in converting the Gentiles, to whom he preached salvation without requiring them to obey the law of Moses. And

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

32 Ἵνα ἐν χαρᾷ ἐλθω πρὸς ὑμας διὰ θελήματος Θεϑ, καὶ συναναπαυσωμαι ὑμιν·

33 Ὁ δὲ Θεος τῆς εἰρηνης μετα παντων ὑμων. Αμην.

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being falsely informed that *he taught all the Jews which were among the Gentiles to forsake Moses*, &c. Acts xxi. 21. they were exceedingly enraged against him. Of this the apostle being well apprized, he was much afraid of them; and therefore, in the most earnest and anxious manner, he begged the continued prayers of the brethren at Rome, that he might be kept out of the hands of the disobedient to Christ in Judea, and that his service in making the collections, might be well received by the saints there.

Ver. 32. *That in joy I may come to you.* As the apostle proposed to visit the Romans, after delivering the collections at Jerusalem, he earnestly wished, that that service might be acceptable to the brethren there; because if it was well received, it would produce that happy union of the Jews with the Gentiles, which he had so much at heart to accomplish, and make him come to Rome in great joy. But how much the apostle was disappointed in his generous design, and in what disadvantageous circumstances he came to Rome, the history of the Acts informs us. The unbelieving Jews in Jerusalem found him in the temple soon after his arrival, raised a tumult against him, and would have killed him outright, if the Roman soldiers had not rescued him out of their hands. The multitude having thus failed in their attempt, the chief priests and elders,

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CHAP. XVI.

View and Illustration of the Salutations in this Chapter.

PHŒBE, a deaconess of the church of Cenchreæ, having occasion to go to Rome about some important affairs, the apostle earnestly recommended her to the good offices of the Roman brethren, ver. 1, 2.—To this recommendation he subjoined salutations to a number of persons by name, members of the church at Rome, with whom it seems he was acquainted, ver. 3,—16.

The names of the persons saluted shew them to have been Greeks or of Greek extraction. We may therefore conjecture that they had settled themselves in Rome for the sake of com-

32 *That in joy I may come to you*[1] *through* the will of God, and may with you be refreshed.

33 Now, MAY the God of peace (see the Illustration) BE with you all. Amen.

32 *That in joy*, on account of the reconciliation of the Jewish to the Gentile brethren, *I may come to you, by the will of God, and may with you be refreshed*, by the happiness following that reconciliation.

33 *Now, may God, the author of peace*, and who I hope will produce peace between the Jews and Gentiles, *be with you all:* and to shew my sincerity in this wish, I say *Amen.*

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who set them on, stood forth next, and accused Paul before the governors, Felix and Festus, who more than once tried him for his life. And although in these different trials his innocence clearly appeared, yet, in regard his accusers were the chief men of the nation, he feared their influence would have greater weight with his judges, than the consideration of his innocence. And therefore, when Festus delayed pronouncing sentence, and proposed a new hearing of the cause at Jerusalem, the apostle found himself under the necessity of appealing to the emperor; which, as a Roman citizen, he was entitled to do. The consequence of all this was, that instead of visiting the church at Rome *in joy*, as he proposed, on account of the reconciliation of the Jewish with the Gentile believers, he was sent thither bound with a chain, as a malefactor.

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merce, or of exercising their particular trades. But being afterwards banished by the emperor Claudius, under the denomination of Jews, they had retired some of them into Greece, others into the Lesser Asia, and others into Judea, where it is supposed they became known to the apostle Paul, in the course of his travels through these countries. Some of the saluted are called by the apostle his kinsmen, either because they were his relations, or because they were of the same nation with himself, and who, during their banishment from Rome, or perhaps before it, had been converted to Christianity. These, with many others, returned to Rome on the death of Claudius, and re-established the church there in its former lustre, as I formerly observed in the preface to this epistle, p. 159.

The Papists affirm, that at the time the apostle wrote this letter, St Peter was in Rome exercising the office of Bishop in the church there. But if Peter had been in Rome when this epistle was written, Paul probably would have known it; in which case, he would not have omitted him in the salutations, and have mentioned so many others of inferior note.—The apostle's saluting so many members of the church at Rome, could not displease the rest who were not personally known to him. By saluting all his acquaintance in Rome, the apostle proposed to make himself known to the Roman brethren, through the accounts which he knew his acquaintance would give of his apostolical character and gifts, and of his success in converting the Gentiles. The truth is, he wished the Roman brethren to be well informed concerning these matters, because the knowledge of them was necessary to give his letter its full effect with those who might read it.—From the characters which the apostle hath given of the persons he saluted, we learn that some of them were remarkable for their station and education, and all of them for their virtues. Wherefore, the accounts which they gave of the apostle's character and endowments, and success in preaching, must have had great weight in establishing his authority among the brethren at Rome, and in drawing their attention to the things written in this epistle.

OLD TRANSLATION.

CHAP. XVI. 1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

GREEK TEXT.

1 Συνιστημι δε ὑμιν Φοιβην την αδελφην ἡμων, ουσαν διακονον της εκκλησιας της εν Κεγχρεαις·

Ver. 1.—1. *I recommend to you Phœbe.* Bengelius thinks the Gentiles, after their conversion, retained their names, though taken from the heathen deities, because it put them in mind of their former state.

2. *Our sister.* The apostle calls *Phœbe his sister*, because she was a Christian. The appellations of *brother* and *sister*, which the disciples of Christ gave to one another in the first age, were founded on their being all the children of God by faith; consequently the brethren of Christ, who acknowledged the relation by publicly declaring, Matt. xii. 50. *Whosoever shall do the will of my Father, the same is my brother, and sister, and mother.*

. *Who is a deaconess of the church.* Cornelius Nepos, in the preface to his history, speaking of the manners of the Greeks, informs us, that it was not customary with them to have free access

Concerning the salutations in the apostolic epistles, it is proper to remark, in general, that they were of great benefit to the persons saluted. For being sent to individuals, in letters addressed to the churches of which they were members, such public testimonies of the apostle's esteem, not only gave the saluted much pleasure, but confirmed them in the faith, and encouraged them to bear with patience the evils attending the profession of the gospel. And to us, these salutations are an example of that love which we owe to the sincere disciples of Christ, on account of their character. Farther, the apostle, by naming so many persons in his epistles, hath not only transmitted to posterity an honourable character of them, but hath furnished an additional proof of the truth and authenticity of his own epistles. For all the persons named in them were appealed to as witnesses of the things which he hath written.

After finishing his salutations, the apostle gave the Romans a few more practical advices suited to their circumstances, ver. 17,—20.—Then sent them salutations from his assistants, ver. 21, 22, 23.—To which he added his own apostolical benediction, ver. 24.—And concluded this letter, in which he had considered the dispensations of God to mankind, from the beginning of the world to the end of time, with a sublime doxology to God the Father, ver. 25, 26, 27.

NEW TRANSLATION.	COMMENTARY.
CHAP. XVI. 1 I *recommend to* you Phœbe[1] our sister,[2] *who* is *a deaconess*[3] of the church which is *in Cenchreæ*:[4]	CHAP. XVI. 1 *I recommend to you* who are in Rome, *Phœbe our sister* in the faith, *who is*, Διακονον, *a deaconess* (see 1 Tim. iii. 11. note 1.) *of the church which is in Cenchreæ.*

to the company of women of virtue, unless they were their relations. His words are, "Pleraque nostris moribus sunt decora, quæ apud "illos turpia putantur. Quem enim Romanorum, pudet uxorem "ducere in convivium? aut cujus mater familias, non primum locum tenet ædium, atque in celebritate versatur? quod multo fit "aliter in Græcia. Nam neque in convivium adhibetur, nisi propinquorum; neque sedet, nisi in interiore parte ædium, quæ Γυναικωνιτις, *gynæconitis* adpellatur, quo nemo accedit, nisi propinqua "cognatione conjungitur." In Asia the female sex were under still greater restraints. Wherefore, as the Christian religion was first spread in Asia and Greece, it is evident, that such of the female sex as needed other instruction besides what was given in the public assemblies, must have received it in private, from some of their own sex who were appointed to teach them. Accordingly we learn from

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

2 Ἵνα αὐτὴν προσδέξησθε ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ παρασητε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγματι· καὶ γὰρ αὐτὴ προστις πολλῶν ἐγενήθη, καὶ αὐτὸς ἐμοῦ.

3 Greet Priscilla and

3 Ἀσπασασθε Πρισκιλλαν καὶ

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the New Testament, and from the most ancient Christian writers, that even in the apostle's days some women, remarkable for their knowledge, prudence, and piety, and of a fit age, were chosen to instruct the newly converted and the young of their own sex, and to exhort the sick, and comfort the afflicted, who could not attend the public ministrations. These female teachers are mentioned under the appellation of *widows*, 1 Tim. v. 3. where also, ver. 9. their *character* and *election* are described.—Farther, as the first Christians were remarkable for their love to each other, they appointed in every church, men to whom they gave the appellation of *deacons*, whose office was to make collections for the poor, and to apply these collections in relieving widows and orphans who were destitute, the sick also, and the imprisoned for their religion, whom they visited and comforted with the greatest tenderness. See Rom. xii. 8. note 5. In like manner, they appointed women, whom they named *deaconesses*, to perform the same offices to the distressed of their own sex, and whom for that purpose they supplied with money out of the church's funds. The character and office of these female deacons the apostle has described, 1 Tim. v. 9. and ver. 10. orders *the widows* or *female presbyters*, to be chosen from among them. The deaconess is also described, 1 Tim. iii. 11. and in the Apostolical Constitutions, lib. iii. c. 15. Προχειρισαι δε και διακονον πιστην, και ἁγιαν, εις τας των γυναικων ὑπερεσιας; *Ordain also a deaconess who is faithful and holy, for the ministries towards the women.* Ignatius likewise, in his epistle Ad Antiochens, N0. xii. thus writes, *I salute* (τας εν Χριστῳ διακονους) *the deaconesses in Christ.* Pliny too, in his famous letter to the emperor Trajan, mentions them. For he told him, that in order to get certain information concerning the Christians, he had put two maid-servants to the torture, who were called among the Christians *Ministræ*, that is, *Deaconesses;* expecting, no doubt, that as they were of the weaker sex, and held an office in the church, they would be constrained to discover the secrets of their religion. His words are, *Quo magis necessarium credidi, et duabus ancillis quæ* MINISTRÆ *dicebantur, quid esset veri, et per tormenta quærere.*—The office of *female deacon* being of such early institution, and of such utility, it is probable *Phœbe* held that office in the church at Cenchreæ. For she is not only called διακονον, *a deaconess*, but she is said to have performed the offices of a deaconess, ver. 2. *She hath been a helper of many, and of myself also:* as

2 That ye *may* receive her in the Lord, as becometh saints, (58.) *and assist* her in *whatever* business[1] she *may have* need of you: *for indeed* she hath been a *helper* of many,[2] and of myself also.

3 *Salute* Priscilla and Aquila,[1] my *fellow-la-*

2 And I desire, *that ye may shew her the respect due to a faithful servant of Christ, as becometh his disciples* to do to a person of her excellent character, *and assist her in whatever business she may have need of your good offices. For indeed she hath been* (προστατις) *a helper of many, and of myself also.*

3 In my name, *wish health to Priscilla, and Aquila* her husband,

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least, Origen and Chrysostom understood the apostle as speaking of a female deacon in this passage.

4. *Which is in Cenchreæ.* Cenchreæ was the eastern sea-port of Corinth. It was situated on the Saronic gulph, about seventy furlongs (near nine miles) from the city. And being more convenient, it was better frequented than Lechæum, the sea-port on the western bay. Northward from Cenchreæ, and on the same bay, there was another port called *Schœnus*, where the isthmus was narrowest, and where ships were drawn overland from the one bay to the other. The temple of Neptune, in honour of whom the *Isthmean games* were celebrated, was situated below Schœnus, towards Corinth. And on the road between the temple and Corinth, the theatre and stadium stood, where the games were celebrated. This shews the propriety of the many allusions which the apostle, in his letters to the Corinthians, has made to these famous games.

Ver. 2.—1. *Assist her in whatever business she may have need of you.* This implies that Phœbe had come to Rome on business of importance. Perhaps to seek the payment of a debt owing her by some of the inhabitants of Rome; or to complain of undue exactions by some of the emperor's officers in the province.

2. *For indeed she hath been a helper of many,* &c. The word προστατις, properly signifies *a patron.* Plutarch says of Romulus, *He separated the more powerful from the common people,* πατρωνας ονομαζων, ὁπερ ἐστι προστατας, *calling them patrons, that is, prostatæ.* The Romans gave the name of *patrons* to persons who assisted, with their advice and interest, those who were connected with them as *clients.* Wherefore, Phœbe being called *a prostatis,* or *patron* of many, it implies, that she was a woman of considerable wealth and influence. Or we may suppose the name was given her, on account of the offices she performed to many as *a deaconess.* This was Beza's opinion. For he says προστατις is the same with προξενος, which signifies a person appointed by a city, to receive and entertain strangers.—The apostle's direction implies, that all the faithful ought to be particularly attentive, in giving assistance and relief to those who have been remarkable for assisting and relieving others.

Ver. 3. *Salute Priscilla and Aquila my fellow-labourers.* When Paul left Corinth the first time, Aquila and Priscilla accompanied

Aquila my helpers in Christ Jesus:

4 (Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles)

5 Likewise *greet* the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

Ακυλαν τους συνεργους μου εν Χριστω Ιησου·

4 (Οιτινες υπερ της ψυχης μου τον εαυτων τραχηλον υπεθηκαν· οις ουκ εγω μονος ευχαριστω, αλλα και πασαι αι εκκλησιαι των εθνων.)

5 Και την κατ' οικον αυτων εκκλησιαν. Ασπασασθε Επαινετον τον αγαπητον μου, ος εστιν απαρχη της Αχαιας εις Χριστον.

6 Ασπασασθε Μαριαμ, ητις πολλα εκοπιασεν εις ημας.

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him to Ephesus, Acts xviii. 18, 19. And when he departed from that city to go to Jerusalem, they did not go with him, but remained at Ephesus till he returned; as is plain from their sending their salutations to the Corinthians in the apostle's first epistle, chap. xvi. 19. which was written from Ephesus while he abode there, after he returned from Jerusalem, as mentioned Acts xix. 1. But on the death of the emperor Claudius, Aquila and Priscilla seem to have gone back to Rome, to follow their occupation; for they were in Rome when the apostle wrote his epistle to the Romans, as is evident from this salutation. And because both at Corinth and Ephesus they had been very active in spreading the gospel, the apostle in his salutation calls them *his fellow helpers in Christ Jesus*; mentioning Priscilla first, either because she was converted before her husband, or because, as Chrysostom thought, she was animated with an extraordinary zeal for the success of the gospel. And it must be owned, that she shewed her knowledge, as well as her zeal, by joining her husband in instructing Apollos, Acts xviii. 26.

Ver. 4. *These persons for my life laid down their own neck.* This is said, in allusion to the custom of placing on blocks the necks of criminals whose heads are to be cut off. The expression is proverbial, and denotes the undergoing the greatest perils. It is thought the apostle alluded to some great danger, to which Aquila and Priscilla exposed themselves in defending him from the Jews, in the tumult which they raised at Corinth during the proconsulship of Gallio, Acts xviii. 12.

Ver. 5.—1. *Likewise salute the church which is in their house.* As Aquila and Priscilla were the apostle's fellow helpers, and as they expounded the way of God more perfectly to Apollos, Acts xviii. 26. we may suppose that such of the disciples as were not far advanced in knowledge, resorted to them for instruction; and that

bourers in Christ Jesus.

4 *These persons*, for my life laid down their own *neck*;[x] *to* whom not *I only* give thanks, but *even* all the churches of the Gentiles.

5 Likewise *SALUTE* the church *which IS* in their house.[y] Salute Epænetus *my beloved*,[z] who is the first *fruit* of Achaia[3] *in* Christ.

6 *Salute* Mary, *who laboured much* (*us*, 149.) *with us*.[x]

my assistants in preaching the gospel at Corinth.

4 *These* excellent *persons, to save my life, exposed themselves to death; to whom* therefore, *not I only am thankful, but even all the churches of the Gentiles*, who consider themselves as indebted to them, for preserving the life of their apostle, and spiritual father.

5 *Likewise, wish health to* the members *of the church which is in their house. Salute Epænetus, whom I dearly love, because he is the first person I converted in the province of Achaia.*

6 *Salute Mary, who underwent great fatigue* in spreading the gospel *along with us.*

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assemblies were held in their house on the first day of the week, for the worship of God. These are what the apostle calls *the church in their house*. Or the expression may signify, that all the members of their family were Christians. For Origen tells us, when a whole family was converted, the salutation was sent *to the church* in such a house; but when a part of a family only was converted, the salutation was directed to those in the family, *who were in the Lord*, ver. 11. or *to the brethren with them*, ver. 14. or *to all the saints with them*, ver. 15.

2. *Salute Epænetus my beloved.* Theophylact observes, that it is a very great praise to any one to have been *the beloved of Paul*: because his love was not the effect of a blind partiality, but of a well-founded judgment of the person's worth.

3. *Who is the first-fruit of Achaia.* The Alexandrian and Clermont MSS, with the Arabic, Ethiopic, and Vulgate versions, and Origen, Chrysostom, Theodoret, with many of the Latin commentators, have της Ασιας, *of Asia*, in this place; which some suppose to be the true reading, because the apostle calls the house of Stephanas *the first-fruit of Achaia*, 1 Cor. xvi. 15. But if Epænetus was one of that house, he was a part of the first-fruit of Achaia.—If *Asia* is the true reading here, the proconsular Asia is meant.

Ver. 6. *Salute Mary, who laboured much with us.* If the common translation, *who bestowed much labour on us*, is retained, the meaning is, that Mary underwent much fatigue in taking care of the apostle, while he was in some dangerous sickness. See however, ver. 12. note 2.

7 Salute Andronicus and Junia my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

7 Ασπασασθε Ανδρονικον και Ιουνιαν τους συγγενεις μου, και συναιχμαλωτους μου, οιτινες εισιν επισημοι εν τοις αποστολοις, οι και προ εμου γεγονασιν εν Χριστω.

8 Ασπασασθε Αμπλιαν τον αγαπητον μου εν Κυριω.

9 Ασπασασθε Ουρβανον τον συνεργον ημων εν Χριστω, και Σταχυν τον αγαπητον μου.

10 Ασπασασθε Απελλην, τον δοκιμον εν Χριστω. Ασπασασθε τους εκ των Αριστοβουλου.

11 Ασπασασθε Ηρωδιωνα τον συγγενη μου. Ασπασασθε τους εκ των Ναρκισσου, τους οντας εν Κυριω.

Ver. 7.—1. *Salute Andronicus and Junias.* It is doubtful whether Ιουνιαν is the accusative of Ιουνιας, or of Ιουνια. If of the former, it is the name of a man; if of the latter, it is the name of a woman; in which case, the apostle may have joined her with Andronicus, because he was her husband, or her brother. But most commentators are of opinion, that this is the name of a man, because the apostle adds, *who are of note among the apostles.*

2. *My kinsmen.* The apostle styles all the Jews, συγγενεις, *kinsmen*, Rom. ix. 3. It is therefore uncertain, whether he means that Andronicus and Junias were his blood relations, or only of the same nation with himself.

3. *And my fellow prisoners.* At the time this letter was written, Paul had been in prisons often, 2 Cor. xi. 23. On some of these occasions, the persons here named had been imprisoned with him; but where, or when that happened, is not known.

4. *Who are of note among the apostles.* The name *apostle* was sometimes given to ministers of the word who were of an order inferior to the twelve, but who were sent forth on some particular service, 2 Cor. viii. 23. 2 Cor. xi. 13. Rev. ii. 2. In this sense, Barnabas is called *an apostle*, Acts xiv. 14. *Andronicus* and *Junias* may have been of note among the apostles of this inferior order. Or the meaning may be, as in the commentary, that they were highly esteemed by the apostles. See Bengelius's opinion, 1 Cor. xv. 6. note 2.

5. *And who were in Christ before me.* The word *Christ* is often used by Paul, to denote *the religion of Christ*, and *the church of*

7 Salute Andronicus and *Junias*[1] my kinsmen[2] and my fellow prisoners,[3] who are of note among the apostles,[4] *and who* were in Christ[5] before me.

8 *Salute* Amplias[1] my beloved in the Lord.

9 Salute *Urbanus our fellow-labourer* in Christ, and Stachys my beloved.

10 Salute Apelles *the* approved in Christ.[1] Salute *those who* are of *the FAMILY of* Aristobulus.[2]

11 Salute Herodion my kinsman. *Salute those of the FAMILY* of Narcissus,[1] *who are* in the Lord.

7 *Salute Andronicus and Junias my kinsmen, and* formerly *prisoners with me* for the sake of Christ, *who are in high estimation among the apostles,* on account of their talents and virtues, *and who were in* the church of *Christ before me.*

8 *Salute Amplias, whom I dearly love, on account of his sincere attachment to Christ.*

9 *Salute Urbanus, who assisted me in preaching Christ: and Stachys, whom I sincerely love,* on account of the goodness of his disposition.

10 *Salute Apelles, who,* by sustaining many persecutions, *hath approved himself a* firm *Christian. Salute the brethren, who are of the family of Aristobulus.*

11 *Salute,* in my name, *Herodion my kinsman. Salute those members of the family of Narcissus, who are converted to Christianity.*

Christ, which is his body. From Andronicus and Junias being Christians before Paul, joined with their being of note among the apostles, Origen infers, that they were of the number of the seventy disciples. Yet that is uncertain.

Ver. 8. *Salute Amplias.* Some MSS, and the Vulgate version, have here *Ampliatus.*

Ver. 10.—1. *Salute Apelles, the approved in Christ.* Τον δοκιμον εν Χριστω. *The approved in Christ,* or in the gospel, is one who on being tried by affliction and persecution for the gospel, has been found a real Christian; a noble character this, and greatly to be respected.

2. *Salute those who are of the family of Aristobulus.* Aristobulus himself was not saluted, either because he was not in Rome at that time, or because he was not yet converted, or perhaps because he was dead. He and Narcissus seem to have had each of them a numerous family of slaves and others, some of whom were Christians, and the fame of whose virtues had reached the apostle.

Ver. 11. *Salute those of the family of Narcissus who are in the Lord.* Many think this was the famous Narcissus, the freed-man and favourite of the emperor Claudius. But this epistle being written, A. D. 57. Narcissus the emperor's favourite was then dead. For Tacitus, Annal. lib. xiii. 1. and Dio, lib. lx. *fine,* inform us, that

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The

12 Ασπασασθε Τρυφαιναν και Τρυφωσαν τας κοπιωσας εν Κυριῳ. Ασπασασθε Περσιδα την αγαπητην, ἡτις πολλα εκοπιασεν εν Κυριῳ.

13 Ασπασασθε Ῥουφον τον εκλεκτον εν Κυριῳ, και την μητερα αυτου και εμου.

14 Ασπασασθε Ασυγκριτον, Φλεγοντα, Ἑρμαν, Πατροβαν, Ἑρμην, και τους συν αυτοις αδελφους.

15 Ασπασασθε Φιλολογον και Ιουλιαν, Νηρεα και την αδελφην αυτου, και Ολυμπαν, και τους συν αυτοις παντας ἁγιους.

16 Ασπασασθε αλληλους εν φιλημματι ἁγιῳ. Ασπαζονται ὑμας

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he died in the first year of the emperor Nero, answering to A. D. 54. However, as the salutation is not sent to Narcissus, but to the Christians of his family, it may have subsisted after his death.

Ver. 12. *Salute Tryphæna and Tryphosa, who labour in the Lord.* Τας κοπιωσας, being in the feminine gender, the persons here said *to labour in the Lord*, were probably female presbyters or deacons, who employed themselves at Rome in propagating the gospel; as was *Persis* likewise, who in the next clause is said to *have laboured much in the Lord*. And as *Mary* is said, ver. 6. to *have laboured much* with the apostle, she also may have exercised one or other of these offices in some of the great cities of Asia or Greece, where the apostle preached, and by her zealous services, especially among her own sex, may have been of use to the apostle and his assistants, while preaching the gospel.

Ver. 13.—1. *Salute Rufus.* There is mention made of *Simon of Cyrene, the father of Alexander and Rufus*, Mark xv. 21. And many are of opinion, that that Rufus is the person whom the apostle here salutes. But others think them different, because from the circumstance of Rufus's mother being with him in Rome, it is conjectured that he was a native of Rome; whereas the Rufus mentioned by Mark, was of Cyrene. Yet as the apostle calls the mother of Rufus his mother, on account of the many good offices he received from her, he, who never was in Rome, must have received them elsewhere; consequently she had not always resided in Rome, but may have come there lately with her son.

2. *Chosen in the Lord.* This epithet implies, that Rufus was a

12 Salute Tryphæna and Tryphosa,[1] who labour in the Lord. Salute the beloved Persis, *who* laboured much in the Lord.

13 Salute Rufus,[1] *the* chosen in[2] the Lord, *and her WHO is the mother both of him and of me.*

14 Salute Asyncritus, Phlegon, Hermas,[1] Patrobas, Hermes, and the brethren *with* them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas,[2] and all the saints *who ARE* with them.

16 Salute one another with an holy kiss.[1]

12 *Salute Tryphæna and Tryphosa,* women *who employ themselves in maintaining the cause of Christ* at Rome. *Salute Persis, the beloved* of all who know her, and *who hath laboured much in promoting the cause of Christ.*

13 *Salute Rufus, who is a most excellent Christian; and do the same to her, who is his mother, and* because of her affection to me, *my mother* also.

14 In my name, *salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren in their families.*

15 In my name, *salute Philologus and Julia, Nereus and his sister, and Olympas, and all the Christians who are in their families.*

16 To shew that Christian affection which ye bear to each other,

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Christian eminent for his faith, and piety, and virtue. See Prelim. Ess. iv. 41.

Ver. 14. *Salute Hermas.* According to the general opinion of the fathers, (Euseb. Ecc. Hist. lib. 3.) this is the author of the ancient writing called *Pastor*, or *Shepherd*, quoted by Irenæus, Clement of Alexandria, Origen, Tertullian, and others; and which still remains.—Of the other persons mentioned in this verse, we know nothing. This however we know, that their being saluted of the apostle by name, was a testimony of his respect, and of the worthiness of their character.

Ver. 15.—1. *Salute Philologus and Julia.* The same doubt occurs concerning Ιουλιαν, as concerning Ιουνιαν, ver. 7. Origen took it for the name of a woman, and supposed her to be Philologus's wife.

2. *And Olympas.* The circumflex accent on the last syllable of Ολυμπᾶν, shews that they who added the accents to the Greek Testament, thought it the name of a man: on this supposition, the nominative is Ολυμπας.

Ver. 16.—1. *Salute one another with an holy kiss.* The Jews considered the kiss as an expression of friendship. Thus Joab, pretending great friendship to Amasa, took him by the beard to kiss him, when he slew him, 2 Sam. xx. 9. Our Lord says to Simon, Luke vii. 45. *Thou hast given me no kiss,* meaning that he had not expressed such affection to him, as the woman had done

churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words

αἱ ἐκκλησιαι τȣ Χριστȣ.

17 Παρακαλω δε ὑμας, ἀδελφοι, σκοπειν τȣς τας διχοστασιας και τα σκανδαλα παρα την διδαχην ἡν ὑμεις ἐμαθετε, ποιȣντας· και ἐκκλινατε ἀπ' αὐτων.

18 Οἱ γαρ τοιȣτοι τῳ Κυριῳ ἡμων Ἰησȣ Χριστῳ ȣ δȣλευȣσιν, ἀλλα τῃ ἑαυτων κοιλιᾳ· και δια της

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who kissed his feet. Judas also kissed our Lord, pretending friendship to him, at the time he betrayed him.—This manner of expressing friendship to each other, the disciples of Christ adopted, and practised in their religious assemblies. So Justin Martyr informs us, in his account of the religious assemblies of the Christians, Apolog. *Prayers being ended, we salute one another with a kiss, and then the bread and cup is brought to the president,* &c. This was called *the holy kiss,* to distinguish it from a lustful kiss, and *the kiss of love,* 1 Pet. v. 14. to distinguish it from the treacherous kiss of Joab and Judas; being given as an expression of that sincere, chaste, spiritual love, which Christians owed to one another. On the occasions mentioned by Justin, the men and women did not kiss each other promiscuously; the men saluted the men only, and the women kissed none but their own sex; as may be known from their manner of sitting in the public assemblies, described, Apost. Constit. lib. ii. c. 57. Εις το ἑτερον μερος, οἱ λαικοι καθεζεσθωσαν μετα πασης ἡσυχιας, και ευταξιας· και αἱ γυναικες κεχωρισμενως και αὐται καθεζεσθωσαν, σιωπην ἀγȣσαι. *On the other side, let the laics sit with all silence and good order; and the women, let them sit also separately, keeping silence.* Then, after a long description of the worship, the author adds, Ειτα και ασπαζεσθωσαν αλληλȣς οἱ ἀνδρες, και αλληλας αἱ γυναικες, το ἐν κυριῳ φιλημα. *Then let the men salute one another, and the women one another,* giving *the kiss in the Lord.*—Through length of time, and difference of manners, this method of sitting in the public assemblies for worship, hath been changed. But that it was the ancient method, cannot be doubted, being derived from the synagogue.

2. *The churches of Christ salute you.* Paul wrote this epistle from Corinth, the chief city of Achaia; a province in which there were Christian churches, at Corinth, at Cenchrea, and perhaps in different cities of Peloponnesus. Wherefore, *the churches of Christ,* who sent their salutation to the brethren at Rome, were all the churches in the province of Achaia.

Ver. 17.—1. *Now I beseech you, brethren, mark.* The word σκοπειν, signifies to observe attentively and diligently, as they do

The churches of Christ[2] salute you.

17 (Δε) Now I beseech you, brethren, mark[3] them *who make separations and occasions of falling,*[2] contrary to the doctrine which ye have learned; and avoid them.[4]

18 For they *who* are such *do not serve* our Lord Jesus Christ, but their own belly; and

salute one another with a chaste kiss. The churches of Christ at Corinth and Cenchrea, and in all the province of Achaia, *salute you.*

17 *Now I beseech you brethren, mark them who set up separate assemblies for worship, and* who *occasion the weak to fall* by false doctrine, or by enjoining things indifferent as necessary, *contrary to the doctrine which ye have learned* from me in this epistle, *and avoid them.*

18 *For such teachers,* whatever they may pretend, *do not serve our Lord Jesus Christ, but their own lusts, and by plausible discourse,* and hypo-

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who are placed in a watch-tower to observe the motions of their enemies. The purpose for which the brethren were to mark the persons described, is mentioned in the next clause of the verse.

2. *Them who make,* τας διχοστασιας, *separations and occasions of falling.* Τα σκανδαλα. See Rom. xiv. 21. note. The apostle had in his eye the Jewish teachers, who in many churches set up separate assemblies for the worship of God, (see Jude, ver. 19.) on pretence of greater orthodoxy and sanctity than others, and who would admit none into their communion, but such as joined them in their peculiarities, and who represented all others as erroneous and impious. This they did, from no regard to the Lord Jesus, but to enrich themselves, and to live in sensual pleasure, ver. 18. for by making themselves the heads of these schismatical assemblies, they drew a plentiful maintenance from their followers, whereby they enriched themselves, and gratified their lusts. See Philip. iii. 19.

3. *Contrary to the doctrine which ye have learned;* namely, from me in this epistle. Or, many of the Roman brethren may have heard the apostles, and other inspired men, preach in Judea and elsewhere, from whom they learned the genuine doctrines of the gospel. According to this interpretation, the apostle, as Estius observes, insinuates here, that even the common people, by the help of general principles, may discern true doctrine from that which is false.

4. *And avoid them.* It is worthy of notice, that the apostle desires the faithful to mark them who cause divisions, not for the purpose of disputing with them, and far less for the purpose of apprehending and punishing them with fines, imprisonment, torture, and death; but that they might avoid their company, lest by conversing familiarly with such, they might have been infected with their errors and vices. For, as the apostle told Timothy, 2 Epist. ii. 17. *their word will eat, as doth a gangrene.*

and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my workfellow, and Lucius, and

χρηστολογίας και ευλογιας εξαπατωσι τας καρδιας των ακακων.

19 Ἡ γαρ ὑμων ὑπακοη εις παντας αφικετο. Χαιρω εν το εφ' ὑμιν· θελω δε ὑμας σοφους μεν ειναι εις το αγαθον, ακεραιους δε εις το κακον.

20 Ὁ δε Θεος της ειρηνης συντριψει τον Σαταναν ὑπο τους ποδας ὑμων εν ταχει. Ἡ χαρις του Κυριου ἡμων Ιησου Χριστου μεθ' ὑμων. Αμην.

21 Ασπαζονται ὑμας Τιμοθεος ὁ συνεργος μου, και Λουκιος

Ver. 18.—1. *And by good words.* Χρηστολογιας comes from χρηστολογος, which signifies one who promises much, but performs nothing; one who professes to regard the interest of the person to whom he speaks, much more than his own; in short, one who fawns and flatters, without possessing any real benevolence. Thus, the Emperor Pertinax was called *Christologus*, because, as Aurelius Victor elegantly expresses it, *Blandus esset, magis quam benignus.*

2. *And blessings.* Ευλογια, *benedictio, fausta imprecatio.* The false teachers, to gain the affections of their disciples, prayed with great seeming earnestness for all manner of blessings to them.

3. *They deceive the hearts of the innocent.* Ακακων. This word denotes persons entirely free from guile; persons upright and unsuspicious, but who have not prudence sufficient to enable them to discern and avoid the snares which the wicked lay in their way.

Ver. 19.—1. *Now your obedience is reported to all men;* literally, *your obedience hath come to all,* that is, the fame of your obedience hath come. For that such a number of the inhabitants of the metropolis of the Roman empire, had forsaken the worship of idols, must have been much spoken of through all the provinces.

2. *I wish indeed to be wise,* &c. The apostle's argument is this: Since ye have shewn such prudence and discernment in receiving the gospel, ye should shew like prudence and discernment in your behaviour under the gospel, by doing every thing that is good, and by preserving yourselves unpolluted with evil.

Ver. 20.—1. *And the God of peace will bruise Satan under your feet soon.* The Hebrew word *Satan* signifies *an enemy.* But because the chief of the evil spirits in rebellion against God, is the greatest enemy of mankind, the name is appropriated to him. Here it is given to the unbelieving Jews, and also to the Judaizing

by good words,[7] *and blessings,*[8] deceive the hearts of the *innocent.*[9]

19 *Now* your obedience[1] *is reported to* all men. I therefore *rejoice on your account; nevertheless I wish* you *indeed* to be wise (ως, 142.) *with respect to good,* and *pure*[2] *with respect to evil.*

20 And the God of peace *will* bruise Satan under your feet *soon.*[4] The grace of our Lord Jesus Christ BE with you.[2] Amen.

21 *Timothy* my *fellow-labourer,*[1] and Lucius,[2]

critical *wishes of happiness, they draw away the affections of the innocent,* who have no suspicion of their wickedness.

19 *Now your obedience,* in turning from idols to the true God, *is reported through the whole empire; I therefore rejoice on your account. Nevertheless, I wish you to be wise with respect to good,* so as to discern and practise it habitually, *and to be pure with respect to evil,* by avoiding all false doctrines and wicked actions.

20 *And God, who is the author of peace, will* produce peace among you, by *bruising Satan under your feet soon;* I mean the unbelieving Jews and Judaizing teachers, who make divisions among you. *The favour of our Lord Jesus Christ be with you. Amen.*

21 *Timothy, my assistant in the ministry, and Lucius, and Jason, and*

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teachers and their adherents, who, for selfish purposes, bred divisions at Rome, ver. 17. and in every church where they could obtain a footing; they are therefore called *ministers of Satan,* 2 Cor. xi. 15. The speedy destruction of these false teachers, who occasioned divisions in the church, the apostle foretold, by assuring the Romans, that *the God of peace would bruise Satan under their feet soon;* I suppose, in allusion to the bruising of the head of the serpent, under the heel of the seed of the woman. See the Illustration prefixed to chap. xi. p. 404.

2. *The grace of our Lord Jesus Christ be with you.* The apostle, entertaining the warmest affection towards the faithful in Rome, gave them his apostolical Christian benediction, both here and ver. 24. to shew them how much his heart overflowed with love to them. But in the Syriac version it is omitted at the 24th verse, and added at the end of the epistle.

Ver. 21.—1. *Timothy my fellow-labourer.* Timothy was converted by Paul while very young. And being chosen by him as his assistant in the ministry, he accompanied him in all his journeys, and shared with him in all his dangers. Hence he styles him *his fellow-labourer.* See Pref. to 1 Tim. sect. 1.

2. *And Lucius.* There is a person of this name mentioned Acts xiii. 1. as one of the prophets of the church at Antioch. But Lucius of Antioch, being no where mentioned as Paul's companion in tra-

Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus

και Ιασων και Σωσιπατρος, οἱ συγγενεις μου.

22 Ασπαζομαι ὑμας εγω Τερτιος ὁ γραψας την επιστολην εν Κυριῳ.

23 Ασπαζεται ὑμας Γαιος ὁ ξενος μου και της εκκλησιας ὁλης. Ασπαζεται ὑμας Εραστος ὁ οικονομος της πολεως, και Κουαρτος ὁ ἀδελφος.

24 Ἡ χαρις του Κυριου ἡμων Ιησου Χριστου μετα παντων ὑμων. Αμην.

25 Τῳ δε δυναμενῳ ὑμας στηριξαι κατα το ευαγγελιον μου και το κηρυγμα Ιησου Χριστου, κατα αποκα-

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vel, Origen supposed the *Lucius*, who sent his salutation to the church at Rome, was Luke the evangelist, whom the apostle called *Lucius*, after the Roman manner, as he called *Silas*, *Silvanus*. But it is not certain that Luke was with the apostle in Corinth, when he wrote this epistle.

3. *And Jason.* He is thought by many to have been the *Jason* with whom the apostle lodged at Thessalonica, Acts xvii. 7; and who, on that account, was accused to the magistrates of harbouring seditious persons.

4. *And Sosipater.* This, I suppose, is the person called *Sopater of Berœa*, who is said to have accompanied the apostle to Asia, Acts xx. 4. He and Jason are called the apostle's *kinsmen*, because they were Jews.

Ver. 22. *I Tertius, who wrote this epistle, salute you.* It seems Tertius was well known to the Roman brethren. From his name he may be supposed to have been a Roman. Others think this is *Silas*, because his name is of the same signification with *Tertius*.

Ver. 23.—1. *Caius mine host.* He is generally believed to have been *Caius* of Corinth, whom Paul baptized, 1 Cor. i. 14. And who being a man of wealth, and of a benevolent disposition, entertained the apostle in his house, at the time this epistle was written; and shewed great hospitality likewise to all the members of the church at Corinth. See 3 John, Prel. sect. 2.

2. *Erastus the chamberlain of the city saluteth you.* At Smyrna there was an officer of this kind, who is mentioned among the other magistrates of the city. Marmor. Oxon. p. 265. Μιλητης νε: οικονομος, *Meiletus, the younger, steward.* In the Vulgate version, οικονο-

and Jason,[3] and Sosipater,[4] my kinsmen, salute you.

22 I Tertius,[x] who wrote (τὴν, 71.) *this letter*, salute you in the Lord.

23 *Caius*[x] mine host, and of the whole church, saluteth you. Erastus the chamberlain[2] of the city saluteth you, and Quartus YOUR brother.[3]

24 The grace of our Lord Jesus Christ BE with you all.[x] Amen.

25 (Δε) Now to him *who is able* to stablish you according to my

Sosipater, my kinsmen, who are at present with me, *salute you.*

22 *I Tertius, who wrote this letter* from the apostle's autograph, am permitted by him to *salute you as the disciples of Christ.*

23 *Caius, with whom I lodge, and who shews hospitality to all the members of the church here, wishes you health. So doth Erastus, the chamberlain of Corinth, and Quartus, one of your own church*, who at present is with me.

24 Loving you affectionately, I give you my apostolical benediction a second time. (See ver. 20.) *The favour of our Lord Jesus Christ be with you all. Amen.*

25 *Now to him, who is able to stablish you* in the belief, that by faith and not by the law the Gen-

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μὸν πολέως, is translated, *Arcarius civitatis, The treasurer of the city.* —Erastus being a person of such note, his conversion and salutation must have occasioned great joy to the brethren in Rome.

3. *And Quartus your brother.* I have supplied the word *your*, because to call *Quartus* simply *a brother*, was no distinction at all, unless, as some conjecture, it imports that he was a minister of the gospel. That Quartus was a native of Rome, or Italy, and a member of the church at Rome, as well as Tertius, I think probable from their names, which are evidently Latin.

Ver. 24. *The grace of our Lord Jesus Christ be with you all.* This is the concluding apostolical benediction, which St Paul always wrote with his own hand, to distinguish his genuine epistles from those that were forged in his name, 2 Thess. iii. 17. But though he commonly ended his letters with that benediction, before he quitted the pen, on this occasion, he added also in his own handwriting, that grand doxology, contained ver. 25, 26, 27. in which he offers a solemn thanksgiving to God, for the calling of the Gentiles, by the apostle's preaching Christ to them, according to the revelation of that mystery made to him, and according to God's express commandment in the prophetic writings of the Jews. And as he had explained these subjects in the foregoing epistle, this doxology was placed at the conclusion of it, with great propriety, and could not but be extremely acceptable to all the Gentiles.

Christ, (according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith,)

27 To God only wise,

λυψιν μυστηριυ χρονοις αιωνιοις σεσιγημενυ,

26 Φανερωθεντος δε νυν, δια τε γραφων προφητικων, κατ' επιταγην τυ αιωνιυ Θευ, εις υπακοην πιστεως εις παντα τα εθνη γνωρισθεντος,

27 Μονω σοφω Θεω, δια Ιησυ

Ver. 25.—1. *Now to him who is able to stablish you, according to my gospel.* What the apostle wished the Romans to be established in, was those essential points of doctrine which he always preached, and which he had inculcated in this letter; namely, the gratuitous justification of Jews and Gentiles by faith, without works of law; and in particular the justification of the Gentiles, without subjecting them to the law of Moses. These doctrines, he calls *his gospel*, or good news, not in contradistinction to the good news of the other apostles, as Locke fancies, to the great discredit of the rest, whose doctrine was the same with Paul's, so far as it went; but in opposition to the doctrines taught by the Judaizers, and other false teachers, who added the law to the gospel, on pretence that the gospel was defective in rites of atonement.

2. *According to the revelation of the mystery.* The apostle calls the admission of the Gentiles to all the privileges of the church and people of God, without subjecting them to the law of Moses, a *mystery*, because it was a doctrine of much greater importance than any doctrine taught in the heathen mysteries; and because, like these mysteries, it had hitherto been kept secret. See the next note, and Eph. i. 9. note.

3. *Which hath been kept secret in the times of the ages*, that is, during the dispensation of the law of Moses, which, as Locke observes, is called αιων, *the age*, Luke i. 70. Acts iii. 22. and χρονος αιωνιος, 2 Tim. i. 9. Tit. i. 2. and in this verse, χρονοις αιωνιοις, because, under the law, time was measured by αιωνες, *ages* or *jubilees*. Hence God is called *the Rock of ages*, in the same sense that he is called *the Rock of Israel*. He was the strength and support of the people who lived under *the ages*, or Mosaic dispensation. Farther, the same author observes, that the reception of the Gentiles into the visible church of God, could not be called a *mystery* or *secret*, till there was a church erected, consisting of Abraham and his posterity, into which they could be received. For till then there were no such names of distinction known among mankind as *Jew* and

gospel[r] and the preaching of Jesus Christ, (κατα) according to the revelation of the mystery[2] *kept secret* IN *the times of the ages,*[3]

26 (But *is now* made manifest, *and by the commandment of the eternal God in the prophetic writings, is made known to all the Gentiles, in order to* the obedience of faith)

27 *To the wise God alone,*[1] *through Jesus*

tiles shall be saved, *according to my gospel and the preaching concerning Jesus Christ* by all the apostles, *according to the revelation of the mystery* to them, which, though contained in the covenant with Abraham, was *kept secret, in the time of the Mosaic dispensation,*

26 *But is now fully published* to the world, by the preaching of the gospel; *and according to the commandment of the eternal* and unchangeable *God,* contained *in the prophetic writings* of the Jews, *is made known to all the Gentiles, in order to* produce in them *the obedience of faith,*

27 *To the wise God alone,* who possesses all perfection in and of

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Gentile, to denote those who were in or out of the visible church. Hence the propriety of the expression, *kept secret in the times of the ages.* It is true, in the covenant by which God separated Abraham and his posterity from the rest of mankind, and made them his visible church and people, the calling of *the nations* to be the people of God, was promised under the idea of *blessing them in Abraham's seed.* Also it was predicted by the Jewish prophets, as the apostle hath shewn in the preceding chapters. But, as not the least intimation was given, either in the covenant, or by the prophets, of the condition on which the Gentiles were to be received as the people of God, it never entered into the mind of the Jews, that they could become the people of God any other way than by circumcision and obedience to the law of Moses. Their attaining that honour, therefore, together with justification and eternal life, merely by *faith,* is the great *secret,* said in this verse to be kept hid during the times of the ages, or Mosaical dispensation; but which (ver. 26.) was made manifest to the apostles by revelation, in order to be preached to all the Gentiles, according to the commandment of the everlasting God, recorded in the writings of the Jewish prophets. Others translate χρονοις αιωνιοις σεσιγημενυ, *Kept secret in ancient times.* But this makes no difference in the sense. See Tit. i. 2. note 2.

Ver. 27.—1. *To the wise God alone, through Jesus Christ.* This, I think, is the true translation of μονω σοφω Θεω, both here and in the doxologies, 1 Tim. i. 17. Jude, ver. 25. For if the translation were to run in the following manner, *to the only wise God,* it would imply, that there are some gods who are not wise. On the other

be glory through Jesus Christ for ever. Amen.	Χριστῳ, ᾧ ἡ δοξα εις τους αιωνας. Αμην.

hand, if we render the clause thus, *To God, only wise*, the reader might be apt to think, that God hath no perfection but wisdom. The translation which I have given above, clearly expresses the apostle's meaning, which is, that glory ought to be ascribed to God alone in the highest degree; or, that God alone is entitled thereto in and of himself. Whereas, all others, to whom glory is due, derive their title to it, from the perfection which he has communicated to them, or the authority which he has bestowed on them.

2. I say, *to him* be *the glory for ever*. Ὧ ἡ δοξα. Here the relative ᾧ, is put for αυτῳ, *to him*. See Eph. iii. 21. unless, with our translators, we think it a pleonasm, or adopt the reading of some printed editions, in which ᾧ is omitted.

Christ, I SAY, *to him* BE *the glory* for ever. [2] Amen.

himself, *through* the illumination of *Jesus Christ, I say* with understanding, *to him be the glory* of the salvation of the world ascribed *for ever.* And for the truth of all that I have written, I appeal to God, by saying *Amen* to the whole.

THUS endeth the apostle Paul's Epistle to the Romans; a writing, which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but above all, for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the learned Greeks and Romans, as the shining of the sun exceedeth the twinkling of the stars.

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